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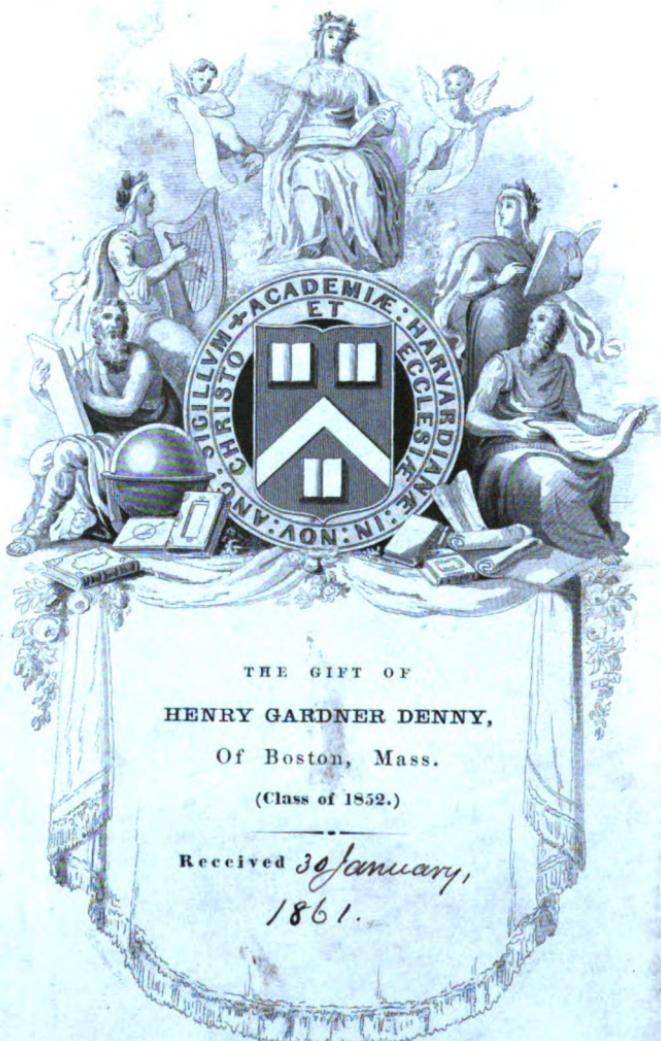
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The Masonic Mirror

Soc 6501, 30



2/33-31

Contents: --

The ark.

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The free mason.

FRIENDSHIP, LOVE AND TRUTH.

THE ARK,

AND

ODD FELLOWS' WESTERN MONTHLY MAGAZINE.

A MONTHLY PERIODICAL,
DEVOTED TO THE CAUSE OF ODD FELLOWSHIP.

JOHN T. BLAIN AND ALEX. E. GLENN,
EDITORS AND PUBLISHERS.

VOLUME I.

COLUMBUS, OHIO.

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THE ARK.

VOL. II.

JANUARY, 1845.

No. 1.

ADDRESS

Delivered before HARMONY LODGE, No 14, I.O.O.F.
and visiting brethren, at Rossville, Ohio, May, 1843.

BY BRO. DAVID T. DISNEY.

In an age like the present, the human mind is ever on the alert to discover new sources of enjoyment and improvement; and amid the different inventions which in all ages have from time to time occupied the attention of the human race in order to promote the comfort and happiness of man, none has more deservedly received the approbation of the wise and just, than the various regulations for the support and protection of the helpless and distressed. The dependence of man on his fellow, has been wisely ordered by an overseeing Providence, to bind our race in a common bond of union; and while it not only reminds us of those frailties to which all are alike subjected, it at the same time teaches us to discharge those duties to others which our own imperfections tell us may some day be required to be discharged towards ourselves. The harsher attributes of man's nature, which so readily repels all claim upon his assistance, and which seeks to convert all things to minister to his own selfishness, are well corrected by the thought of his own weakness, while the imperfectionability of things truly admonishes us how frail is the tenure by which we hold the advantages of fortune, of birth, or of position. Wealth taketh to itself wings and fleeth away, and all the comforts, whether of power or of place, of wealth or health, are but the playthings of the shortest accidents. In our land, and under our institutions, the mutability of fortune is more than proverbial.

Reflections, such as these, are well calculated to make us feel our mutual dependence on each other, to engender that feeling of kindness which prompts to generous actions, and to cause us to view in all mankind, children of the same Great Parent.

In the strife of the world, where self-interest is the guiding principle, man becomes hardened by his struggles with his fellows, and when old age has crept upon him, he finds too often that the more generous emotions of his youth have perished unborn within him. The youth, budding into the first freshness of manhood, enters the arena of life, overflowing with hope and joy. To him the world is fair, and its gay and glittering scenes most tempting. The wise warnings of the past fall unheeded upon his mind, and testing them by his own truthfulness, the professions of his fellows only make him wonder how they could be disbelieved. Sad and harsh must be the realities which can undeceive him. The maxims of his seniors fall upon the dull ear of incredulity, and his bounding spirit minglest with the world, extending faith and confidence on every hand. But disappointment after disappointment begins to teach him that all is not true that's fair. Doubts engender each other, and as he advances in life he is too apt, springing from one extreme to another, to conclude that all are false and none are true. Such is frequently the history of man. The harshness of feeling which such an experience begets, manifests itself in turn, and thus another is added to the list of those who have ever a deaf ear to the wants of humanity. And amid so much selfishness,

the truly philanthropic mind is too seldom relieved by the manifestations of a more noble spirit, which, indeed, occasionally flashes out, gilding and lighting up the darker parts of our nature.

In the early ages, when mankind were in a rude and barbarous state, the wants of men were few and simple. A few roots and the running stream supplied their frugal meal, and the rude skins of the slaughtered beasts formed their only covering. The vices of civilization were unknown, and though the evil passions of the human heart still had their existence, yet the opportunities for their development were comparatively few and far between. Experience led to new discoveries, which, by gratifying the appetites of men, engendered new wants, and thus, as civilization commenced and refinement spread abroad, the objects became multiplied, which tempted men's passions and men's cupidity—a more extended intercourse among the human family, corrupted the simplicities of their natures, and, as time rolled on, man became more refined and more corrupted. * * * * *

With all their vices, however, it remained for modern ages to form societies for purely benevolent purposes; and among such is the society of the Independent Order of Odd Fellows. In scanning its objects and determining its effects upon community, as well as upon its own individual members, it can be a matter of but little consequence to us how far back it dates its origin, or how long the hoar of antiquity may have mantled upon its brow. Deep amid the mists which hover around ancient things, we trace the institution of mysteries, and amid the dim pages of early history we learn that symbols were used by the earliest nations to teach their most sacred and lofty truths.

The love of secrecy seems implanted in the human breast—and the air of solemnity which floated around the mysterious

rituals of ancient Egypt, elevated the character of its Priesthood and commanded the homage and respect of those who believed in the truth and purity of their doctrines. Dim, vague, and shadowy in the eyes of men, those institutions dwelt apart from the world and held no intercourse with mankind. A few outward ceremonials was all that met the eye of the mass, while in their secret chambers the most profound truths were developed and taught to the aspirant with an accuracy proportioned to their importance. The human mind naturally shrinks from an exposure to the rude observation of the public eye. The more delicate the sensibility, the more elevated the tone and the more refined the taste, jars the more harshly the coarse criticism of public remark. The thousand little sentiments cherished deep within the human heart, and upon which we delight to dwell, worshipping them as our household gods and nurturing them with the holiest affection, would but poorly submit to the shock of public exposure. Like the sensitive plant, the mind, suddenly surprised in the enjoyment of such feelings, instantly contracts within itself and presents to the eye of the observer only the calm apathetic appearance of indifference. The cold and frigid rules of conventional life, pay to courtesy and politeness an ample tribute in the sacrifice of nearly all the natural emotions, and however the outward intercourse of society may be promoted, and the peace and harmony and aggregate happiness of society be secured, it is only in the depths of the private circle when man among his chosen ones unbends from the artificial appearances which he daily wears in the world, and in that interchange of heart with heart and mind with mind, that he truly enjoys that happiness which his Creator so wisely ordered should flow from intercourse with his fellow.

The mysteries of the Greeks admitted

only their most distinguished citizens, and it became a matter of high distinction to be numbered among the votaries. Among that fickle and changeful people, a love of learning and a keen perception of the advantages of virtue, remained the only principles unchanged. Cultivating with ardor the different arts and sciences, their Philosophers inculcated the most profound truths in relation to man, and light and civilization shone in full splendor over that wonderful people. As they emerged from barbarism the spread of letters flung its refreshing spirit over the land, and her mysteries felt the full influence of the classic spirit it produced. Her warriors, poets, and statesmen, eagerly bowed in reverence before her sacred mysteries, and popular faith early invested them with all the sanctity of religion. The doctrines of Socrates and Plato spread a benign influence among the people, while the learning of the schoolmen was taught under her mysteries in the classic shades and groves of Athens. Sacred from the haunts of men, the solitudes of nature were chosen to add to the gloomy solemnity which pervaded the sanctuary of their rites, and not unfrequently the civil law lent its aid and inflicted the punishment of death upon the unsanctimonious intruder who dared to violate with profane footsteps the consecrated ground. Connected alike with their government and their religion, the mysteries of Greece exercised a powerful influence in controlling both. * *

Derived from that mysterious land whose plains are watered by the Nile, her mysteries and her learning retained all the characteristics of their origin. With a language which has long since passed from the knowledge of the earth, the inundations of barbarism and the crashing of empires crumbling ages ago, swept away nearly every vestige of the historic record of mighty Egypt. The time-defying pyramids and the wonderful fragments of her

ruins almost alone now remain to tell us of the glory and splendor of that mighty Empire. The mistress of learning, it was from the priests of the Egyptian mysteries that letters spread abroad through the world. The philosophers of Greece visited that famous land, and amid the dark recesses of her temples were taught those mysteries which in after times made their own the seat of learning and of song.

Wandering amid her ruins the mind loves to lose itself in contemplation of the past. Glancing far down the vista of by-gone ages, her earlier days seem but a step from the creation. Modern curiosity, digging among the tombs of this primeval race, has not hesitated to invade the sanctuary of the grave, and burst the cerements of the tomb, in order to expose to the gaze of vulgar astonishment the last remains of a people who have been silently slumbering in repose for thirty long centuries past.

The subjects of Sesostris and of the Ptolemies, the task masters of Israel's people, the high priests who worshipped at the alters of Isis and Osiris—the sorcerers who contended with Aaron, and the men who pursued Moses to the Red Sea—the people who witnessed Joseph in all his splendor and authority and who had looked upon the Patriarch Jacob—the students of the sacred mysteries of Egypt's holy temples—the philosophers who had taught the sages of Greece and opened their eyes to the wonderful secrets of nature—the men who were afflicted with the locusts and the flies, and those who had mourned over their first-born when the angel of the Lord passed over their dwellings and made Egypt a land of mourning because of Pharaoh's hardness of heart—all dragged from the last resting place of humanity to gratify the unhallowed curiosity of modern inquisitiveness.

Land of mystery and of learning! the dim shadow of thy greatness falls upon the sight through the misty veil of long

forgotten centuries, like the faint records of earth's first-born. The days of thy glory have long since passed. The slave of the Turk now revels where thy mighty men of yore assembled to lead captive the nations of the earth. The wild Arab of the Desert now hovers around the ruined monuments of thy departed greatness, and thy proud pyramids cast their shadows over the arid sands which have usurped the seat of thy fertile plains. The scenes of thy splendor and glory are now filled with the slaves of ignorance and barbarism, and the wild descendants of Ishmael find fuel in the corses which thy reverential care of the dead has preserved. Thy river gods still bask in the sunshine on the banks of thy sluggish stream, but hoary headed time, whose youth witnessed the building of thy temples, now points in mockery to their ruins to show the folly and feebleness of man!

Connected with the Patriarchs, the institutions of that land are identified with the pages of Holy Writ, and her secret rites seem to acquire the reverence of a religious faith.

At this late day, we can but little more than wonder what the doctrines may have been which her priests so closely veiled from the people—but we have ample proof that in other lands, where the religion of the state taught men to worship a host of deities, within the sacred veil of their mysteries the candidate was taught the sublime truth of the existence of one GREAT ETERNAL and SUPREME BEING.

Among the Jewish Essenes, their secret rituals distinguished them from the rest of their tribe, and the peculiar faith of the sect was known only to the initiated. A love of mystery and of symbols indeed seems in all ages to have peculiarly marked the oriental nations. Their writings abound with parables and metaphors, and the spirit of their people seems to delight to riot in the splendor of imagery and the

rich fullness of symbolic representation. Vivid in imagination and glowing with the genius of their clime, their mellow fancies invested their ceremonies with all the gorgeous splendor of the East, and presented the simplest truths decked out in all the pomp of imperial magnificence. A peculiar trait marked the Essenes of Judea. Originating and continuing among a people the most remarkable of all who have ever inhabited the earth, for the oneness and purity of their nationality—a people, who believing themselves the chosen people of God, ever with most singular jealousy, carefully excluded all strangers from intercommunication with their government or their religion, and who to the present day are as isolated in their nationality as they were in the days when they came up out of the land of Egypt, or when the fire came down from heaven and consumed the burnt offerings and the sacrifices. Yet, in the mysteries of the Essenes men of every nation, of every religion, and of every walk in life were admitted. A principle so liberal in its character, so humanizing in its effects, distinctly marks the comprehensive views of the sect and shows how grand must have been the designs which they concealed under the veil of their mysteries. The fragments of their history which have descended to our own day, merely inform us that they adopted many of the Egyptian mysteries, and that like nearly all the secret associations of antiquity, they united the study of moral with that of natural philosophy. They inculcated the necessity of a virtuous and upright life, were respected and honored by men in the highest ranks, and the correctness of their conduct and the innocence of their order, gained them the universal approbation of the people among whom they lived.

It is said that Pythagoras drew the principles of his system from the Eleusinian, Dyonisian and Esselian mysteries.

"The fraternity which he formed, he instructed in all the known sciences, and received none as his disciples until a minute and diligent inquiry was made into their temper and character. If the result of this inquiry was favorable to the candidate, he bound himself in an engagement to conceal from the uninitiated, the mysteries he might receive, and the science in which he might be instructed. The doctrines of charity, of universal benevolence, and especially of affection to the brethren of the Order, were warmly recommended to the young disciples, and such was their influence that discord seemed to have been banished from Italy. Strangers of every country, of every religion, and of every rank in life, were received, if properly qualified, into the Pythagorean association. The initiated had particular words and signs by which to distinguish each other and correspond at a distance. They wore white garments as an emblem of their innocence, and advanced from one degree of knowledge to another. They were forbidden to write their mysteries, which were preserved solely by tradition."

Such is the account that we have of this famous association, and it can hardly be doubted, that in it we trace the origin of the benevolent secret associations of modern days. The Odd Fellow can easily recognise in this description sufficient to satisfy him of the source from whence was derived much connected with his institution. It was toward the close of the last century, we are told, that the name of Odd Fellow Lodges was first used in England; and however humble and obscure may have been their origin, their rapid extension and benevolent principles have already placed them on ground sufficiently high to command the respect of every class in community. The quaint name of our Order, it is true, betrays no classic origin. Assumed, it may be, for its singularity, it ed a term of honor and

respect. The real influence of the institution exists in its conduct and its principles, and it is a misplaced apprehension which fears a withdrawal of the world's approbation unless its origin can be traced to the long-forgotten past. Based upon the immutable principles of Friendship, Love and Truth, it may well bid defiance to the assaults of prejudice. The purity of its principles will ensure its prosperity so long as virtue retains a friend, or vice can find a foe.

[Concluded in next No.]

ODD FELLOWSHIP.

How much of sacredness

Is woven with thy every rite, and from
Thy path life's choicest flowers are culled. Thou
Art a noble fabric based on *Truth*—
Thy pillars are all guarded by the
Hand of "*Love*," while "*Friendship*" gently
Bockons to the oppressed and bids them
Seek relief beneath thy roof.

Antiquity can look

Through the long vista of departed years
And boast that she did lay thy corner
Stone. She glories, too, that thy foundation still
Is firm.

Great and tremendous have been
The shocks that oft have tried to bring thee
Down to nought, but thou hast met them
All undaunted, and proved thou art invincible.

As well might

Ocean-wave expect to o'ercome the stubborn rock,
And sink it to oblivion, as persecution e'er to
Hope that she, with all her malice, could ever
Blot from earth thy cherished name.
Thy inmates all are one fond brother-band,
Whose souls luxuriate in doing good, and
Seeking to alleviate distress. Their aims are pure.
Their cause is holy, and their deeds are
Fraught with all that is ennobling.

There's beauty in such
Fellowship, which rarely can be found beyond
Thy precincts. We speak with reverence
Of thy virtues, which rush in quick succession
On our mind, whilst we attempt to pen
Thy praise.

Long would we dwell
Upon a theme so grand, but Time
Has been, and is, still trumpeting thy worth.

APHORISM.—If Necessity be the mother of Invention, Danger is the school mistress who sets her to work.

WORK OF THE ORDER.

This phrase is, we are satisfied, not generally understood among our brethren. By some it is meant to signify the usage, practice, general discipline, charges and lectures of Odd Fellowship—by others it is distinguished from what is termed the *language* of the Order, and is understood to embrace all the laws, usages, forms, ceremonies, emblems, devices and general ordinances concerning office and officers and their obligations and duties—the *language* of the Order, according to this class of constructionists, being the unwritten and unspoken means of inter-communication peculiar to Odd Fellowship. We profess to know no such distinction between the work and language of the Order, nor do we believe any definition can be given of the term “Work of the Order,” short of one which will comprehend within its terms the entire system of Odd Fellowship in all its details, whether written or unwritten, be it usage, law, form or ceremony. Regarding, therefore, in this enlarged sense, the subject which has been referred for revision to a committee of the Grand Lodge of the United States, we propose to offer some suggestions touching this question. In the first place, the form of government of State Grand Lodges and Grand Encampments should, in *principle*, be the same throughout the jurisdiction. The laws, commonly termed “General Laws,” which regulate the Lodges in the different States should be strictly uniform, except so far as relates to their monetary concerns, which of right belong exclusively to themselves—there should be one uniform code of general law emanating from the highest department of the Order, so that the manner of application and admission, the duties of brethren, their responsibilities to their Lodge, their privileges, their rights, suspension and its proper cause, expulsion and its proper cause, should be every where the same, designa-

ted by prescribed rules which should differ in no essential in any of the States or Districts—thus and thus only can we hope for harmony, unity in our system—otherwise each jurisdiction may differ in the grade of offence, the forms of trial, the rights of the accused, the degrees of punishment, and its duty to other jurisdictions in affording them proper protection against imposition. It may be said that these matters belong to the States, that they are tenacious of their own particular codes and forms of General Laws, and would resist such legislation as an encroachment upon their vested rights. It is too late now-a-days to setup such an argument; the Grand Lodge of the United States have over and again decided against the doctrine of vested rights in the State Grand Lodges, when the interest of the Order is brought into conflict with any institution of Odd Fellowship, and has ever maintained her supreme authority in all respects to control its work and general character. We do not, however, believe that to any extent such a feeling would obtain—on the contrary, the desire for uniformity in the Order, in all that tends to constitute it one and the same throughout the globe, we believe to be universal—besides, if we are right in our conceptions of the meaning of the term *Work of the Order*, the power to enact a code of General Laws is not only inherent in the Grand Lodge of the United States, but forms a part of its organic law. It is true, that in the discussions on the question of reform in the work, reference has generally been had to the charges and lectures, and no allusion has been made to that subject in the comprehensive sense in which we understand it; and it may be, that some of the Representatives who voted for the appointment of the committee at the late session of the Grand Lodge of the United States, acted under the impression that the labors of that body were to be confined simply

to a revision of this branch of the work; nevertheless we believe the power designed to be confided to that committee was general and plenary, embracing a thorough examination of the whole system of Odd Fellowship, in order to its improvement, if practicable, in any of its features.

There never has been a more propitious season to make such a revision not only in obedience to the wish so clearly expressed at home, but especially in view of our relations with foreign countries—the position of Odd Fellowship in this jurisdiction is one of isolation—it stands disconnected with England and all other countries, and no conventional obstacle can interpose to any modification of the general system. We commend this to the committee as a perfectly legitimate subject for their consideration, and we trust that they may agree with us upon the utility and practicability of adopting a code of General Laws for the government of the Order at large. In the second place, as a part of the work of the Order, *ancient usage* has constituted to a considerable extent its discipline and practice. This feature of the work has been held as a sort of consecrated tradition, to be preserved and transmitted unaltered, with pious regard and affection. It is allowed to possess the full authority of written law, and in truth is not unfrequently held to be beyond the reach of legislation. Whatever difference of opinion there may be, as to the propriety of abrogating clearly defined and well ascertained usage, there cannot for a moment be a doubt as to the power on this subject—upon this point, however, we have nothing to offer; we wish to direct the attention of the committee to the vagueness, the ambiguity, the uncertainty of what is called ancient usage. Now, it does appear to us that ordinances unwritten, and in no way tangible, except in so far as the faint and doubting recollection of brethren may present them, believed by

some to possess inherently the supremacy of organic law, and by all admitted to have operated, through a series of years past, with overruling and controlling force, should at least be plain, intelligible and perfectly free from ambiguity. But what is the fact in relation to ancient usage? We venture the opinion that there is no one thing under the sun more vague than this law called ancient usage. We need only in support of this declaration refer to the statute book of the Grand Lodge of the United States for the last few years, which will be found almost literally covered over by reports and resolutions from the able committee on the Work of the Order, defining and reducing to written law, questions arising out of difference of opinion upon the usage of the Order. In Maryland, that good, old, venerated and long cherished usage, known as the salutation given to the Grand Master, upon his entrance into a Lodge, "*The honors of the Order,*" has been generally preserved, while in New York, and other jurisdictions, it has been consigned to the tomb of the Capulets. In Virginia, by a recent decision of the Grand Lodge, the usage in relation to the proper recipients of the T. P. W. has been made to yield to a law regulating the subject for that particular jurisdiction only, and in view of the impropriety of local legislation upon subjects general in their nature, the Grand Lodge of the United States at the late session found it necessary to embody this ancient usage into the form of a written law. So also as regards visitation and the manner of conducting examinations on such occasions. These matters and many others which might be enumerated, have formed a part of the discipline of the Order as derived from usage, and from the difficulty of preserving any thing like uniformity in the practice in all parts of the jurisdiction, are from time to time becoming the subjects of special legislation.

Is it not the part of wisdom now, we ask, that we are about to enter upon a revision of the general system of work, to correct this evil, and to reduce to a code all usages of Odd Fellowship? In addition, let it be recollected that the founders of the Institution, who alone can be reliable authority on the subject of usage, will have been all gathered to the Fathers in a little while, and be no longer here to instruct and enlighten that posterity in Odd Fellowship, which is destined to exist from generation to generation, under the guardianship of Him who has already vouchsafed to it such signal evidences of his care and protection. We are sure the propriety and necessity of this suggestion will be apparent.

We pass to consider the work of the Order as ordinarily understood. All will concede, we believe, that the initiation charges and lectures, however in some respects obnoxious to serious objection, possess, taken as a whole, much intrinsic excellence, and if it be not rash in us to loosen our tongue upon a subject which has long had a place in our mind, we would say of it, if original in the elements, our ancestors in the Order have manifested much wisdom in the structure. Let the advocates of reform in the work not misjudge us from this remark, nor hastily associate us with Ephraim—although of the old school we are not wedded to the idol. We know that much of the detail of the work was engrafted upon the system by men of humble minds and limited education, that there is error as a consequence, and much misapplication of maxims, analogy and example derived from historic sources as well sacred as profane, yet we cannot shut our eyes to the many beautiful truths which it illustrates and exemplifies, to the choice gems which sparkle like brilliants despite their inapt and strange association, to be found diffused throughout the work, and to the elevated counsels

and admonitions with which it abounds concerning man's duty to his Creator and to his brother. We know of no system which has yet been devised by the human mind, which presents so broad a platform for the harmonious and united energies of universal man in the great cause of benefaction to the human race, which, rising above all its minor, subordinate and collateral agencies of good, it is the chief and peculiar office of Odd Fellowship to promote. Constituted upon certain abstract general truths, which are equally axioms among all the nations of whatever tongue or creed, its comprehensive and tolerant principles present an attractive nucleus, which gathers within its orbit, by its gentle influences, Jew and Gentile and every nature however antagonist, stilling in its ministering, all elements of discord, and directing in singular harmony their united energies in extending the dominion of man's brotherhood to man. Under its broad folds the divided families of the earth may reunite, without violence to social, moral, national, religious or political creeds, linked hand in hand, with hearts full of love for their kind, however they may be tossed upon the tumultuous sea of self or party, without its happy sphere. This is the great first principle of the work of Odd Fellowship—a precious heritage which its projectors have transmitted to us. It is written in the fundamental work of the Order that every free white male citizen of lawful age, of good moral character who acknowledges a great Supreme Architect, the Creator and preserver of the Universe, is admissible with the family of Odd Fellows. For this well devised and wisely considered principle, we are indebted, profoundly indebted, to the discriminating and well judging foresight of our ancestors in the Order. The sacred, unchanged, and unchangeable fixedness of this element of our work, is in point of fact the secure,

solid and steadfast corner stone of the structure, the secret of its strength, the mystery of its rule, and dominion, and power over enlightened man, while it is the stumbling block to the bigot and the fanatic. Let it not be turned to the right nor to the left, move it not in the slightest degree from its deep imbedment, for just as certainly as the day succeeds the night, if this principle be disturbed, will the great superstructure totter from its very base and fall into irreclaimable ruin.— Does any brother ask an illustration of this truth? let him seek it in the universal proclivity of man to fasten down as with chains, bolts and bars the mind of his fellow to his own peculiar sect, morals or party.

This most excellent groundwork of Odd Fellowship, is coeval with the existence of the Order, and to our mind is pre-eminently creditable to those who devised the system — as it is now, and has been from the inception of the institution, may it stand unchanged. It may be dangerous to interse with this fixed principle even in the employment of other language to define its meaning. We might go on did our space allow us, and designate other equally valuable and distinguishing parts of our work which, as they are founded in good morals and sound philosophy, are worthy the principles of the Order, but we have already extended our remarks beyond our usual limits, and must close this article by the reiteration of the opinion heretofore expressed, that the work of the Order, taken as a whole, possesses much intrinsic excellence. There are forms, ceremonies, lectures, charges, and language, which require essential modification, and perhaps entire abolition. A distinguished brother has expressed our idea of what should be the character of the work in a letter, which now lies before us. "Let it," he remarks, "be intelligible, chaste, beautiful, abounding in moral-

ity and philanthropy, interspersed with forcible and perspicuous illustrations — introduce whatever will elucidate the great principles and truths which we desire to hold up for the guidance of man in all his intercourse with his brother — not overlooking admonition concerning his duty to God, to his family and himself. Let the different parts have a visible connexion, let it be a uniform, progressive work, proceeding step by step, throwing light upon the path of the novitiate as he pursues his onward journey." We cordially respond to these sentiments, and while the fountain of truthful history lies open to us, let us draw freely from their refreshing waters; let the riches of classic lore be availed of, the elegance of literature, the counsel of pure philosophy, the eloquence and sublimity of nature — go to the oracles, beautify, elevate, exalt the forms, ceremonies and language as eminently as you please, but preserve the great principles of Odd Fellowship from all manner of assault.

Covenant.

FLOWERS.

The flowers! the flowers! they smile on all,
By cottage door and princely hall;
They brighten in the sunshine fair,
And fill with sweets the midnight air;
They spring in forests dark and old—
On mountain tops they brave the cold,
And I have heard that ocean blue
Sweeps over flowers of matchless hue.

And ever find they sweet employ,
Those little messengers of joy—
They glance along the shaded way
Where oft the merry school-boys play,
Half crushed in apron clean and neat,
Out at the sides they loved to peep;
Or, cushioned, kiss some rosy hand—
The richest vase in all the land.

The flowers! the flowers! are taught of God;
They blossomed where the Saviour trod,
He saw them innocent and fair,
Sustained by Heaven's unpurchased care,
And to his pure and holy eyes,
They more than equalled Syrian dyes;
The Eastern monarch famed of old,
In robes of purple wrought with gold,
Must to the Lilly of the field
The glory of his vesture yield.

EDITORS' TABLE.

TO SUBSCRIBERS AND ODD FELLOWS.

In presenting you with the first number of *The Ark* for the year 1845, we have a word or two to say in reference to former promises, and with respect to future prospects.

It was our intention, according to promise, to increase the size to 24 pages, and promised to do so, provided the patronage would be increased so as to justify it. Indeed, we gave out that we should not continue it, unless in the increased size. But the patronage received will not justify us in doing so, and we were left to choose between two alternatives—either to abandon it, or go on with it the same size as last year. We have chosen the latter, and now present you the first number. We adopt this course, first, because urged to it by a number of Brothers; 2d, because it might operate against the Order in the West to abandon a publication devoted to its interest; and 3d, because we ardently desire to aid all we can in the progress of our beloved Institution, believing that a well conducted publication will do much towards effecting so desirable an end.

We regret to say that the patronage received during the past year, was not sufficient to pay the *actual cost* of publication, and we are compelled to draw on our *private funds* to pay a balance due for printing. This result, much as we are devoted to the cause of Odd Fellowship, and much time as we have both given to it without recompense, is by no means flattering to ourselves, and under such circumstances we did not feel much disposed to continue the publication, although it would be a matter of deep regret to abandon it. The only recourse left us was to proceed as above stated.

We will not here pretend to argue the importance to the Order in the West of sustaining *The Ark*. There might be an

impropriety in *us* doing so. But we will say that those who patronize it, aid in the promotion of our principles just as much as we do, according to the means thus at their disposal. We will also say that if there be any truth in the notices taken of *The Ark* by our contemporary Magazines in the east, the Order in the West will lose sight of its own interests if it fails to give *The Ark* an extended circulation.

As we have often said, we now repeat that we do not desire to make *The Ark* a source of profit to ourselves. All we ask is that we may pay the expense of publication, *and we shall be satisfied*. All the compensation we desire for our service, is a consciousness of having done something to promote the spread of the principles of our great and good Order throughout the broad West.

It is desirable we know that *The Ark* should be increased in the number of its pages, and we now say that the very moment the patronage warrants it, *The Ark* will be increased to 24 pages monthly. This, however, will depend solely upon the patronage received. As we promised to increase the size this year, it may be that some have subscribed on that account, who will not like to continue it at 16 pages. Should there be any such, they can return us the first number sent them, and we will not expect them to continue it.

We have issued a Circular to all the Lodges in the West, embracing the foregoing facts, and are now waiting to hear the result.

In conclusion, we will say, that we will do all in our power to make *The Ark* useful and interesting. We feel conscious it has done good the past year, and we hope it will do more the present year, by having its circulation increased. We intend to give a correct list of all Lodges and Encampments throughout the West, their time and place of meeting, and the

names of the elective officers, when we can obtain them. Also, the institution of new Lodges and Encampments, and all such local information as may be furnished us, and which shall be of interest to the Order.

The subscription price is certainly low, being only *One Dollar*, payable on the receipt of the first number. There are very few, if any, Odd Fellows, but who can afford to take it.

G.

Wayne Lodge, No. 17, Cambridge City, Indiana.

We are indebted to Bro. J. M. HIATT, for the particulars of the institution of the above Lodge, though he has omitted the date. The Charter was granted to nine Brothers, and the Lodge was instituted by the M. W. Grand Master WILLIAM Cross. The following are the officers: A. Reisor, N. G.; E. P. Justice, V. G.; J. M. Hiatt, Secretary; C. Markle, Treasurer.

Bro. Hiatt says—"The location of this Lodge is very favorable to its becoming one of the most flourishing in the west. It is in the midst of a dense population, and the object of the Order seems to be better appreciated than in many sections of the country. From the spirit that pervades, and the increasing popularity of the Order, there can be no doubt that the Lodge will shortly be as abundantly able as it is now willing, to bestow its benefits upon all who come within the sphere of its influence—an influence that is unseen, but felt, carrying with it balm to the world-worn and weary, cheering the widow in her desolation, and causing hope to spring up and flourish in the orphan's heart."

Union Lodge, No. 9, Chicago, Illinois.

We are indebted to Bro. J. H. MUNROE, for the name of Union Lodge, No. 9, of Chicago, Illinois, and its time of meeting; and also for the names of its officers, which are B. W. Thomas, N. G.; J. M. Johnson, V. G.; C. L. P. Hagan, Sec'y.; A. Jacobus, Treasurer. We have appointed Bro. Thomas Agent for *The Ark* at Chicago.

Bro. Munroe will please accept our thanks for the interest he has manifested in behalf of *The Ark*.

PROGRESS OF THE ORDER.

The following table, copied from the Symbol, shows the progressive increase of the Order in this country, for the past five years, the States of Illinois and Tennessee not included:—

Year.	Initiations.	Revenue.	Lodges.	Members.
1840	3,343	50,298 79	155	11,166
1841	6,822	118,878 11	199	17,854
1842	7,836	163,719 71	265	24,160
1843	8,749	191,635 22	382	30,543
1844	13,486	292,280 00	466	44,637

This table, besides exhibiting the prosperous condition of an association founded on purely benevolent principles, and one that turns neither to the right nor left in pursuit of any other object, is also curious as showing what a large amount of aggregate revenue can be realized from the trifling weekly contribution of about six cents, which is found to be ample to meet all the just demands that sick or disabled members have upon the Society, as well as to pay the expenses of schooling the orphan children of deceased members.

In addition to the above, we give the following statistics, showing the condition of the Order in the United States the past year, as also in several of the States. At the meeting of the Grand Lodge of the United States in September last, the number of

Grand Lodges reported were	- - - - -	26
Subordinate Lodges,	- - - - -	487
Initiations during the past year,	- - - - -	13,192
Contributing Members,	- - - - -	40,238
Revenue of Subordinate Lodges,	- - - - -	\$283,132 50
Amount of Relief,	- - - - -	\$80,895 38
Grand Encampments,	- - - - -	10
Subordinate Encampments,	- - - - -	102
Initiations,	- - - - -	1258
Contributing Members,	- - - - -	8636
Revenue of Subordinate Encampments,	- - - - -	\$20,663 85
Total Revenue of the Order,	- - - - -	\$303,796 35

PENNSYLVANIA.—From the annual report of the Grand Secretary of this State, made to the Grand Lodge, at its annual session in October last; we find there are Working Lodges in the State 75; initiations the past year 1387; contributing members 5245; receipts of the Subordinate Lodges \$25,857 17; amount paid for relief \$8,746 76.

MASSACHUSETTS.—At a meeting of the

Grand Lodge of this State, held on the 9th of November, the number of Lodges reported were 41; initiations 496; contributing members 4779; Subordinate Lodge receipts \$12,013 39. Petitions for four new Lodges were presented, and Charters granted.

MARYLAND.—At the October communication, 1844, the finances of the Grand Lodge were represented to be in a healthy condition. The revenue for the quarter was \$1,578 56; initiations 212; contributing members 3125.

OHIO.—We find in the Covenant for the present month, the following extract of a letter from Bro. JOHN W. ERWIN, of Hamilton, dated Dec. 12, 1844. The compliment paid Bro. Sherlock is both deserved and just. We shall take care that the favorable mention made of our Encampment be returned the first suitable occasion. Bro. E. says:—

"I have taken much pleasure in perusing the Covenant, and shall do what I can to extend its circulation, as I believe it should be in the hands of every Odd Fellow.

There are located in the Great Miami Valley 24 Lodges, including the Grand Lodge, Grand Encampment, degree Lodges and subordinates. During the past year I have had the pleasure of visiting nearly all of them, and was much gratified in finding them, generally, in a very flourishing condition. Last week I visited Capitol Encampment, No. 6, located at Columbus, whose C. P. I found to be Thomas Stockton, formerly of my own native State, Delaware. He is a noble fellow; so are all those with whom he is connected.

We are, in the West, much pleased at the election of our worthy Bro. Thomas Sherlock to the elevated station of G. Sire of the United States. A more worthy member does not belong to the Order; gentlemanly in his behavior, kind and courteous to all, possessing an unblemish-

ed character, and a reputation for probity and honesty that any one should be proud of. I know him well, and can bear faithful testimony to what I say."

MISSOURI.—Extract of a letter from D. G. S. William S. Stewart, to the Covenant, dated St. Louis, Dec. 14, 1845.

"I am happy to have it in my power to inform you that Odd Fellowship is in a highly prosperous condition in this city and State; it is a sure guaranty of the correctness of our principles—only a few years have elapsed since Odd Fellowship first made its modest appearance in this city—the three first years Odd Fellowship had much to encounter, her members, however, faltered not, were not discouraged by opposition, but were persevering and properly appreciated the work in which they had engaged—in 1838 our venerable P. G. Sire Thomas Wildey visited this city, his appearance amongst us gave a new impetus to the Order and since then we have continued to increase in number and respectability, and now our institution, of all others, is regarded as the *Colossus*. The scion that was planted here, has taken deep root and become a mighty tree, in the branches of which the fowls of heaven find a resting place.

Two new Lodges have recently been chartered and under very favorable auspices—soon an application will be made for a third Encampment to be located in this city, and will be followed by an application for a Grand Encampment Charter."

The above presents a most cheering and gratifying view of the Order. Its progress the past year has exceeded all previous ones, notwithstanding the opposition to it has been greater than probably at any former period. And yet it has made no great efforts in its own behalf—none more than the principles which it advocates will make for themselves. Its progress, its objects, its every aim will stand firm under the

strictest scrutiny, and a calm investigation will always result in its favor. It is an investigation of its principles which has caused the extraordinary increase in its members; and its capacity for doing good has been seen and felt. Our brethren have but to aid in promulgating our principles, and they will in a short time see the broad branches of the tree of Odd Fellowship overshadow this great land. We set up no defense of our Order—none is needed. Wherever there is a Lodge of Odd Fellows, conducted in the manner taught by our rules and laws, the Order will defend itself. It has done so, and will so continue, until envy, jealousy and ignorance will cease to war against it. G.

LETTER FROM ILLINOIS.—We have received a letter from our worthy friend and Brother, Dr. W. G. Gorforth, of Belleville, Illinois, sending us additional subscribers, and his best wishes for the success of *The Ark*. He says—"The character of our Lodge here is Peace and Unity. I have the honor of occupying the post of P. G. this quarter, and occasionally witness the initiation of additional members, who of late are those of religious association." "I hope *The Ark* may be continued, its circulation more extensive, and its instruction more generally adopted."

BETHLEHEM ENCAMPMENT, No. 3, was instituted at Lawrenceburgh, Indiana, the past fall, by the D. D. Grand Sire of that State, Bro. A. B. COLEMAN. We have a letter from one of its members, dated Nov. 29, which represents it to be in a flourishing condition.

The GRAND LODGE OF OHIO holds its annual meeting at Cincinnati, on the 18th of the present month. We hope to be able to give in our next, the names of officers elected, and other matters of importance to this jurisdiction.

NOTICES OF THE ARK.

The Covenant says of *The Ark*—"We like it; wish it to succeed; it has done much good, and will be of great service in the West. Now that we have a Western Grand Sire it will be its peculiar office to aid him in pushing the fortunes of Odd Fellowship in that region."

The Independent Odd Fellow, Richmond, Va., says—"We are pleased to see that it [*The Ark*] improves monthly. We feel confident that no subscriber repents of having paid a dollar for so valuable a mass of intelligence, relating, as it does, exclusively to the Order. Its enterprising editors and proprietors deserve, and should receive, the patronage of the Order throughout the Western States."

From the *Golden Rule*, New York—"We sincerely trust the friends of the Order will not suffer this light to be extinguished. Perhaps they do not sufficiently consider how much the true welfare and honor of the Order is concerned in sustaining a well conducted periodical like that of *The Ark*."

The Gavel, published at Albany, New-York, says—"The *Ark* and Odd Fellows' Monthly Magazine for November, fully sustains the reputation it has already acquired. It contains the prospectus for its second volume, which we hope will be universally responded to by our Western brethren."

ENCAMPMENT OFFICERS.

We are unable to give the Officers of but three Encampments in Ohio, owing to the fact that reports had not been made to the Grand Scribe when he last wrote us.

WILDEV. No. 1—Samuel Froom, C. P.; Joseph Phares, H. P.; M. L. Goodman, S. W.; Mark P. Taylor, J. W.; Wm. Winters, Scribe; C. Walker, Treas.; A. G. Day, Gn.

DAYTON. No. 2—Alfred M. Clark, C. P.; James B. Clegg, H. P.; Lewis Larose, S. W.; Samuel Doyle, J. W.; George T. Mixer, Scribe; Hiram Wyatt, Treasurer; H. Wyatt, Gn.

CAPITOL. No. 6—Thomas Stockton, C. P.; Thomas B. Hand, H. P.; Joseph G. Canfield, S. W.; Hiram DeWitt, J. W.; Alex. E. Glenn, Scribe; Wm. Burdell, Treasurer; James Campbell, Gn.

THE COVENANT.

This Magazine, as our readers are aware, with the past year ceased to be the property of the Grand Lodge of the United States, that body having determined to dispose of it. It has been purchased by its original proprietor, P. G. M. NEILSON, of Baltimore, by whom it is continued. Bro. RIDGELEY, it will be recollect ed, is to be supervisory Editor. The following is the closing paragraph of Bro. R.'s valedictory —

"Invited unexpectedly, without any wish on the subject, and with no experience in the calling, to the editorial department of the Official Magazine, we entered upon its duties with distrust in our capacity, but with energy and singleness of purpose — during three years, that energy has been unabating, and in these days, when the unmindfulness of mankind of the toil of their fellows for the common good in secular matters has become almost a proverb, it is a source of unalloyed pleasure to our humble selves to proclaim that no such reproach can with justice lie at the door of our beloved Order. To our brethren of the Independent Odd Fellow, with whom we have, without profit to the Order we are sure, had some cross words, we extend the right hand of Fellowship, trusting that "*individual enterprise*" being now free and unrestrained, by the demise and burial of the great "*Official*," that nothing but harmony and brotherly love may prevail among all who acknowledge that *Golden Rule*, not less strikingly discerned in the *Symbol*, than exemplified in the life and mission of its great author. May the *Gavel* proclaim, and the *Ark* protect its excellence, to the end that its sacred teachings may ever influence us, as *Independent Odd Fellows* in our career of life."

We have received the first number of the Covenant under the new arrangement, and cheerfully give place to the following article, the first under the head of Editor's Table —

"We have to apologise to our patrons for the want of that variety and interest in the Editor's Table of the present number, which we hope to be able to give in future. We have not as yet succeeded in obtaining the aid sought for, but anticipate for the next number a perfect organization and development of our plans. In the meantime we ask for such

encouragement to our exertions in behalf of the principles of the Order, as will enable us to extend the sphere of our operations, in a pecuniary point of view, and thus command the best talent both in and out of the Institution in disseminating the principles of Friendship, Love and Truth. Without this it were in vain that we should spend our time and means in upholding principles, however just and true in themselves, which are not appreciated by their professed followers. For we take it for granted that wherever correct principles are held by any class in community they will have followers, and for the sake of enlarging their borders ought to be disseminated as the most effectual means of withstanding corruption, uniting the scattered elements that may be found floating on the surface, confirming the wayward and the wavering, and building up, strengthening and encouraging even those who may be desponding.

We ask then the aid of the brethren in this noble enterprise. Not the establishment of a visionary theory, yet to be experimented upon and developed by the future operations of the human mind or political associations of the human race, but the carrying out of sentiments impressed by Deity upon the world of nature as the fairest and most lovely image of himself, and to be found in the heart of man ready to bud and sprout and bring forth an abundant harvest, when called into action by the divine impulse of well regulated association, governed by the sympathy springing from suffering humanity. Such is Odd Fellowship, and such it shall be our aim and effort to continue it; guarding its portals with a jealous care, and watching over its interests with a becoming zeal, so that it may still continue those blessings upon the way-worn traveller which shall point out to him the 'bright beams of hope and happiness in another and a better world.'

(F) The D. D. G. M. of this District has furnished us with the following resolution of the Grand Lodge, adopted Dec. 21, 1844. We publish it for general information:

Resolved, That no member of a Subordinate Lodge under the jurisdiction of the Grand Lodge of Ohio, has a right to inform a person wishing to visit by Card, why his Card is informal, when such is the case.

ODD FELLOWS' OFFERING FOR 1845.

In the December No. of *The Ark*, we copied from the *Golden Rule*, a notice of the above work, since which time the publishers, Bros. McGowan and Treadwell, of No. 68, Barclay st., New York, have politely sent us copies of it, for which we return them our sincere thanks.

This number of the Offering is the third one published, and we find it is all that the *Golden Rule* described it to be. It contains eight superb steel engravings, and a vignette title, in which sundry Emblems of the Order are beautifully blended. The first engraving is a representation of David and Jonathan at the stone Ezel; the others are all illustrative of Odd Fellowship, and are the handiwork of an American Artist and an Odd Fellow. The matter of the Offering corresponds with the engravings; and, taking it all together, is a beautiful book, which will bear comparison with any of the Annuals. The copies before us are bound in scarlet morocco, splendidly embossed and gilded.

The publishers, and editor, Bro. Paschal Donaldson, deserve much credit for the labor bestowed on this work.

We could wish every Odd Fellow who has a wife, or sweetheart, to purchase a copy of the Odd Fellows' Annual.

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PROCEEDINGS OF THE GRAND LODGE OF THE UNITED STATES.

We have heretofore noticed this work, and would again call the attention of the Order to it. It is a large book, of 601 pages, published by Bros. McGowan and Treadwell, New York, under the direction and by the authority of the Grand Lodge of the United States; and contains all the proceedings of that body, commencing with the first primary meeting of Past Grands of Maryland, at Baltimore, February 7th, 1821, up to and including the September session, 1842.

The information furnished by this book is not to be obtained elsewhere, and on this account is indeed valuable. Every Lodge and Encampment should possess a copy of it. Much debate might be prevented, and vexatious questions often settled, by having it at hand to refer to.

The publication of this work was a heavy

undertaking, and the publishers must look alone to the Order for remuneration. We regret to learn that it does not meet the sale anticipated, and unless a greater demand is created, Bros. McG. and T. will lose by it. We hope therefore the Brethren will forward orders for the work.

GRAND LODGE OF MICHIGAN.

The Grand Lodge of Michigan was instituted at Detroit, on the 5th of November last, by P. G. M. ALBERT CASE, of South Carolina, assisted by Bro. SAMUEL YORKE ATLEE, D. D. G. Sire. The following are the officers for the present year:

WILLIAM DUANE WILSON, M. W. G. Master.
WILLIAM N. CHOATE, R. W. D. G. Master.
BENJAMIN F. HALL, R. W. G. Warden.
ADRIAN R. TERRY, R. W. G. Secretary.
JOHN ROBINSON, JR., R. W. G. Treasurer.
JOSHUA R. SMITH, R. W. G. Chaplain.
J. WRIGHT GORDON, R. W. G. Marshal.
JOHN BACON, R. W. G. Guardian.
HARTFORD JOR, R. W. G. Conductor.

Bro. CASE, in his report published in the Covenant, says:

"There were five Lodges in existence in this State, and a petition for No. 6, came before the Grand Lodge immediately after it was opened for business.

To D. D. G. Sire Samuel Yorke AtLee and Br. W. Duane Wilson, the Order is much indebted for their successful labors in its behalf here. It has attained a high rank in this beautiful city, and the character and zeal of the officers and members, is sufficient to guarantee its future prosperity and usefulness.

I am fully satisfied that no exertions will be wanting on the part of this intelligent Grand Lodge, to maintain the purity of the Order, and gain for it general respect. There will, doubtless, be four or five more Lodges chartered in a few months. Already, gentlemen of distinction from the interior of the State are gaining access to our altar, and as they return to their homes, they will testify to the utility of our Institution, and the altars will rise up in all sections of this fair and fertile land.

You may look for two Representatives in the Grand Lodge of the U. States next September, from the Grand Lodge of Michigan."

NOTICES.

The next No. of *The Ark* will be issued the 2d week in February. We hope all those having subscribers will forward their names immediately. Our Agents will please send through the Postmasters.

We will be under great obligations to Secretaries of Grand Lodges, if they will forward us quarterly the names of the elective officers of their Subordinates. As a small remuneration for their trouble, we will send them *The Ark*.

Among the many Addresses which we have heard or read from the pen of Bro. DISNEY, we think the one commencing on the first page, the best. We commend it to the perusal of all Odd Fellows.

We have not yet been furnished with the names of officers for the present quarter, in this State, owing to the fact that all the Lodges had not reported to the Grand Lodge.

The attention of the Order is respectfully called to the advertisements of Bros. Rouze, Bown, Wheeler, and others, on the cover of *The Ark*.

Odd Fellows visiting Columbus, who desire to see either of us, will find J. T. Blain in the Post Office, and A. E. Glenn in the Ohio State Journal Office.

The Odd Fellows' Magazines for January, have been received. They are all, as usual, excellent. We are compelled to defer a more particular notice.

VOTE OF THANKS.—At a meeting of Muskingum Lodge, No. 28, I. O. O. F., held December 25, 1844, the following resolutions were passed:—

Resolved, That the thanks of the Lodge be presented to P. G. JOHN GREENLEAF, of Columbus Lodge, No. 9, acting as D. D. G. M., and P. G. JAMES ASTON, acting as G. C., for their services at the installation of the officers of this Lodge, December 18th, 1844. Also to the Brethren of Olive Branch Lodge, No. 34, Newark, Ohio, for honoring us with their presence on this occasion.

Resolved, further, That the Secretary of this Lodge be requested to cause this resolution to be published in *The Ark*, at Columbus, Ohio.

EDMUND DAVIS, Secretary.

MARRIED,

At Aurora, Ind., on the 6th of November, by the Rev. Chas. Bonner, Bro. C. D. CONWAY, V. G. of Chosen Friends' Lodge, No. 13, to Miss MARIA S., second daughter of Capt. James W. Weaver, all of Aurora.

In Columbus, Ohio, on the 26th of November, 1844, by the Rev. H. L. Hitchcock, Bro. THOMAS B. HAND, P. G. of Columbus Lodge, No. 9, to Miss MARY A. BROUH, both of this city.

At Franklin, Warren county, Ohio, on the 19th of November, 1844, by the Rev. Wm. Byington, Bro. PHILIP WEAVER, of Warren Lodge, No. 11, to Miss CATHERINE WINNER, all of that place.

At Ashtabula, Ohio, on the 12th of December, 1844, by the Rev. J. B. Sackett, Bro. J. I. POST, of Pontiac Lodge, No. 3, Michigan, to Miss MARY C. WATROUS, of the former place.

At Cincinnati, on the 6th of January, by the Rev. Mr. Cleveland, Bro. JOEL SEARLES, P. G. of Columbus Lodge, No. 9, to Mrs. ANN E. GRINOLD, both of Columbus, Ohio.

For The Ark.

OBITUARY.

Died, at Germantown, Montgomery county, Ohio, on Friday morning, November 15, 1844, after a lingering illness, Brother COMMODORE DECATUR HOUSEL, P. G. of Warren Lodge, No. 11, of which he had been an active and devoted member from its institution to the hour of his death. His remains were brought to Franklin on the following Sunday, where the Brotherhood paid appropriate and imposing funeral honors.

Brother Housel was a member of the Grand Lodge of Ohio, and was highly esteemed as an Odd Fellow, as was manifested by the large concourse of Brothers that attended his funeral.

He was a member of the Methodist Episcopal Church, to which he had belonged for many years; and at the hour of his death he was perfectly resigned to his fate, and awaited it with fortitude and composure. He has left an affectionate wife and one child to mourn their irreparable loss, which is hoped is his eternal gain.

W. T. B.

Franklin, Nov. 25, 1844.



THE ARK.

VOL. II.

FEBRUARY, 1845.

No. 2.

BRO. DISNEY'S ADDRESS.

[CONCLUDED.]

The age has gone by when the musty errors of the past were handed down as consecrated things. In our land, and in our day, the broad glare of public observation penetrates the most dark recesses, and neither the rust of antiquity nor the glossings of interest can arrest the free scrutiny of public criticism. It is in fact an utilitarian age—men, like things, are judged of by their usefulness. And the constant practice of the virtues of Odd Fellowship must place the institution far above the shafts of ignorance or of malice. In England, as in America, the great mass of Odd Fellows are of the working class, though in both hemispheres the institution numbers among its votaries many of the great and gifted of the land. The early lodges in England who met under this appellation, were composed principally of working men, and being self-instituted they held no connexion with each other, and it was not until 1803 that the whole were united under one common system of regulation. Yielding to the common practice of the day, conviviality was introduced among them, and it soon caused the institution to be looked upon with coolness. Increasing in numbers, however, it soon embraced among its members men distinguished for their character and intelligence, who regretting the prevalence of the evil, determined to make an effort to shake it off and place the institution on more elevated grounds. Appreciating its immense value, if properly conducted, they set themselves about the work of reformation, and finally established in the town of

Manchester, the Independent Order of Odd Fellows. With a code of laws for its regulation, based upon the strictest rules of morality and virtue, the institution in that country has progressed in the most rapid manner; and at this time, we are told, it numbers one quarter of a million among its members. The amount of its charities has been immense, and its influence in that land is felt in every part where human suffering can be found, and human misery demands relief. From England it found its way to this country: and but twenty years have elapsed since five individuals constituted the first Lodge which was established on this continent. At the last meeting of the Grand Lodge of the United States the annual returns were made from the Grand Lodges of nineteen States, besides the District of Columbia and the Republic of Texas, independent of the returns from subordinate Lodges in one other State and three Territories. The number initiated into the mysteries of the Order during the past year, we learn from the same document, was seven thousand five hundred and forty-six. The revenue of the various subordinate Lodges during the same period, was one hundred and sixty-three thousand and seven hundred dollars, while the amount paid out for purposes of relief fell a little short of fifty thousand dollars. Such an increase we may safely say, was never before witnessed in the history of any institution, and well may it excite wonder and admiration. Over-spreading the country with such rapidity, the public mind has a right to inquire into its principles and its tendency. Flying abroad on the wings of the wind, it has

already penetrated into every circle and every sanctuary. Men of every sect and of every opinion, of every class and of every degree, have united in the common bond of union, and are marching forth under the broad banner of Odd Fellowship.

The idea of secret associations is as old as the history of man. Manifesting their existence in the pages of Holy Writ, from the time of the sorcerers of Pharaoh, we trace their continuation down to the days of the primitive Christians. Varying in their forms and ceremonies, the same general idea seems to pervade them all, both ancient and modern; and though the days when necromancy was practised in their secret cells by the Chaldeans, have long since passed, yet modern credulity has hardly failed to invest the secret rites of the later associations with all the grotesque absurdity of the darker ages. Through all the various associations of antiquity the principle is still perpetuated amid the changes of dynasties and the falling of Empires. The primitive Christians who immediately succeeded to the Apostles, surrounded as they were by all the perils incident to the propagators of a new creed which was at war with the religious faith of the State in which they lived, were early struck with the necessity and importance of a oneness in the assertion and preservation of their faith. The severe laws which were enacted by the Romans against the professors of a creed which threatened to unsettle the established religion of the empire, compelled its disciples to the adoption of the most solemn and impressive forms, in order to effectually guard against the introduction of treacherous converts, who in their infamous character of spies, only sought an introduction in order to betray, and to guide with certainty the vengeance of Pagan authority against the pure and upright believers in the sacred tenets of Christianity. The

same necessity also led to the establishment of those tokens by which they recognized each other in all companies, and which so effectually defeated all the efforts of their persecutors, as to leave them no resource but in the slanders and misrepresentations of their writers. The solemn mystery which enveloped the sacred rites of the early Christians, was well calculated to produce an undefinable impression upon the popular mind, and their adversaries did not hesitate to charge them with indulging in the most immoral and fiendish orgies. Cemented together as a band of brothers, the primitive Christians were pledged to assist and support each other against the wild fury of the ungovernable multitude, and the cold, heartless and yet ferocious punishments of the Pagan government. Christianity survived its persecutors, and its pure and benign precepts now form the basis of Odd Fellowship.

The rules of the Order admit to membership every man of good moral character who is capable of pursuing the ordinary avocations of life. No distinction of religious faith is recognized, nor is the voice of the sectary heard within her halls. The Jew and the Gentile, the Christian and Mahometan, all meet in one common faith; and in obedience to the precepts of the Order, are only emulous of who shall prove most worthy. With lessons drawn from the pure pages of Holy Writ, the doctrines we are taught point out the whole duty of man.

The harsh feelings and the rougher appetites of our natures are bowed to the mild influences of Friendship, Love and Truth; and the great truths of moral philosophy are impressed deep upon the heart of every member. The exercise of the cardinal virtues, and restraint of the appetites and passions, are constantly urged in her precepts, and the character of man is sought to be elevated and placed in its proper scale in creation. He is taught that

he was not made to live for himself alone. Dependent on each other for protection and support, it is his duty to render others as happy as his powers will permit. Soothing the distressed and aiding the unfortunate, his mission is one of mercy and kindness. The frailties incident to man receives at his hands all the generous allowance of a humane heart, while the graver follies encounter his stern rebuke. Studioously impressed with his duty to be a peaceful citizen in the State, he countenances no disorders, nor supports a violation of the laws of the government under which he lives. With a code of the purest morals, he can encourage no distinction of duty, but must frown on every effort to loosen the social tie. Regarding the welfare of man as of the highest importance, he bends all his energies to promote the happiness of his race, and only acts the part of an Odd Fellow when he acts and speaks like an honest man.

Like the quiet gliding of the silver stream which pursues its noiseless way, a thousand green spots in human life point out the footsteps of Odd Fellowship. Cultivating the charities of life, it is an abundant fountain welling up with all the kindly sympathies of the human heart, and overflowing its banks, spreading joy and gladness all around.

By the rules of the Order a fixed sum of money every week is allowed to each member when confined to a bed of sickness; this, together with the amount allowed to his family in case of his death, constitutes what properly and technically may be called the *benefits* of the Order. So far as this extends, the pecuniary operations of the institution are not dissimilar to the ordinary benefit societies of the day. But this is among the least of the duties of Odd Fellowship. Charity, in its broadest and noblest sense, is inscribed high on the tablet of her professions. Not that charity which with mincing gait doles out

its cold and pitiful alms; but like the emblem of our Order, with heart in hand, that charity which blesses him that gives and him that receives; administering consolation to the afflicted, relieving the wants of the distressed; hovering like an angel of mercy around the fireside of poverty, and wiping the sweat from the sick man's brow. The poor widow marked as consumption's victim, bows her weak and exhausted frame before the midnight lamp, toiling with lean and meagre fingers to earn the scanty pittance which gives her bread. In the still silence of the night, hour after hour rolls along, while melancholy thoughts press and crowd upon her busy brain. The scenes of her youth pass in rapid flight before her; and if now and then a thought of former comfort does arise unbidden, a mother's love is still triumphant, and she is regardless of herself. The silent tear trickling down her haggard cheeks, fast dropping as her busy fingers fly, tells how deep is her agony as she dwells upon the fate of her little ones when her feeble race is run. Forgotten by the world, her very hopes have passed away. But the watchful genius of Odd Fellowship has recognized the relict of a brother. Swift on his errand the angel of mercy comes. With words of kindness on his tongue he soothes the agony of her woe. The wants of nature are relieved; with promises of protection to her helpless ones, the bitterness of her grief is assuaged. Her dim eye glistens with gratitude as she once more sheds a tear of happiness, and she now feels prepared with humble resignation, to lie down in the tomb beside the father of her children. Her load of grief removed, she bows in humble thankfulness before her Creator for the kindness of his creatures.

We read that when "he came nigh to the gate of the city, behold there was a dead man carried out, the only son of his mother, and she was a widow, and

much people was with her; and when the Lord saw her he had compassion and said, weep not. And he came and touched the bier, and they that bare him stood still, and he said, 'Young man, I say to thee, Arise,' and he that was dead sat up and began to speak, and he delivered him to his mother." Benevolence restoring to the bereaved mother the only consolation of her widowed heart, is characteristic of the divine founder of our faith. In conformity to his precepts, and in humble imitation of their divine author, the mild spirit of Odd Fellowship seeks no higher mission than ministering to the widow's grief and orphan's wants. When the pestilence stalks abroad and man flies from the face of his fellow—when all hearts are chilled into utter selfishness—when disease and pain wring the brow, then charity with steady patience and unyielding sympathy, ministers to the sick man's bed, and holds the cup of consolation to his lips. Such is the charity of Odd Fellowship—giving out in her pure teaching the beautiful doctrine of brotherly love and affection. The touching incidents which we find recorded in the affecting history of Jonathan and David, remind us of the duty which every Odd Fellow owes to his brother. The moral lessons which we meet with in every step of our Order, should be deeply engraven on the hearts of all—from the young initiated, who has just passed through the probation of the threshhold, to the ancient patriarch, who is of the order of the Royal Purple. Living in the practice of its precepts, our bond of union will be strengthened, the honor of the Order will be advanced, and the world at large convinced of its good effects.

Ladies, you have a deep interest in the institution; though denied by its rules the privilege of membership, you are no less connected with it than you are with the fundamental institutions of the government

under which you live. There is no reason which debars you from membership that does not apply to all the other associations of the day. The peculiar opinion which has marked the line of action for the sexes, seems to have precluded you from this in common with the rest. The wild, fanciful notions of the causes of your exclusion, have no foundation but in the credulity of ignorance. There is nothing in the institution which would deny you the privileges of the Order, independent of long established custom, and the force of public opinion. Its connection with your fathers, brothers and sons, must have a deep and abiding effect upon their lives and conduct. Flinging its mantle of brotherly love around them, it aids and supports them through the difficulties of the world, and should misfortune overtake them, will hasten to relieve you both. Your gentle natures perform the duties which its laws inculcate, and your countenance will aid them in complying with its precepts. An observance of its rules will render them better parents, better husbands, and better men, and your efforts will assist in producing such a result. Cheered by your countenance, and flattered by your approbation, the institution will move on in its career of mercy and of love, and sustained by the widow's prayer and the orphan's blessing, it will go on and increase the sphere of its usefulness.

Brethren, we have this day made an exhibition of the mysterious emblems and devices of our Order, and a public exposition of its principles. Let their mysterious language impress us with new zeal in the discharge of our duties as Odd Fellows. Remembering our motto, "In God we TRUST," let our intercourse with the world be in conformity with the divine injunction, that whatsoever ye would that men should do unto you do ye to them also; and in the cultivation of that spirit of brotherly love and affection, our Order will

go on in prosperity until its branches shall overspread the land.

From the Golden Rule.

The Widowed Stranger and the Odd Fellow.

BY MRS. M. L. GARDINER.

A mother knelt beside her child,
O'erwhelmed with agony and grief;
Her face was flushed, her eyes were wild,
She knew not where to seek relief.
The past, the past, the sunny past,
Came o'er her soul a fairy train;
And hopes that dawned, too sweet to last,
Light lightning rushed through every vein.

Fond memory brought the morning bright,
When in her bridal robes attired,
With glowing face and footsteps light,
She stood the envied and admired.
When he she loved was strong and fair,
With stalwart arm and sparkling eye;
The raven's hue his flowing hair,
His cheek the rich carnation dye.

The nuptial altar met her view,
When bowing round the sacred shrine;
He clasped her with devotion true,
And softly whispered "Thou art mine."
Forever true, impassioned, warm,
He filled each day her cup of bliss;
Her own, her infant's blended charm,
Shared equally his nectared kiss.

A stranger in a foreign land,
She knelt beside her orphan one;
Clasped in her own his dimpled hand,
And tried to say "Thy will be done."
"Within my native land," she cries,
Are those whose hearts with pity move;
Who soothe the widow's bursting sighs,
By deeds of Friendship, Truth and Love."

"And they are here," a voice replied,
"Odd Fellows is their honored name;
Often the fire their faith has tried,
But broader, holier, grows the flame.
Come revel in its blessed light,
And throw away your boding fears;
Nought makes their motto shine so bright,
As woman's thanks and woman's tears."

She raised her languid eyes and smiled,
As o'er her soul the blessing came;
Then stopping, kissed her orphan child,
And told him the Odd Fellow's name.
Stretching his tiny arms, he leapt
Within his mother's warm embrace;
And in those eyes which long had wept,
Were mirrored love and happiness.
Sag Harbor, N. Y.

ODD FELLOWSHIP.

BY REV. E. H. CHAPIN.

Two general principles I will mention at this time; and these are, the SOCIAL PRINCIPLE, and the principle of CHARITY. I might, were I disposed to be rigorous in my classification, resolve the last as a species, into the former, as the genus; but, as separated they form two convenient topics, and as I am not disposed to be thus rigorous, we will proceed in the manner which I have pointed out.

I. The *social principle*, then, is adopted and cherished as essential to Odd Fellowship. What is the social principle? It is that deep and natural feeling in the bosom of man which glows with pleasure in the society of his fellow, and sympathizes with the various degrees of his joy and sorrow. It is of all ages. The source of empires and nations, it existed long before rock-built kingdoms were founded; long ere peopled marts had lifted their glittering pinnacles to the sun. Before human skill had reared the mighty pillars of Tadmor, or moulded the brazen gates of Thebes, the *social spirit* was abroad, linking hearts together, shedding new beauty upon earth's loveliness, and making glad its solitary places. The *Penates* had sat by household hearths long before mythology had placed its gods upon Olympus, and light was kindled upon domestic altars ages back, from the time when first the prayers of the Egyptian priests went up before the shrines of Isis. When earth lay in the freshness of its youthful beauty — when the rocks, the streams and the forests were all new — when the mountains were unscathed by the marks of time, and ocean was young in its wooing of the stars — this principle had bound the children of men into families; the patriarch had pitched his tents, and gathered his kindred around him in the desert, and the shepherd-groups, by night, were watching their flocks, and studying "Mazareth in his

season," and "the Pleiades with their sweet influences." And this principle has gone forth in power and in triumph through the universal humanity. The dark forest has passed away before it, and the lair of the wild beast has been converted into a sanctuary for the hearth and the altar. It has built cities in waste places, and filled them with the roar of busy labor, and the tumult of voices, and reared its thousand homes in mountain glens, and by rushing waters. It has spread glistening harvests upon hill-top and valley, and strewn its white natives across the heaving deep. It has civilized the savage, and checked theft, and rapine, and bloodshed. It has established the excellence of law, and the beauty of order; and has given supremacy to the tribunal of the magistrate, and surrounded it with solemn sanctions. It has knit tribes together, indissoluble, in the bonds of national compact, and has bestowed upon every man the benefits of mutual support, and, at the same time, the freedom of enjoying his own vine and fig-tree. It is all abroad, upon the face of the wide earth—in its remotest corner—among its rudest children. Where the avalanche thunders, and the torrent shouts and is frozen, and where the red Indian sleeps by the hoarse music of Oregon. It kindles in the snow-covered hut of the Esquimaux, and breathes among the palms that cast their shadows over the golden fountains in far islands of the sea. And all round you are the movings of this spirit. Its monuments exist, innumerable, wherever you turn your eyes. Its living evidences are in your own hearts!

But, ancient and universal as this spirit is, still it exists in degrees. Its emotions are graduated. We sympathize more readily and warmly with those to whom we are intimately connected, or with whom we are associated, than with those at a distance, and to whom we bear no peculiar relation. True, the heart of the philan-

thropist glows with *universal* love—the bared blade of the patriot is lifted for his *whole* country. Yet, it is natural to the human soul to love certain individuals more than others—individuals to whom we are bound by bright and special bonds—whose glances meet our glances more kindly, whose hands grasp our hands closer than those of others.

There is one spot of earth, for instance, which is dearer in our affections than any other—which lives in memory among the last of earthly things, and which is ever ready to the mind's vision. That sunny spot of earth! where the woodland, forest and the hill-side are more pleasant than woodland, forest and hill-side elsewhere—where the leaves twine so greenly around the porch, and the stream flows by, haunted with old, familiar memories. Where we gathered the ripe fruit, and laughed among the flowers, when the heart was young, and never a care had come to darken our brows, or to stir, save for a moment, the deep and bitter fountain of tears—

"Home, sweet home!"

It rises before us among all the distant lands, and glows the brightest object in our dreams. The pilgrim of earth, whose heart has been scarred with sorrow, and whose eyes ache and are heavy with weeping, looks back, amid all his wanderings, to this as the green oasis upon the waste of life, and sighs—"home, sweet home!"

And what is it that makes home thus the centre of our earthly affection? What gives it its charm and its beauty? It is the *social principle*, operating deeply there. There heart communes with heart, and we meet in sweet association with others, in the kindred circle, around the threshold, the altar and the hearth. There the ties which bind to man are the strongest and the holiest, and are strengthened by intercourse; and to that, therefore, of all the places upon earth is it natural that our fondest thoughts should turn. We may

meet other friends with joy, we may love the stranger whom we greet, but it is natural that, *in proportion to the pleasant association which we have had with others*, should our affection for and our interest in them be.

The social principle needs to be cherished and developed, and seizing upon the idea, Odd Fellowship erects its Lodges and establishes its fraternity. It cannot, perhaps, make the Lodge-room in all respects like that home, of which we have spoken as being the sphere for the strongest operations of human sympathy, because an innate feeling of kindred, also operates there; but it can do much, much towards causing men to meet

—“As children meet
Around a loved hearth-stone.”

It can do much, by frequent communion and by an extensive organization, in forming *special ties*, and much towards mutual aid by a fund created from mutual contributions. Odd Fellowship feels the force of the truth, that man has naturally within him, social capacities; and from the degrees in which these are manifested, she learns that they are capable of cultivation and developement. She believes that *association* is the power which is capable of performing this cultivation—of effecting this developement. She believes by frequent communion, *strangers* will be made *friends*; they will come to know each other, and, out in the world, will feel a relationship which has been engendered by action in concert upon one set of principles, and which is cherished and respected by the consciousness of peculiar ties.—Thus, in the midst of this great world, amid its busy interests and selfish cares, the lonely and friendless may ever have a *second home* within the walls of a *Lodge-room*, and a brother, ready to greet and succor him, in the person of a *true Odd Fellow*. Odd Fellowship acts upon the admitted doctrine that *mutual* force and

mutual aid are far more efficient for the benefit of *all*, than the means which contribute to that force, and that aid would be *singly* in the hands of the individuals who thus act in unison. **MUTUAL RELIEF** is the main-pillar of Odd Fellowship, and it is based upon the *social principle*. We profess to alleviate (no human power can wholly remove) the distresses of all in our fraternity. To this end we meet periodically in our several Lodges, and by communion and interchange of sympathies we contract a relationship with one another—we hail one another as *brothers*, and can recognize and be recognized as such, “by certain well-known signs and tokens,” in any portion of the world. A contribution, consisting of a small sum from each of us, is formed in our several Lodges, into a general fund, which, deducting the expenses of our establishment, is reserved for the purpose of relieving sick and distressed brethren. We show no respect to persons in the distribution of these benefits. The rich man when sick has the allowed sum tendered him as well as the poor—the poor man is as promptly regarded as the rich. There is, therefore, no delicate feeling wounded—there is excited no keen consciousness that we are living upon *Charity*—but, sick and poor and sorrowing, we feel that we are but partaking of those benefits to which we have lent our aid, and that around us are no cold and heart-wrung performances of duty, but the warm sympathies of brethren, and those services which belong to us and our right. But money to the distressed and sick brother, is not the only tribute which Odd Fellowship requires us to render. We are called upon to succor him in peril—to watch over his lawful interests—to keep the night-vigil at his sick-bed—to follow him in mourning to his last resting-place; to cast the evergreen into his grave; to cherish by a suitable token his memory, and to remember and to relieve his widow

and his orphan. The social principle, then, cultivated and manifested in fraternal forms—unity in the bonds of love, and the performance of mutual good, are tendencies of Odd Fellowship.

II. I present *Charity*, as the other general principle of Odd Fellowship.—What is *Charity*? I would define it as that principle which prompts us to give when suffering humanity requires. This comprehends its operation not only in bestowing the pittance and the loaf upon beggary and hunger, but in granting the boon of pity to the erring, and casting the glance of mercy upon the faults of our fellows. It is a lovely principle! It stands among the desolate homes of men, and by the poor and neglected, an angel, whose wings, untarnished by its passage through scenes of misery and pollution, are all bright with hues of heaven. It is a principle which may not shine as prominently, which may not sparkle like some. But it is not of earth. Its trophies are immortal. They will live when the weapons of victorious battle have been broken, and the sound of the poet's lyre has died for ever, when green wreaths have faded, and glorious monuments of human skill have perished; nay, when ancient earth itself shall have toppled into primeval chaos, and when stars cease to burn, they will be numbered among the jewels worn in heaven

“—Beside the chrystral waters.

For oh! grievously have the children of men suffered at the hands of their own brethren. Wo and war and wasting have sprung from the dark deeps of human crime—from the innermost recesses of the human heart—and have gone forth upon this green and beautiful earth to blight and to destroy. Cities have been buried in bloody and smouldering ashes, and by the cheerless hearth and the blackening roof-tree, weeping women and destitute children have been around the dying and the

slain. Fraud has triumphed with its innumerable arts—unholy passions have shed abroad pollution, and avarice with its cold hand, has crushed bright flowers of hope and happiness in its grasp. But, as on Horeb, when the tempest, the flame and the earthquake had passed by, there came a still small voice; so when the whirlwind of passion and desolating crime have swept on, kind-hearted and sympathising beings, all secretly and silently, have followed in their track—have stooped to caress the orphan, have dried the tears of the widow, sundered the chains of the captive, restored peace to the erring, healed the broken heart, by the exhibition of the pure principle of charity, have caused us to behold gleams of virtue—of heaven—amid the darkness and the iniquity of earth.

But there are evils which are often above human agency and human control and which amid our fair bright world, with all its music and its sunshine, come to darken and distress. Oh! there is, at this very moment, beneath many a roof, wasting sickness with its palsying influences, and the sufferer lies upon his bed of pain with hot and fevered brow, or with white and quivering lip, or

“Anxious friends are softly keeping
Vigils by the sleeper's bed,”

and hearts are bursting with keen stifling agony.

In yonder hut is poverty, with its cheerless aspect and its stern and bitter deprivations—the last scanty crust has been taken from the board, the last faggot is upon the hearth, and clad in garments that poorly defend from the storm and the cold, shuddering and crouching together, in the midst of all the fullness and the bounty of this universe, human creatures are there, perishing with neglect and hunger.

And all around us is misfortune, with its train of various ills. The midnight flame has enwrapped the peaceful dwell-

ing — the flood has swept the green fields — blight has fallen on the golden harvest, and mildew upon the ripening fruit !

But in all these evils and sorrows, what principle is abroad, alleviating and giving peace ? What is it that raises up the drooping head of sickness, and gives to the parched lips the healing moisture ? What is it that pours balm into the bleeding heart, and lights up the tears of the sorrowing ? What bright form is it that moves in the hut of poverty, reviving the perishing flame, clothing the destitute, kindling the cheerful fire upon the cold hearth, and placing the savory nourishment upon the empty board ? What is it that is speaking in kindness to the calamity-smitten, until he smiles amid his desolation — that replenishes his scanty garner, and gives him wherewith to replace his lost treasures ? Oh ! amid all life's ills — wherever broods human woe, wherever human tears are shed, or human groans uttered — there is charity, radiant, heaven-born CHARITY."

—
From the Gavel.

GRAND LODGE OF CANADA.

MONTRÉAL, Canada, Nov. 23, 1844.

JOHN TANNER —

Sir and Brother — I am gratified in being able to assure you of the prosperity of our Order in Canada. Although but a year in operation, having many obstacles to contend with, we have made commendable progress, and can now, with safety, count upon the success of Odd Fellowship hereafter.

As the Order has assumed so important a position in the United States, universally known and respected wherever the people are enlightened, and tolerated even in the most prejudiced of your communities, it may be well to allude to the difficulties its founders in Canada have had to contend with. Unheard of, emanating from a country which many here would have us

believe is hostile to our form of government ; and ourselves, introduced and sanctioned by a Grand Lodge of that country, and veiled in that mystery essential to its preservation, the public were inoculated with distrust, and feared to join our ranks, lest their connexion with the society of Odd Fellows should expose them to the charge of disaffection to their Queen and country, and a predilection for the Democratic Institutions of our neighbors. Poor men ! how little they knew of our principles, or the spirit which instigated our worthy brothers, GEORGE MATTHEWS and JOHN HARDIE, to whom Canada is indebted, as well for the introduction of the Tree of Odd Fellowship, as for its culture and support. Like our own native evergreen, it is prosperous and luxuriant, even when the chilling blasts of winter would induce man to remain selfishly at his fireside, while his fellows were shivering in sickness and distress. Some there were, on the introduction of the Order, who sought to smother the infant with a political blanket, but their endeavors recoiled harmlessly upon themselves, and we now number in our ranks "men of the most discordant opinions," who have sustained and cherished it without loss of character or caste in society. The principles of Odd Fellowship, though not, perhaps, fully understood, have been infused into the hearts of many, to whom we look forward as zealous and efficient supporters, and although it would ill become us to boast of the respectability of its members, I think we may, without egotism, say that which should be its proudest boast, that its members are made from honest men, and the desire for numerical appearances has not led us to associate with men of doubtful character.

It is now little more than a year since five brethren, of whom three only were resident in the Province, petitioned our late worthy and respected Grand Sire

Kennedy, for a Dispensation. After some delay, occasioned by the novelty of the application, issuing as it did from a foreign colony, it was granted to the Lodge which now rejoices in the title of "*Prince of Wales Lodge, No. 1,*" and its officers duly installed. The success of this Lodge and the progress and interest taken in Odd Fellowship, surpassed the fondest hopes of those who had long awaited an opportunity for its introduction, and had been mainly instrumental in its establishment in Canada, having partaken of its privileges and felt its influence in your country. Soon after the opening of Prince of Wales Lodge, some of its members foreseeing the success of Odd Fellowship, and perhaps a little ambitious of advancement, applied for and received a Dispensation for "*Queen's Lodge, No. 2,*" which was forthwith installed. Thus a second step was made, causing a generous rivalry, which has stimulated and cheered the members of both Lodges, between whom, I am happy to say, the kindest feelings have always existed. A third Lodge has been established in St. Johns, hailed as "*Prince Albert's Lodge, No. 3,*" its Dispensation having been obtained last summer. All things are in fact prosperous; all opposition has been borne down, so far, and our fellow citizens of every station in society, have been led to worship at the altar of Odd Fellowship and link the moral influences of each others' character.

I have thus hastily glanced at the formation of the three subordinate Lodges first established under Dispensations from the United States; notices of their formation having already appeared in the Covenant. I now come to an era in Odd Fellowship in Canada, which we trust and firmly believe, from the spirit hitherto evinced, will prove an eventful and important one—the formation of the Grand Lodge of Canada—a Charter for which was granted at the

September Session of the Grand Lodge of the United States. The Rev. Bro. ALBERT CASE, G. R. of South Carolina, who was charged with the important trust of installing the Lodge, arrived in our city on Friday morning, 15th inst., and the same evening installed the Grand Lodge of Canada, instructed its members in the general Work of the Order, its principles, and the respective duties of its officers; he expressed himself highly gratified with the prospects of the Order and the zeal of its members.

On the Tuesday evening following, (having in the interim been welcomed and visited by individual members of the Order,) in compliance with previous invitation, he attended a dinner provided at the Exchange Hotel. I will not occupy your columns with details which might prove uninteresting, suffice it to say that after a pleasant evening passed in social mirth, and *without vinous fluids*, the meeting separated at an early hour. On this occasion our Rev. Brother gave us an interesting account of the rise, progress, and present condition of Odd Fellowship in the United States, interspersed with appropriate anecdotes, of which he has a fund ever ready at his command.

On Wednesday evening our worthy Brother's powers were again, and publicly, put forth in the good cause to which he has already devoted much of his time and attention. After the urgent solicitations of the Lodges in this city he delivered a public address on the principles of Odd Fellowship and its history, before a large and respectable audience, and I need scarcely tell you, who are doubtless acquainted with his zeal and energy in the advancement of our Order, that his address embodied every thing calculated to awaken an interest and inspire respect for the Independent Order of Odd Fellows; clothed in stirring eloquence, and replete with undisputable facts, it cannot fail to

stimulate those already enlisted in our ranks, to renewed exertion; and induce many who have been in doubt, to espouse our cause; its elevated sentiment, poetic diction, instructive material and graceful delivery, commanded the attention and admiration of every listener.

Our worthy Brother left on Thursday, for New York, and I can only add a hope that his visit to Montreal has been as agreeable to himself as his presence was to the Brethren whose prayers attended him on his homeward way.

Yours, in Friendship, Love and Truth,
W. B. HARTLEY, G. M. Canada.

P. S. Since writing the above letter I have received application and granted a Dispensation to five Brothers for a Lodge at the city of Quebec, to be hailed as "*Albion Lodge, No. 4,*" and Brother P. G. THOMAS HARDIE has proceeded to Quebec to install its officers.

MORAL INFLUENCES OF ODD FELLOWSHIP UPON SOCIETY.

The spread of Odd Fellowship throughout our land, has made it one of the most important associations, not only to its members, but to the public. An extended organization, embracing every State and Territory of our Union, except one, reaching even abroad to sister republics and foreign dependencies, and numbering in this State its twelve thousand contributing members, and in other States its thousands, must necessarily be active in the dissemination of good or evil.

No merely passive qualities, or even principles, negatively good, could, by possibility, hold in communion such numbers of the active citizens of our country. It must be some positive principle, having a tangible object—and that clearly defined—which can link together in one workmen of every variety of temperament, business, creed and opinion. There is, then, a great and growing reason why its objects,

its precepts and their results, should not only be fairly placed before the public, but that the public should also examine and approve of, or condemn an organization, which, both from its extent and its peculiar economy, is calculated to render it so powerful in the diffusion of whatever it inculcates.

If its tendencies are social, moral and benevolent, as we aver, its influence for good must show itself apparent to all who look for it. If, on the contrary, it tends to evil, it cannot veil itself from the public eye. The inquiry then suggests itself, If these thousand links, forming a chain encompassing the country, are really nurseries of those kind and fraternal feelings, which find their basis in love and charity, can they possibly fail of giving an influence throughout society in favor of those principles, which will work to a public good?

That such is its influence, already is proven by the fact, that other associations, adopting all of our governing economy, almost letter for letter, and embracing the beneficial arrangement exactly like ours, but making objects and qualifications for membership, other than we make; a condition of their associations, are springing into life, and fast extending amongst us. Odd Fellowship, then, is exerting an influence upon public morals, little dreamed of by the mass of speculating moralists of our day. It, like the Society of Friends, rejects such as do not conform to that standard of morality, necessary to insure the healthy condition of every society. Hence, it cannot be an association of the idle, dissolute or vicious—as either would at once destroy the system. Each member being subjected to regular contributions, the interest of each is found in having it a society of industrious, frugal and healthy members, and their security in the investment is entirely in the moral condition of the whole. It will be seen,

therefore, that it imposes a wholesome restraint upon its members; that while it proclaims love and charity as its governing motives, it spurns from its embrace those who do not act up to the requirements of those principles. It interests its every member in the inculcation of those moral restraints, not only by its precepts, but by that strongest of motives, with a large mass, the direct appeal to the pocket interest of each. Benefits are precluded when sickness is produced by immorality; and censures, fines and expulsion are the rewards of improper conduct. Hence, it being made the interest of every Odd Fellow to pursue and enjoin a moral life, it follows that so far as it has influence upon society, it extends it healthfully.

The benefits of Odd Fellowship are manifold, more in the prevention of want than in the relieving of it after it occurs; and much as our statistics show of cash paid for relief, etc., it presents but a drop in the stream of real relief which flows through the channels of our Order. A mutual assistance band, that gathers weekly together, cannot but extend its benefits, both in the fraternal counsels it must bring, but also in the assistance that such intimacy must naturally take with it to the business sympathies of those so meeting. Every society extends more or less its influence in that way, and Odd Fellows, perhaps, more than any other.

Thus again its restraints, thrown against any conduct that should mar a generous confidence with each other, and every inducement that a friendly intercourse can impose, is exerted upon the brothers who participate in such fellowship.

Assuming, then, that the public at large are deeply interested in the purity of Odd Fellowship, both from its present extent and its rapid increase, it is hoped that a frank and explicit exposition of its workings, shall be made on every occasion proper for it to be had, throwing aside

every approach to mysticism or ambiguity, that all may know and appreciate its beneficial influences, morally as well as financially. In this there has been no mention of the usefulness of our institution in correcting the manners, and habituating the attentive members, to a chastened, social intercourse, at once refining and instructing, which every well regulated Lodge must impart, but simply a few hints, to show how it affects society generally, and to call attention to its importance as one of the great disseminators of those moral truths, which guide individuals and nations to greatness of character, industry, frugality, temperance, probity and intelligence. That it guides to such end there can be no doubt by any, if it be fairly investigated, and it matters nothing to the public what peculiar ceremonies or signs it has for its members to know each other by. It is by its fruits that it should be judged, and not by the growth of the tree.—*Golden Rule.*

MARRIED,

At Circleville, Ohio, on the 9th of January last, by the Rev. James Rowland, Bro. HENRY FICKHARDT, Secretary of Columbia Lodge, No. 32, to Miss CAROLINE LUTZ, all of Circleville.

At Zanesville, Ohio, on the 12th of January last, by the Rev. J. M. Courtney, Bro. GEORGE E. SLOCUM, of Muskingum Lodge, No. 28, to Miss MARY ANN LOCK, all of Zanesville.

At Kalida, Ohio, on the 22d of January by C. Huber, Esq., Bro. GEORGE L. HIGGINS, Attorney at Law, to Miss SALINA K. RISLEY, all of Kalida.

DIED,

At Medina, Ohio, on the 3d of February, 1845, of consumption, Mrs. REBECCA, consort of Bro. Harry Tarbill, N. G. of Morning Star Lodge, No. 26, aged 22 years.

EDITORS' TABLE.

WORK OF THE ORDER.

Since the Grand Lodge of the United States, at its last session, determined to revise the Work of the Order, and appointed a committee for that purpose, much has been written and published in reference to that most important matter. Too much has not been said; the attention of the whole Brotherhood should be directed to it, and a full and free expression of opinion had on a subject of such vital interest to the well being of the Order.

So far as our knowledge extends, there has not been a single objection urged against revision. On the contrary, the universal sentiment has been in its favor. The only difference of opinion which prevails is, how far the work of revision shall be extended. On this point, like all others, we have our own peculiar views; and we wish it distinctly understood that when we express them, we give them as but the views of a single member of the Order, without authority. We speak "by permission"—just as any and every Brother has the *right*, and should speak.

We are free to declare then that we are opposed to an indiscriminate revision of the Work—we believe it should be directed mainly to the Charges and Lectures. About the first thing which struck us on becoming acquainted with the institution, was the manner in which the Charges and Lectures had been put together. The *language* in many places, is bad; the *grammar* often worse than bad. We accounted for this, as many other things are accounted for, at the early stages of the Order in our country. It was composed of men whose literary attainments were not equal to the task of placing every thing as it should be; yet they had the *substance*—the marrow of the Work—and they have passed on for a more en-

lightened age to revise it, and place it in proper form.

With the exception of the Charges and Lectures, we are opposed to any interference with any other portion of the Work. We say let it remain sacred and inviolate. There is a beauty, and sublimity, and teachings about the rest, which we much doubt—(making all due allowance for the great ability and experience of the committee charged with the revision,)—if it can be bettered. We have, too, a great dread of making inroads upon old and well established usages. When begun, most especially in this "progressive" age, there is no telling where it will end.

In our last number, we published an article of some length, from the Covenant, which we judge to be from the pen of Bro. RIDGELY, and to which we neglected to call attention, on the subject of the Work of the Order, to which in the main we most cheerfully assent. That article defines the meaning of the *Work of the Order* to be "the entire system of Odd Fellowship, in all its details, whether written or unwritten, be it usage, form, law, or ceremony." Just so do we view it; and taking this view of it, calls to our mind another subject, to which we have given considerable attention. It is

UNIFORMITY IN THE WORK.

Next to revision, uniformity in the Work, we believe demands the attention of the heads of the Order. So far as our knowledge extends—and it is by no means limited—we know there is a great difference in the manner the Work is conducted and taught in different Lodges under the same jurisdiction. An argument is unnecessary to show that this should not be. All must at once acknowledge that it is wrong, and needs correction.

So soon, therefore, as the revision of the Work is perfected, we are decidedly in favor of State Grand Lodges and Grand

Encampments taking immediate and efficient steps towards effecting uniformity in the Work in all their subordinates. It can be easily effected, and at an expense which, when compared with the importance of the object to be attained, will be comparatively trifling.

We are for uniformity in *every thing* connected with Odd Fellowship. Its general laws, rules, customs, prices of degrees, initiation, Regalia, &c., should, in *our* opinion, be *uniform* throughout the jurisdiction of the Grand Lodge of the United States. *All* of this we know, cannot be effected. So far as it is consistent with the interests of the Order, we are in favor of it.

OUR PROSPECTS.

"The prospect brightens!" Since the issue of the January number, we have received a considerable addition to our subscription list, and if the increase should continue at the same rate for a month or two longer, we shall consider that *The Ark* is safely afloat, with the prospect of a long voyage. The increase, however, does not yet justify us in adding eight more pages—it would be more freight, to use a nautical phrase, than she is able to carry. If we can obtain a sufficient number of subscribers to consume the entire number of copies we have printed we shall add the other eight pages.

From a number of places, where we sent our Circular, we have received prompt responses, and an addition of subscribers. There are many Lodges, however, from which we have not yet heard.

It is highly gratifying to us to perceive the very many flattering testimonials which our brethren bestow upon our labors. It is a strong incentive for us to exert our best efforts to maintain this good opinion, and to make *The Ark*, if possible, more useful and interesting. And we may here state, that of the number of old subscri-

bers to whom we have sent *The Ark* the present year, not more than six or eight have returned them.

We may also here mention a single objection which we have heard against subscribing for *The Ark*—it is, that a larger quantity of reading can be had for a dollar. We regret to say that this was told us by an Odd Fellow, who said he could not get subscribers on that account. Now, we submit if a *good* Odd Fellow could raise such an objection. We do not desire any one to take our Magazine, unless he does so freely, and we would not send it to one who thought he was not obtaining value for his dollar. We know it is small—we know that *two shillings* will buy a vast quantity more of matter—of *trash*—than is contained in *The Ark*. But can any one obtain as much matter devoted to Odd Fellowship? We think not. G.

CORRESPONDENCE.

HAMILTON, OHIO, JAN. 22, 1845.

BROS. BLAIN & GLENN—

The first No. of "*The Ark*" is this day received. I am glad you have concluded to continue its publication, although I regret that the patronage received will not justify its enlargement to the number of pages proposed. In your January No. you say, "As we promised to increase the size this year, it may be that some have subscribed on that account who will not continue it at 16 pages. Should there be any such, they can return us the first number sent them, and we will not expect them to continue." Now, I hope there are none such on your subscription list; for my own part I would rather order a half dozen more than to be obliged to discontinue mine. Is it possible that the State of Ohio, within whose boundary there are thousands of Odd Fellows, cannot support at least one publication devoted to the advancement of Odd Fellowship?

Can it be possible that the brethren of this State will suffer a publication of this kind, when once begun, to be discontinued, or published at a dead loss to the publishers? Were it in my power, I would have an "Ark" published in every township of every county in Ohio; and I hope the time will be when every Odd Fellow will have on his table something devoted to the advancement of our "benevolent and honorable Order."

Enclosed you have my *dollar*—would I were able to subscribe for more.

Send me *The Ark*, if it contains only one page of matter.

I am yours in F. L. & T.

FERD. CREIGHTON.

—
PORTSMOUTH, O., Jan. 7, 1845.

MESSRS. BLAIN & GLENN:—

Dear Brothers:—I sit down this evening for a two-fold object—to send you more subscribers, and also to let you know how our beloved Order is flourishing in this vicinity.

Scioto Lodge, No. 31, is flourishing—I mean, growing steadily, gaining the confidence of the citizens and country around. We have several of the best citizens of the county, and also of the town. All who have been made acquainted with the Order, are highly pleased with its principles; and the more they are enlightened in the mysteries, the more they admire it; and so they must if it is done by skillful hands. And here I beg leave to say that so far as my acquaintance extends, the Order frequently suffers for the want of such hands. I think it should be the object of every Lodge to select some one of its most expert members to administer at its altars; for be assured that when, as is too frequently the case, its offices are filled by rotation, instead of qualifications, and its work done in a poor style, just so will the initiate appreciate it. I am of the opinion that an evil exists in regard to this

very matter; and I hope at no distant day there will be a change made. As I said before, all officers, at least the presiding one of every Lodge, should be selected wholly on his qualifications; and that officer should hold his office for a longer time than three months, for this reason: three months is entirely too short a time for any one to become thoroughly acquainted with the duties of his station; and then when he has got some little smattering of it he is out and another, perhaps entirely a new hand, is crowded into it. By this mode of proceeding, we never have any one that is well qualified to fill so important a station.

Should not this subject be discussed at large in your magazine? I hope you will give it a passing notice.

Well, I have digressed somewhat from my first intention, but to the point: Your Circular was duly presented before our Lodge by myself, with some remarks, and I am happy to inform you that in addition to my list of names I sent you some two weeks since, I obtained five more good and true Brethren as subscribers to your *Ark*.

I hope you will be enabled to continue the work, for it certainly would be a shame and a stigma on the Order in the West if they should fail to sustain so valuable a work as I conceive *The Ark* to be.

Please accept of my best wishes for your welfare, and particularly the success of your undertaking.

Yours in F. L. & T.

A. C. DAVIS.

—
GRAND LODGE OF OHIO.

The Grand Lodge of Ohio held its annual meeting on the 18th ultimo. There was a larger number of members present than at any previous meeting; and we are much gratified to say that as usual, the session was a very harmonious one.

We have received, through the kindness of D. G. M. DAY, a portion of the printed proceedings for the past year, but as we have not got them complete, we defer a notice of the various transactions of that body for a future number.

A charter was granted for a Lodge at Tiffin, Crawford county, to be called Seneca Lodge, No. 35; and we presume it will be instituted the present month.

The following officers were elected and installed for the current year:

DAVID T. SNELBAKER, M. W. Grand Master.
ALBERT G. DAY, R. W. D. Grand Master.
JOSEPH PHARES, R. W. Grand Warden.
ISAAC HEFLEY, R. W. Grand Rec. Sec'y.
THOMAS SPOONER, R. W. Grand Cor. Sec'y.
JAMES COOPER, R. W. Grand Treasurer.
GEORGE D. ALLEN, R. W. Grand Conductor.
TIMOTHY KIBBY, R. W. Grand Guardian.
JACOB ERNST, R. R. Grand Chaplain.

OFFICERS OF LODGES IN OHIO.

OHIO, No. 1—James R. Belville, N. G.; George M. Pickering, V. G.; Alex. Campbell, Sec'y. 188 members.

WASHINGTON, No. 2—Jesse Timanus, N. G.; Jas. S. Pollock, V. G.; Thomas H. Weasner, Sec'y. 226 members.

CINCINNATI, No. 3—John Jenkins, N. G.; C. K. Harris, V. G.; Gardner Lathrop, Sec'y. 235 members.

FRANKLIN, No. 4—Leopold Milius, N. G.; Ferguson Clements, V. G.; W. R. Fithian, Sec'y. 123 members.

MONTGOMERY, No. 5—George Weaver, N. G.; A. H. Wiane, V. G.; Hugh Wiggens, Sec'y. 133 members.

JEFFERSON, No. 6.—Nathan Huntsman, N. G.; Wm. S. Taylor, V. G.; James Howard, Sec'y. 78 members.

CHARITY, No. 7—Lewis Hutchins, N. G.; Geo. Arnold, V. G.; Geo. Wygum, Sec'y. 63 members.

PIQUA, No. 8—John Morrow, N. G.; William H. McFarland, V. G.; Joseph Housum, Sec'y. 100 members.

COLUMBUS, No. 9—Thomas B. Head, N. G.; Thomas Stockton, V. G.; William Burdell, Sec'y. 110 members.

WAYNE, No. 10—John W. Whitmore, N. G.; Henry Repinger, V. G.; Albert Morey, Sec'y. 91 members.

WARREN, No. 11—Benj. T. Wirth, N. G.; Richard Wooley, V. G.; Chas. Wylie, Sec'y. 42 members.

UNION, No. 12—E. B. Yost, N. G.; H. M. Downing, V. G.; Alex. Masgrove, Sec'y. 34 members.

CLEVELAND, No. 13—John K. Baker, N. G.; Robert Bailey, V. G.; A. S. Bowers, Sec'y. 161 members.

HARMONY, No. 14—Jno. G. Rohn, N. G.; Wm. S. Phares, V. G.; Josiah Breitenback, Sec'y. 41 members.

LEBANON, No. 15—Thomas Garrison, N. G.; John E. Dey, V. G.; James B. Graham, Sec'y. 55 members.

HOPE, No. 16—Lewis Young, N. G.; Joseph L. Hilt, V. G.; Silas Wood, Sec'y. 34 members.

HAMILTON, No. 17—Isaac Peterson, N. G.; F. W. C. Wedekind, V. G.; R. H. Louis, Sec'y. 48 members.

MARION, No. 18—Jacob Groby, N. G.; John S. Rife, V. G.; Wm. McElwee, Sec'y. 49 members.

MANSFIELD, No. 19—John Meredith, N. G.; Frederick A. Griswold, V. G.; Abraham Blymyer, Sec'y. 46 members.

MOUNT VERNON, No. 20—Elliott C. Vore, N. G.; S. H. Zimmerman, V. G.; D. L. McGugin, Sec'y. 44 members.

FRIENDSHIP, No. 21—Wm. R. Emrick, N. G.; Abia Zeller, V. G.; George W. Gunckel, Sec'y. 21 members.

CUYAHOGA, No. 22—A. Lowentritt, N. G.; Allen Smith, jr., V. G.; Lambert White, Sec'y. 54 members.

CENTRAL, No. 23—Wm. K. Carr, N. G.; Jas. R. Armstrong, V. G.; Samuel Roas, Sec'y. 62 members.

CHILLICOTHE, No. 24—J. H. Holcombe, N. G.; R. W. Denning, V. G.; William Ewing, Sec'y. 50 members.

LAFAYETTE, No. 25—James Brown, N. G.; Jas. B. Williamson, V. G.; Spencer F. Doggett, Sec'y. 44 members.

MORNING STAR, No. 26—Harry Tarbill, N. G.; Thomas W. Jones, V. G.; Charles A. Drake, Sec'y. 56 members.

ERIE, No. 27—James Kirby, N. G.; J. H. Monroe, V. G.; Lyman Crowl, Sec'y. 34 members.

MUSKINGUM, No. 28—Joseph McCartney, N. G.; George B. Reeve, V. G.; Edmund Davis, Sec'y. 70 members.

MAHONING, No. 29—John Benson, N. G.; E. W. Weir, V. G.; Lewis P. Lott, Sec'y. 39 members.

EATON, No. 30—Richard Y. Lanius, N. G.; Jas. Albert, V. G.; Andrew Meksell, Sec'y. 20 members.

SCIOTO, No. 31—Wm. S. Stillwell, N. G.; Thomas S. Currie, V. G.; John Cowling, Sec'y. 34 members.

COLUMBIA, No. 32—Henry A. Chenowith, N. G.; Samuel Marfield, V. G.; George H. Fickardi, Sec'y. 44 members.

SPRINGFIELD, No. 33—Jacob Broadwell, N. G.; Jacob M. Kills, V. G.; Joseph A. Jolly, Sec'y. 24 members.

OLIVE BRANCH, No. 34—A. B. Newburgh, N. G.; George W. Hamill, V. G.; D. Humphre, Sec'y. 22 members.

CINCINNATI DEG. L., No. 1—Timothy Kibby, L. M.; George A. Peters, D. L. M.; Wm. Chitsey, A. L. M.; George W. Pares, Sec'y.

MIAMIS DEG. L., No. 2—M. B. Varian, L. M.; H. Whitney, D. L. M.; Joseph Seveine, A. L. M.; John R. Smith, Sec'y.

COLUMBUS DEG. L., No. 4—James Aston, L. M.; Joel Sears, D. L. M.; James R. Armstrong, A. L. M.; David Overdier, Sec'y.

Only by the candle held in the skeleton hand of poverty can man read his own dark heart.

THE ARK.

VOL. II.

MARCH, 1845.

No. 3.

[ORIGINAL]

WISHES.

BY TAL. P. SHAFFNER, G. H. P. OF KY.

I wish that I had the abilities to teach every Odd Fellow throughout the land the benign principles of the institution—that I could speak to every member of the Order, or that I could write to them through the medium of our magazines, upon the indispensable necessity of their being faithful members of the society which they have espoused. I wish that I could be instrumental in doing much good for, and in behalf of, the institution—of causing the feelings of every follower of the cause, to live and exist in the same sphere with those principles which are taught by the lectures and charges of the Order. There are certain duties which we owe society, and we can commit sins against it; and when I forbear to advert to these duties I do violence to my feelings, and a consciousness of being neglectful in the premises, stirs sensations in my soul which are uncongenial to a happy and harmonious character.

I care not for the opinions of some, (if any there be,) who may object to my right to advise or correct any member of the Order, and that I *wish* to do that which is not my business. It is a well known fact that there are always some found who will object to any measure, whether it be good or bad; and if they do not like my using the pronoun *I*, in giving advice, and my cutting them out, in so many words, they can remedy the evil by giving no cause, and I do assure them I shall never again tell them of any errors. I respectfully address these hurried lines to those

whom they may suit; and should they be read by those who are certain that they do live perfectly free from errors, pure and unstained, and that they cannot do wrong, or form an opinion foreign from the truth itself, I would say to them try and cause others to live likewise. I wish that every member of the Order could possess a candid, liberal and generous heart—judge the opinions and sentiments of others, and to guard off feelings which might be of a different spirit, or tending to dogmatism, uncharitableness and self-sufficiency.—With these last principles our Order ever has been, and ever will be, at war—for no treaty can be made, and peace cannot exist between them. The first are lights, or they are like so many bright and brilliant stars sparkling with gem-like beauty from the great canopy of Odd Fellowship—the latter are like darkness or opaque spots, the sight of which naturally stirs in a susceptible heart feelings of a gloomy and an unpleasant character. I wish that every member of the Order was in possession of the former lights, and that their paths may ever be illumined by their brilliant rays—that the cruse of oil may never fail, and that their lamps may be always well trimmed. I wish that all those who are so firm in their own opinions, that they know so much about the Order, would only investigate their own character, and set down in one column their defects, in another column their good qualities, and then add them up and see which side of the scale preponderates! There are many in the Order who pretend to know a great deal about ancient landmarks, ancient usages, &c., gained from

high sources, tradition, and many other ways, who assert opinions and consider them as so much law, and their utility undoubted. It is frequently the case that such never make any examination, and only know that their opinions are thus and so, because the thing is so. Having never investigated the grounds of their own sentiments, they are ignorant of the reasons there may be against them, as well as for them. They are equally ignorant of the reasons there may be for the opposite. Setting up their own opinions as truth, all others, of course, seem heresy. They are ignorant of the great fact that we live in a world of probabilities, not of certainties. It is impossible then for any human being to be infallibly sure that he is right on any subject, beyond the narrow limits of the senses, of consciousness and of memory.—This being the case, it requires a great deal of principle, a great deal of fairness, and a great deal of good feeling, to behave right under it. A man is tempted, especially when he comes in contact with one not quite so acute, or quite so well-informed as himself, to make up by dogmatism, positiveness and pertinacity, what he wants in certainty and lacks in good argument. Such conduct as this is a species of social immorality, besides being unfair and ungenerous. The effect of it is to impair the pleasures and the benefits of society, and injure the cause of truth, which ought to be more precious than any temporary or personal triumph. No one ever is convinced by such means, and cannot but feel oppressed and ill used. Difference of opinion in such cases, instead of shedding any light on either mind, is converted into alienation of personal feeling, the worst possible result of social intercourse.

As we are to be surrounded all our days by those who differ from us in opinion, and as the hope cannot be cherished of bringing all to think as we do, it must be

a principal part of the art of living happily with those about us to differ from them in peace and mutual good will. Now, I wish all Odd Fellows who get in a pet because others do not agree with him, to consider that they have as much right to think as he or they may have; and I wish them to pay proper respect to the opinions of others, and if defeated either way submit with cheerfulness, that the harmony of the Lodge be not disturbed. I wish younger members of the Order not to be too hasty in forming an opinion, either one way or the other; always endeavor to be guided by those of experience, and under but few circumstances dictate to the practical knowledge of one who has experience and a reasonable share of intelligence. Treat all sincere opinions with respect. This is justice as well as wisdom. It is natural for us all to agree in sentiment with some settled principle existing in ourselves or in those who are near to us in some relation. If another should differ from us, we have every reason to believe that it is from sincere conviction. It is presumed that he has too much regard for the purity of the glorious cause to utter a word which was not done with a consciousness that it was correct. It is unjust in us, then, to attribute any opinion to obstinacy, or stupidity. I wish it to be known that action contrary to this settled doctrine of the Order is a breach of fidelity, and manifests a want of proper respect for the institution and of the actor. The most important truths meet with opposition, scorn and contempt.—Galileo was obliged to confess amid the scorn and insults of the world, that the earth does not move on its axis. Now, he who asserts the doctrine which he was obliged to confess true, would be equally ridiculed by all intelligent men. Gall, Spurzheim, and others, met with the greatest scorn for asserting that the mind was manifested through the medium of the

brain, as taught by Phrenology. Fitch and Fulton's notions on steam navigation met with its share of condemnation.—Morse, with his Magnetic-Electro telegraph—Celt, with his sub-marine battery —Espy, with his Philosophy of Storms —Buchanan, with his Neurological science—all met their share of abuse; but we know not what their inventive minds may yet produce to the world by their favorite sciences.

Numbers have nothing to do with the thing, for the time has been when the most important truths, which are now universally acknowledged, were held by a few, and those few were ridiculed and persecuted by the majority. Nothing, then, can show a meaner mind, than an attempt to oppose or to maltreat another on account of his opinions. Pay proper respect to all; investigate thoroughly before we denounce, and "be sure we are right, and then go ahead."

I wish younger members to be careful in legislative business; mind that much is not done which requires to be done over immediately. Be careful in making appropriations—do not be too extravagant, and be carried off on visions' wings, and have your Lodge room decked with a little more tinsel, a little more ribbon, festoons, gilding, and extras of different kinds—all these things require money, and money is valuable, and the Order does not require it, but just the contrary, for be it remembered that economy is forcibly recommended. Again, you must lay up money for the needy; and to pay out all your funds in the treasury, you would be in a difficulty to meet the just demand. Let your Lodge room be comfortable, fixtures plain, and nothing but necessities. I would also remark that appropriating the money for things out of the individual pocket is equally wrong, for you know not what day you or your family may be in want—a poor widow and little urchins

may be left after the husband and father has gone to the land of departed spirits, and be in want. Lay up to-day for tomorrow.

In conclusion, I wish all to practice the virtues of the Order; cultivate an intimate knowledge with the lectures of the institution; remember them on all occasions; act in accordance with the directions therein contained; climb up the ladder of moral virtue, round by round; let your minds be fixed and resolved to gain the top; clasp each round with a firm grasp, and mount higher and higher, until you get at the summit—when there, stand erect with a calm mind, pure thoughts, and step one more time, and you step in the presence of God on the promised land.

Louisville, Ky.

O D E .

BY MRS. L. A. QUINBY.

Sung at a Celebration of the I. O. O. F. at Saco, Me.

FATHER, see here a social band,
Link'd heart with heart, and hand with hand;
They seek not for the world's applause,
But join'd in mercy's melting cause,
Go forth, the stricken heart to sooth,
In peace and "Friendship, Love and Truth."

Surely, thy loving care surrounds
The man whose charity abounds;
Who aids his brother when afar
From home, he pines with want and care,
Go forth ye loved-linked, brethren, go!
Raise up your brother bowed with woe.

Go quick to him in sickness low,
Watch, while his life is ebbing slow;
Your hand his burning brow may press,
You've power his aching heart to bless;
Assure him when life's struggle's o'er
His wife and children want no more.

"Blest are the merciful;" in need
Mercy is theirs;—"the bruised reed"
"Shall not be broke;" and raised again
Bright as before th' expiring flame.
Go forth, ye loved-linked brethren, go!
Give joy for sorrow, peace for woe.

Father, safe keep this little band
Within the hollow of thy hand;
In peace and union may they move,
Their deeds of love wilt thou approve;
And when thy mandate calls them home,
May their blest welcome be "well done!"

ODD FELLOWSHIP.

The following remarks which we copy from the New York News, will be read with interest. The statistics were prepared by Brother Sutton, a distinguished member of the Order. The state of the Order in New York, it will be seen, is in the most flourishing condition, and the amount expended during the last year for charitable purposes, must have done much for the alleviation of suffering and distress.

"Within the last few years this Order has assumed an importance which it had not previously attained. As it has been familiarized to the world, the prejudices which it had excited have been removed, and it has been found worthy the countenance and the patronage of our most estimable fellow citizens. Charity is its prominent object. True, it is a secret society, but that which appears to some to be its main objectionable feature may to others appear to be its chief merit. It is secret in its operations. In secret it seeks the abode of suffering humanity, and in secret it relieves the necessitous. In the year ending July, 1844, the Lodges in this State secretly disbursed \$35,274 85 in the prosecution of their charitable design; besides which the sick couch has ever found an Odd Fellow to minister to the wants and to alleviate the sufferings of the afflicted. The State of New York contains about one-fourth of the members of the Order who are subject to the Grand Lodge of the United States. The report made to the Grand Lodge of the United States at its annual communication held at Baltimore in September, 1843, shows that this State had then 81 subordinate Lodges, and that they produced a revenue of \$63,708 27. The number of contributing members was about 10,000, and it is worthy of remark that all the good which they achieved was accomplished by very small means. The sum of 6 1-4 cents is the contribution of each member

to many Lodges; they, nevertheless, in the year we have named, relieved 2,587 of their brotherhood, 118 widowed families, and decently buried 81 members.

The sum expended for the relief of the members was \$26,250 45; the amount paid for the relief of widowed families was \$1,848 69; the amount paid for the education of orphans was \$3,037; and for burying the dead \$2,916 32; making a total of \$31,045 83. In the year ending July, 1844, (for the Annual Reports are made in the month of July in each year,) the number of contributing members had increased to 12,496 in this State, and their revenue had swollen to \$86,700 26. The number of members relieved that year was 1,912, the widowed families relieved were 128, the members buried were 108, and the total expenditure for these objects and others, including the education of orphans, was the amount stated above—\$35,274 85. All this is accomplished by voluntary contribution. But, besides, there are innumerable advantages of which the uninitiated can form no correct opinion. It must, however, be observed that the Encampments are equally zealous in the diffusion of their charity, and that the sums which they expend form no part of the amounts which we have here set forth.

From the operations of the Odd Fellows of this State, we may turn to those of the Order in the States and Territories subject to the Grand Lodge of the United States, and it will be seen that their progress is unparalleled in the history of benevolent societies. In 1830 there were but 3,036 members acknowledging the authority of that Grand Head of the Order in America, producing a revenue of \$15,727 48. In 1840, the number had increased to 11,166, and their revenue amounted to \$59,298 79. The number of Lodges at that time was 155, the initiations in that year were 3,348, and the amount expended for

its charities was \$8,044 40. In 1841 there were 199 Lodges, and an addition of 6,822 members; there were 17,854 contributing members, and a revenue of \$115,878 11, from which 1,031 members were relieved, 95 widowed families were aided, and 39 members were buried, at a cost of 18,551 70. In 1842 the Lodges increased to 265, the initiations were 7,836, the contributing members were 24,160, and the revenue of the Lodges was \$163,719 71. In the same year the sum of \$43,435 85 was expended in the relief of 2,834 members, 160 widowed families, and 107 burials.

In 1843 the Lodges were 352 in number, the initiations were 8,749, the contributing members were 30,043, and the revenue of the Lodges \$191,635 22. The number of members relieved was 4,457, widowed families 396, and the members buried 184, at a cost of \$66,863 17. But from July, 1843, to July, 1844, (the year of the Order,) the increase was almost beyond belief. From 352, the Lodges in one year increased to 466, from 8,749, the initiations increased to 13,486, from 30,044, the number of contributing members had increased to 44,627, from \$191,635 22, in 1843, and \$59,298 79, in 1840, the revenue of the Lodge had increased to \$292,250 — (upwards of \$100,000 in a single year,) — and the items of expenditure for the relief of sick members, the assistance of widowed families, and the education of orphans, had increased from \$66,863 17 to \$79,928 18. There are likewise many other demands on the funds of the Order, and many private subscriptions are made for benevolent purposes, which form no part of the returns of the Grand Lodge. In the latter years the Encampments — another branch of the Order — produced a revenue of \$13,750 80, making a total of \$306,000 80, raised by contributions in one year, in which brief space it will be seen the expenditure

of the Order for the primary, humane and Christian purposes for which it is established, irrespective of the many other modes of affording relief and assistance, have increased over 1840 between \$70,000 and \$80,000. The Brooklyn Lodge alone, whose proceedings have suggested these remarks, local in its operations, and limited as it necessarily is, in the five years of its existence, has disbursed in charities upwards of \$3,600.

Each Odd Fellows' Lodge has a sick committee, with whom it is a duty, to be religiously observed, not to allow a single day to elapse without a visit by one of its members to the sick chamber, and in this fact there is a powerful recommendation of the Order; but as the orphan and the widow are also the legitimate and peculiar objects of its solicitude, its merit is pleaded trumpet-tongued, and in the name of all that is sacred we wish them 'God speed.'

LOVING AND FORGIVING.

BY CHARLES SWAIN.

Oh loving and forgiving —
Ye angel-words of earth,
Years were not worth the living
If ye two had not birth!
Oh, loving and forbearing —
How sweet your mission here;
The grief that ye are sharing
Hath blessings in its tear.

Oh, stern and unforgiving —
Ye evil words of life,
That mock the means of living
With never-ending strife.
Oh, harsh and unrepenting —
How would ye meet the grave,
If Heaven, as unrelenting,
Forbore not nor forgave?

Oh, loving and forgiving —
Sweet sisters of the soul,
In whose celestial living,
The passions find control!
Still breathe your influence o'er us
Whene'er by passion crost,
And, angel-like, restore us
The paradise we lost.

He that buys what he does not want,
may want what he cannot buy.

TRAVELING AND VISITING CARDS.

There is perhaps no branch of the Work in Odd Fellowship in which so much difficulty occurs as in that of brethren belonging to different jurisdictions wishing to visit whilst on travel, or desiring to deposit after having become permanently located. It is unnecessary for us to enter upon any argument to show the importance of Cards in keeping up and identifying members in good standing in the Order, as we know of no other plan so well calculated to protect the brother in the rights and privileges guaranteed to him by the Institution, and the Lodges from imposition.

There were formerly three kinds of Cards in the Order, viz:—Traveling Card, Card of Membership and Visiting Card. The first was granted to a brother, upon his application, provided he was clear of the Secretary's Books and free from censure; which established his character and standing in his subordinate Lodge, having the colors of the Degrees he had taken, appended, and the highest honors obtained mentioned on its face. This Card was a passport, with the annual T. P., in all regularly constituted Lodges throughout the Globe. When the brother obtained employment or became located, if within five miles of a Lodge, he was bound to deposit his card, and become a contributing member, provided a majority of the members present at a regular meeting did not oppose him; for which deposit the sum of fifty cents was charged as a fee. Should he, however, neglect or refuse to deposit within three weeks, under the above circumstances, he immediately thereafter became an ancient Odd Fellow, and could not be admitted other than as a new member, except that it still required a majority to keep him out—the fee in the latter case was five dollars. When admitted to membership the brother was entitled to, and reinstated

in all the honors he had obtained in the Order. The brother's connection with his Lodge ceased immediately upon the grant of the Card.

The second, or Card of Membership, was granted when applied for by a brother, being clear of the books and free from censure, as in the first case, to enable him to join a particular Lodge specified on the face of the Card. The holding of this Card did not deprive the brother of membership until his Card was accepted; but on the contrary, should the Lodge to which he had applied refused to accept, the brother had the right to return and must be received as though no Card had been granted. This was found in the course of time not to work well, as it not unfrequently happened that the same objections which kept the brother out of the Lodge applied to for admission, prevented his return to the Lodge of which he was ostensibly a member; the excuse being, that if the brother was unworthy of membership in the one Lodge he could not reasonably expect to be received back into the other. From the frequent appeals made to the Grand Lodge by brethren thus circumstanced, and other causes, it was deemed advisable to abolish this denomination of Card, when the first received the name of Permanent Card; now known as that of Withdrawal Card.

The third, or Visiting Card, remains the same, or nearly so, as the original draught, and is intended to be used by brethren on a transient journey for a specified time. It is customary for a brother applying for a Visiting Card, to pay up his dues to the end of the term for which it is asked, which is granted without any other requisition or fee, and need not be returned to the Lodge, as its usefulness expires with its own limitation.

Various discrepancies having crept into several jurisdictions from the above original institution of Cards, the subject was

presented to the Grand Lodge of the United States, at her last annual communication, and referred to the Committee on the Work of the Order; who, after mature consideration, made the following report, which was adopted, and now stands as the law of the Grand Lodge of the United States in relation to Visiting and Withdrawal Cards.

"In compliance with a resolution of this Body, passed on Tuesday afternoon, the Committee on the State of the Order, report herewith the form of a Withdrawal Card, and the form of a Visiting Card, to be uniformly used throughout the jurisdiction of this Grand Lodge, from and after the first day of January next, and before the period named, if any of the lodges can make it convenient, earlier to procure the new form.

"As respects the effect of granting either of those cards, the committee will remark, for the purpose of stating general rules on the subject,

"*First.* That any brother in good standing may draw a visiting card, to be valid for any reasonable length of time, expressed on its face, and to be determined by the lodge from which it is drawn, to enable him to visit lodges while traveling or sojourning in States or other places without the limits of the jurisdiction in which his own lodge may be located. Besides enabling brothers to visit, this card also entitles them to all the courtesies of the brotherhood, as well as the benevolent usage of the Order, if they should meet with accident or misfortune; and brethren holding such cards continue to be members of the Order, and are amenable to all the penal laws of their lodges in the same manner as other members.

"*Secondly.* That any brother in good standing may receive, with the consent of his lodge, a withdrawal card; the effect of which is entirely to sever his connection with the Order for the time being, in-

asmuch as the person drawing such a card is no longer anywhere a contributing member. Such cards, however, are frequently applied for and granted merely to enable brethren to change their membership from one lodge to another, or, when circumstances require them to remove from one section of country, to enable them to renew their membership and participate in its benefits at the place of their new residence. In such cases, the circumstances attending the withdrawal or removal are either known, or can be explained and corroborated by the date of the card: and, therefore, brethren so situated are not only permitted to visit, but are as justly entitled to relief and fraternal regard as though they were in actual membership and in possession of a visiting card—it being competent for the lodge which is proposed to be visited, or which may be applied to for relief, to judge of the probable merits of the brother, or whether he has retained the card in his possession for an unreasonable length of time, without having embraced any proper opportunity that may have offered for it to be deposited. Should a brother, by obtaining his withdrawal card, dissolve his connexion with the Order, not for the purpose of changing his residence or his lodge, then he has no claims upon this Institution, nor is he accountable to any of its penal laws; and should he desire to reinstate himself by depositing his card at a subsequent period, the lodge to which the application is made will be the appropriate body to pass upon the motives that prompted his withdrawal as well as his fitness for re-admission. The best way for brethren who are traveling in search of employment to indicate their intention of continuing in fellowship, is to travel on a visiting card until employment be obtained." — *Covenant.*

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Crafty men condemn studies, simple men admire, and wise men use them.

THE SIX MONTHS' TERM.

We trust that our readers will excuse us for pressing this topic again upon their attention. But we are induced to do so, because we consider it important, and because our position in relation to the matter may not be clearly understood. Our argument is, briefly, this. It is absolutely necessary to the operation of the Grand Lodges, that its members should be reduced to a reasonable compass. We take it that this is the principle that lies at the foundation of our representative system, in our National and State legislatures.—Our form of government is democratic—i. e., is the government of the people, in whom resides the sovereignty. But a literal democracy,—the convening of all the people to act upon legislative and executive questions, upon some vast plan, is, of course, utterly impracticable. Why?—Because the numbers of that immense congress would impede if they did not totally prevent business, even if they could thus act together—to suppose which is, of course, an absurdity. Hence the system of Representation—an elected few to represent the will of the many. But if these representatives should themselves become so numerous as to obstruct business, of course the great reason for their election would be set aside—the very principle upon which they are instituted would be disregarded. So with our State Grand Lodges. If every member who passes the N. G.'s chair, is chosen an additional representative of his Lodge, the Grand Lodge will by-and-by become unwieldy—we may say, wholly impossible to be managed. Let us calculate a moment. We have now about fifty Lodges in our State. Each of these sends out four Past Grands a year, which swells the annual aggregate to two hundred Past Grands! In five years there will be a thousand Past Grands, at this rate alone, not calculating those already attached to

the Grand Lodge, nor those who will come from additional subordinate Lodges, which, without exaggeration, we may expect will make the number *two thousand!* Now, every one must perceive that this immense body of men can never transact legislative business. From the nature of things, then, a *reform* must come—there is no *if* nor *may* in the case. It is true, it may be said, that it is wholly unlikely that one-half, or one-fourth, of these members will ever convene at one time, even if they are elected. We reply to this, that they *may* come—some important meeting—some interesting and disputed measure, may summon them together, and then where will you put them? What can they do? But again, it may be said, that not one-half, or one-quarter, of these will be elected as Representatives by their Lodges. How do we know this? Is it so now with our Lodges? Who shall be the favorites? Where will the choice stop? Who shall be left out? At least there must be reform in regard to the number sent as representatives.

But are our readers aware that the last objection turns upon a disputed point—even this—*What is the character of the Grand Lodge?* Is it a Representative body, or is it a body of men holding seats and votes by right of their office as Past Grands? No small number in our own State, and in the United States hold to the latter position. If they are right—and if their rule shall be adopted, then every brother who passes the Noble Grand's chair, is, *ex-officio*, a member of the Grand Lodge, and has not to wait for the elective sanction of his Lodge. And, therefore, two hundred, three hundred, four hundred, every year enter our State Lodge. Surely, then, upon this position, our objection against short terms bears with all its force.

But we do not believe that the Past Grands are, or should be, *ex-officio* mem-

bers of the Grand Lodge. They should be allowed to enter and to visit the Grand Lodge, but none but representatives chosen by their subordinate Lodges should have a voice or a vote there! This may strike against the opinions of many, but we cannot help it. We have no favor for the government of an oligarchy anywhere. We have no objection to a kind of *advisory council* or *senate*, composed of experienced Past Grands; but those who make laws for the subordinate Lodges should represent the will of a majority of those Lodges. But were there not this fundamental objection to the notion that P. G.'s should be members *ex-officio* of the Grand Lodge, this objection, as we hold, on broad and vital principles—we would urge as conclusive against the measure, the argument dwelt upon above, that in a little while the numbers would become too cumbersome to do business.

But as we are no advocates of the *ex-officio* membership, we will not insist upon it as an argument now. We return to the supposition that Representatives chosen by their subordinates only are members of the Grand Lodge, and we say that even thus our Grand Lodge will soon become unwieldy, if our terms are not longer than three months. Brethren, we must correct this, and with it correct another evil—that of too frequent meetings of the subordinate Lodges. Extend your terms from three to six months, and let the subordinates meet only once a fortnight. We should not care if they were extended to one year, and the Lodges should meet once a month. An Executive Committee, for purposes of relief and visiting, could accomplish all that might be necessary to be done in the interim.

Symbol.

Precipitation often ruins the best laid designs, while patience ripens the most difficult.

Officers of the Grand Encampment of Kentucky.

TAL. P. SHAFFNER, Grand Patriarch.

GEORGE BLANCHARD, Grand High Priest.

JOHN MAGNESS, Grand S. Warden.

JOHN THOMAS, Grand J. Warden.

WILLIAM WHITE, Grand Scribe.

JAS. S. LITHEOW, Grand Treasurer.

JOHN FONDA, Grand Sentinel,

A. WAGENER, D. G. Sentinel.

OFFICERS OF LODGES IN KENTUCKY.

BOONE, No. 1—C. A. Spalding, N. G.; B. S. Armitage, V. G.; W. H. Jones, Sec'y.

CHOSEN FRIENDS, No. 2—James McDonald, N. G.; E. J. Hays, V. G.; Geo. W. Dunlap, Sec'y.

WASHINGTON, No. 3—Jas. Arnold, N. G.; Adam Glore, V. G.; Alex. Roux, Sec'y.

LORAIN, No. 4—W. H. Davidson, N. G.; G. A. Turner, V. G.; H. Devlin, Sec'y.

FRIENDSHIP, No. 5—David P. Dudley, N. G.; Robert S. Wilson, V. G.; John C. Darby, Sec'y.

CAPITOL, No. 6—Samuel Harris, N. G.; H. R. French, V. G.; J. J. Quinn, Sec'y.

FRANKLIN, No. 7—William Greenleaf, N. G.; H. D. Samuels, V. G.; Seymour Hopper, Sec'y.

CENTRAL, No. 8—L. Rhines, N. G.; G. T. Cotton, V. G.; R. Shields, Sec'y.

UNION, No. 10—H. Metcalf, N. G.; R. W. Da-venport, V. G.; J. H. Waller, Sec'y.

LAFAYETTE, No. 11—J. W. Bradford, N. G.; W. H. Story, V. G.; F. A. Lyon, Sec'y.

DE KALB, No. 12—Newton Cooper, N. G.; E. Cutton, V. G.; Paul L. Woeflick, Sec'y.

MADISON, No. 14—B. N. Webster, N. G.; H. H. Turner, V. G.; W. Burnes, Sec'y.

HOWARD, No. 15—Thomas Bacon, N. G.; W. G. Rodgers, V. G.; R. W. Glass, Sec'y.

MORNING STAR, No. 16—Jos. H. Halstead, N. G.; Geo. W. Hall, V. G.; Alfred A. Chapin, Sec'y.

HERMAN, No. 17—G. Shoemaker, N. G.; Wm. Schnavetin, V. G.; John B. Heasler, Sec'y.

MONTGOMERY, No. 18—Joseph H. Thompson, N. G.; Benjamin Sealer, V. G.; J. Bryan, Sec'y.

JEFFERSON, No. 7, BELLEVILLE, ILL.—Wm. H. Gayle, N. G.; Adison G. Bragg, V. G.; Alex. Reaney, Sec'y.

FORT WAYNE, No. 14, FORT WAYNE, IND.—George Johnson, N. G.; Charles H. Gould, V. G.; Bayless Hanna, Sec'y.

Ladies, in the choice of husbands, should look to future as well as to present happiness. It is not the handsomest, nor the richest partner that makes life sweetest—it is the congeniality of tastes and feeling, and a reciprocity of love. An honest heart and a good head are more to be desired than the proudest title or the heaviest purse, for a pleasant life and happy old age.

EDITORS' TABLE.

GRAND LODGE OF OHIO.

We have received the entire proceedings of this body, at its several meetings during the past year, and including the annual meeting on the 18th of January, of the present year. These proceedings occupy 103 pages, and contain much matter of interest to the Order, and particularly the subordinates in Ohio. We copy the following decisions and resolutions — being all our space will admit of at present — and commend them to the close attention of the Lodges.

GENERAL LAW.

The following General Law was adopted:

No application for membership shall be received from persons in remote districts or States when it is known that Lodges exist in the immediate vicinity of their permanent residence.

UNIFORM INITIATION FEE.

A petition was received from Piqua Lodge, No. 8, requesting the Grand Lodge to establish a uniform initiation fee throughout the subordinate Lodges under her jurisdiction. It was referred to a committee, who made the following report, which was adopted:

That to establish a uniform initiation fee would be highly injurious to the progress of the Institution, for the following reasons:

There are four Lodges in Cincinnati, to which are attached 800 paying members. — The increase by initiation during the past year has been 80. This, alone, is conclusive evidence to your committee that the present price for initiation should not be reduced in the city, while from the location of many of our sister Lodges in reference to population and wealth, a reduction is necessary. For this reason the Grand Lodge has long since given the subordinate Lodges under its jurisdiction a discretionary power to establish a price adequate to their circumstances, placing the minimum price at five dollars. For these reasons, and from the fact that resolution is now pending before the Grand Lodge, prohibiting the subordinate Lodges throughout this State from initiating members out of their district, they are induced to report adverse to the petition.

PRICES OF DEGREES.

A petition was received from Miami Degree Lodge, No. 2, on the subject of making the price of degrees uniform, and not over two dollars each. It was referred to a committee, who made the following report, which was adopted:

After mature deliberation your committee are unanimous in their opinion that to grant the prayer of the petitioners the price would be so reduced, that, with the low price generally for initiation throughout the State, many would be induced to join the Order whose only incentive would be curiosity, without a desire so essential to the advancement of our beloved institution, to promulgate those precepts it inculcates. Your committee believes that the prices charged for degrees correspond in the aggregate with our own; for example, in Kentucky the prices are reversed, the highest price being charged for the First and Second degrees.

Your committee, therefore, cannot recommend an alteration in the present prices charged for degrees.

PUBLIC LECTURES.

A communication was received from D. D. G. M. John W. Erwin, of Hamilton, asking the following questions:

Have Odd Fellows a right to have public lectures in their Halls without permission of the Grand Lodge?

If they have that right, would they have the right to have a lecture delivered in any other place than their Hall?

These questions, after some discussion, were ordered to be answered in the negative.

SECRETS OF THE ORDER.

A communication was received from Mansfield Lodge, No. 19, and referred to a committee, who made the following report, which was agreed to:

Your committee to whom was referred the following question, propounded by Mansfield Lodge, No. 19 — "Does a brother violate his obligation, or any of the established rules of the Order, should the question be asked him, 'whether this Order binds its members by secret oaths' and he should answer in the negative ?

Your committee, after a deliberate consideration of the subject, believes that no obligation would be violated, but thinks it injudicious, and that its practice might lead to pernicious results, for the following reasons: An inroad would at once be made in our transactions within the walls of the Lodge, and answering that question would naturally elicit others, and make the inquisitive still

anxious to learn more, and some well disposed brethren might be taken off their guard, and to get rid of their importunities might, perchance, answer another. Your committee, therefore, would recommend that on such questions being asked, that brethren should at no time satisfy the inquirer.

INITIATING FREE OF CHARGE.

An amendment to the Constitution of Mansfield Lodge, No. 19, was referred to a committee, who made a report, accompanied by two resolutions, which were adopted, as follows:

Your committee to whom was referred the amendment to the Constitution, passed by Mansfield Lodge, No. 19: "That any minister of the gospel, in good standing, engaged in preaching as a business, may, if found worthy, be initiated into this Lodge, and may have the degrees conferred upon him free of charge." After having carefully investigated this important subject, respectfully report:

That the Grand Lodge has decided that such a law would be contrary to the General Laws and usages of the Order in Ohio, and the practice of the Grand Lodge has on all occasions sustained this understanding of the General Laws upon this subject.

Resolved, That all such initiations which might have taken place in the State of Ohio, be legalized by this Grand Lodge to this period, and should those brethren desire to continue members, that they, from the receipt of this resolution in their respective Lodges, comply with all the provisions of the Constitution and By-Laws, and receive all its rights and privileges.

Resolved, That no subordinate Lodge within the jurisdiction of this Grand Lodge, shall exempt any class of their fellow citizens from the payment of their initiation fees, and that none shall be admitted without complying with the Constitution and By-Laws of their respective Lodges.

REPORTS OF SUBORDINATES.

The committee on Quarterly Returns, made the following report, which was adopted:

Your committee find that there is great delay in the forwarding of Reports by subordinate Lodges. This is an evil which should not be tolerated, and it is one that can easily be corrected. Promptitude and correctness is a desideratum much to be desired, and should be required. We would recommend the adoption of the following:

Resolved, That all subordinate and degree Lodges be and are hereby required to forward, within ten days after the expiration of their respective terms, true and detailed reports, as per printed form, to this Grand Lodge.

ACTS OF INCORPORATION.

A number of the subordinate Lodges of this State have applied to the Legislature the present winter for acts of incorporation; and we believe they have all been granted.

A difference of opinion exists among members of the Order in regard to the propriety of Lodges becoming incorporated. For our own part, we are among those who oppose it, for the simple reason that we cannot see the necessity of it—we cannot see what possible benefit it can be to the Lodges; and when an occasion recently presented itself, we opposed it by our voice and vote.

We are not disposed to enter into an argument here to prove our own views, but we will say that acts of incorporation are altogether unnecessary to carry out the legitimate objects of the institution. It has progressed for years, and fulfilled its great objects in an eminent degree, without having the arm of the law—the civil power—thrown around it; it has not stood in need of that protection; and indeed it is well that this is so, for who knows that much litigation has not thereby been prevented, which might otherwise have proved ruinous to the Lodges? Our Constitutions and By-Laws have heretofore amply secured us in the prosecution of our legitimate ends, and we have not seen any thing recently to convince us that they will not continue to secure us. In the collection of debts, which only accrue in the case of *dues*, we apply something more potent to the *true Odd Fellow*, than the force of the civil law. That *disgrace* which attaches to a Brother for a failure to comply with the Law of the Lodge, is of more force, in our view, than the fear of a suit at law.

It is argued that incorporations are necessary in order to enable Lodges to hold real estate. We have only to say, in reply, that it is not necessary that Lodges

should hold real estate. To invest funds in that way, would be to divert them from the object for which they were raised; and indeed, so far as we know, but very few Lodges are in any situation to acquire real estate, much less to hold it.

These, however, are but the views of a single member; and we will cheerfully give place to an article from a Brother who entertains different notions.

There is yet another view of this subject, which we will mention, though not an argument against acts of incorporation. It is, that grave and dignified legislators see much evil to be apprehended from *secret* societies, and make these applications a pretext for saying hard things about us, and attempt to ridicule us. Our odd name affords some gentlemen a theme to display their powers at wit, and they make great efforts to turn it into ridicule. We are not aware that these things injure us, but still, as an individual member, we do not desire to hear our institution even attempted to be ridiculed or animadverted upon by wits in our legislative halls. We prefer much to be without an act of incorporation, and pursue our objects silently, making as little noise in the world as possible.

P. S. We have received a letter from a distinguished member of the Grand Lodge, in which he reasons with great force against the policy of Lodges becoming incorporated. In his views he has the concurrent opinion of two other worthy members of that body. This letter comes too late for us to give it to our readers; and we can only say further, in reference to this subject, that while it is always a matter of regret with us that we should differ with any of our brethren on a subject of interest to the Order, whether it be great or small, we must say that on this subject it is gratifying to find that our views coincide with the worthy and distinguished brethren to whom we have alluded.

o.

THE REVISION.

This all-important subject—one in which the whole Order has a great interest—has not been lost sight of. There seems to be a contrariety of opinion in regard to the extent of the powers of the committee appointed to revise the Work. Some consider the powers of the committee unlimited, while others contend that they are confined solely to a revision of the Lectures and Charges. Among the former are the distinguished Brothers, RIDGELY and CHAPIN. We perceive our Brother of the *Golden Rule* classes us among the former also. We do not recollect, at this moment, what we may have written on the subject of the committee's powers, but our "position," we think, is fully "defined" in our last number. We there distinctly oppose any alteration; and had we been a member of the Grand Lodge of New-York, at its meeting in January last, we should most cordially have voted for the resolutions adopted by that body, as follows: o.

Resolved, That this Grand Lodge is utterly opposed to any alteration in, or amendments to the Work, Lectures or Charges as they now exist, believing that any change therein would ultimately operate to the injury of the Order.

Resolved, That in the opinion of this Grand Lodge, the revising committee of the Grand Lodge of the United States should confine their labors solely to the correction of such grammatical or historical errors as may be found in the Lectures and Charges.

Resolved, That the Grand Representatives from this Lodge be, and they hereby are, instructed to oppose in the R. W. Grand Lodge of the United States, any motion to alter, amend, suspend or annul any part of the Work, Lectures or Charges; and that they use every honorable effort to maintain them in the purity in which they existed at the time of our separation from England."

HISTORY.—If men could learn from history, what lessons it might teach us! But passion and party blind our eyes; and the light which experience gives is a lantern on the stern, which shines only on the waves behind us!

SIX MONTHS' TERM.

We have inserted in this number, another article from the pen of Bro. CHAPIN, of the *Symbol*, on the subject of extending the term of officers in Subordinate Lodges to six months. It is proper for us to say that we do not coincide with Bro. C. in *all* his views, yet we must confess that there is much reason and argument in what he says. It is a subject worthy the attention of the Order, especially as it emanates from a high source.

Besides the evil which *might* arise from such a cumbersome body of Past Grands as there *must be*, another one much complained of would be remedied—that is, the one alluded to by Bro. DAVIS, in his communication published in our last number, that members cannot *qualify* themselves for the duties of the Chair, in a three months' term. As it is, a Brother serving as N. G. three months, goes out of office just as he begins to become familiar with its duties. This, however, would not be remedied by adopting Bro. Chapin's idea of meeting every two weeks. To this, we will say at once, we are utterly opposed, and so far as our knowledge extends it has not an advocate in this section of country.

If we were called upon to give our vote, we should go for the *Representative system*, according to numbers, as that would secure to every Lodge a voice in the Grand Lodge, if they choose to be represented. We would also say that every Past Grand should be permitted to visit the Grand Lodge, if so disposed, but not to take a part. These views, it will be seen, are the same as those of our Boston brother. We have heard the matter spoken of but very little in the West; and it is right for us to say that we have not yet heard our present system complained of to any extent. We copy the article alluded to, and give our own views, for the information of the Order.

THE MAGAZINES.

The February number of the *Covenant* announces that the publisher has obtained the services of the Rev. Bro. ALBERT CASE, and Bro. T. P. SHAFFNER, as Editors. To those who are acquainted with the talents and abilities of these distinguished Brothers—(and who among the Order is not?)—we need not say that they will make the *Covenant* worthy of an extensive patronage.

The Symbol, with the new year entered upon a new volume, and its well deserved reputation is maintained; it promises to be more useful than ever in disseminating the principles of our Order.

The Gavel. This magazine is not behind any of the rest in its devotion to the good cause. Its pages have displayed great ability, and we are always pleased to receive it. We are gratified to believe that it receives a liberal support.

The Golden Rule has changed hands, and also changed its form, being now published in 16 pages instead of eight. With this change, a decided improvement has been made in its matter and dress. We presume it is liberally patronized. If not, it should be, for it deserves it.

The Independent Odd Fellow. What has become of this Magazine? We have not heard from it since last December.—We hope it has not ceased to be. Will Bro. Ford inform us the reason it has not been received the present year?

THE ODD FELLOWS' GFM, containing Sentiments of Friendship, Love and Truth. Edited by a Lady.

This is the title of a beautiful little work, judging from the notices of it which we have seen. It is made up of selections from various authors, and is imbued throughout with the spirit of Odd Fellowship. For sale by Bro. H. W. Derby, Cincinnati. Price 37½ cts.

GRAND MASTER'S REPORT.

The following is the Official report of the Grand Master of Ohio for the past year:

CINCINNATI, January 18, 1845.

*To the Officers and Members of the R.
W. Grand Lodge of the I. O. O. F.
of the State of Ohio:—*

BROTHERS:—In compliance with the established custom, I herewith respectfully submit the following annual report of the progress and condition of the Order under this jurisdiction for the year now about closing.

In the performance of this duty I cannot refrain from invoking your devout acknowledgments, with my own, to the Giver of all good for His constant care and guardianship over the interests and welfare of our beloved Institution.

Enclosed you will find the reports of various District Députies, by which it appears that the Lodges generally are in a healthly and flourishing condition, peace and harmony prevailing to a great extent among the members, while brotherly love and charity, those great fundamental principles of our Order, have "not only been professed but acknowledged, not only enjoined but steadfastly adhered to," by the great body of the members—thus giving additional proofs of their devotion to the cause of "Friendship, Love and Truth."

I am gratified that I have it in my power to be able to assure you that this constant practice of, and strict adherence to, the principles of our beloved Order, has not been without its usual effect upon society, (as well as upon the members of the Order:) on the former by allaying prejudice and awakening a spirit of inquiry that would not be satisfied until it had learnt what was that "bond which unites men of the most discordant opinions, and brings together those most widely parted asunder;" to the latter, by proving that while "bound together by cords of Friend-

ship, Love and Truth," they need fear no opposition will ever be effectual in checking the progress of the cause in which they are engaged—that neither prejudice, envy, ignorance or ill-will can ever stop its onward march. But that, like the morning mist at the approach of the king of day, they recede before the light of truth, and only serve to add new strength and beauty to the cause they were designed to injure.

For the purpose of showing, at a glance, the gradual and steadily improving condition of the Order, I have prepared the following table, of the increase during the past four years, from the official records of this Lodge. There was at the close of 1840 in this State in operation:—

<i>Years.</i>	<i>Lodges.</i>	<i>Cont'ng m'bs.</i>	<i>Revenue.</i>	<i>Revenue.</i>
1840	10	1,241	\$7,154 46	
1841	10	1,311	7,173 44	\$18 98
1842	16	1,563	7,635 25	461 81
1843	26	1,869	10,838 96	3,203 71
1844	34	2,554	16,556 64	5,717 68

There has also been a charter granted for a Lodge at Tiffin, Seneca county, and not yet in operation. The eight Lodges that have been instituted during the year are as follows, viz:—

[These Lodges are, Erie, Muskingum, Mahoning, Eaton, Scioto, Columbia, Springfield and Olive Branch.]

All of which are represented as in a prosperous condition, and bidding fair to become pillars of the Order. Thus, you will perceive, that while there has not been quite the number of Lodges instituted that there was during the past year, yet that the increase of members and of all the means of usefulness was never greater in any given time than during the present year.

With the exception of a slight misunderstanding between the G. M. and one of the subordinate Lodges (now happily settled) nothing has occurred calculated to check the prosperity of the Order, or mar the peace, harmony and good understanding existing between the subordinate and

the parent Lodge. And it is with emotions of pride, as well as pleasure, that, (notwithstanding the above exception,) I am truly able to say, in taking leave of you in my official capacity, that I leave the Order in as flourishing a condition as when I first entered upon the discharge of the station to which, through your kindness, I have been elevated.

Permit me again to call your attention to the fact that the quarterly reports of the subordinate Lodges to this Grand Lodge do not contain all the information called for by the Grand Lodge of the U. S., and, as a necessary consequence, the report of the Grand Secretary to that body must be deficient in the information desired; and, as all will admit the importance of correct statistical information, I would suggest the propriety of adopting a blank form of an annual report for the subordinates in accordance with the requirements of the Grand Lodge of the United States.

I cannot permit the present opportunity to pass without publicly returning my sincere thanks to the D. D. generally, and particularly to Deputies Erwin, Buttles and Tindall, and to P. G. Blain, Glenn and Taylor, and G. G. Phares, for their valuable assistance in organizing the new Lodges, and their prompt and cheerful compliance with the many requests of the Grand Master in the discharge of the duties of his office.

In conclusion, permit me to present my sincere acknowledgments to the brothers for the honor conferred upon me, and for their many acts of kindness, and to entreat you to believe that though I may have erred in the discharge of the duty assigned me, the errors have been those of the head and not of the heart, and as such will not be attributed to any want of inclination faithfully to perform the duties incumbent upon me.

All which is respectfully submitted in
F. L. and T. by

H. N. CLARK, G. M.

D. D. GRAND MASTERS.

The Grand Master of Ohio has appointed the following District Deputy Grand Masters for their respective Districts, for the present year:

1. JOHN WISEAM, Dayton.
2. W. C. DAVIDSON, Steubenville and Warrenton.
3. PHILIP BOPE, Lancaster.
4. SAMUEL GORDON, Piqua.
5. JAMES MILLIGAN, Columbus.
6. WM. BAILEY, Cleveland and Ohio City.
7. SAM. MILLIGAN, Hamilton and Rossville.
8. S. F. HAILMAN, Franklin and Middletown.
9. J. WHITFIELD GARNER, Miamisburg and Germantown.
10. MATHEW B. UPTON, Lebanon.
11. RICHARD BLAKE, Mount Vernon.
12. BARNABAS BURNS, Mansfield.
13. JOHN R. ANDERSON, Chillicothe.
14. ISAAC W. PARKER, Hillsborough.
15. JOSEPH WHITMORE, Medina.
16. LAMBERT THOMAS, Zanesville.
17. CHARLES PEARCE, Warren.
18. JOHN V. CAMPBELL, Eaton.
19. JAMES MALCOLM, Portsmouth.
20. H. A. McCULLOUGH, Circleville,
21. CLARK RUNYON, Springfield.
22. EDWARD H. DENNIS, Newark.

SENECA LODGE, NO. 35.

This Lodge was instituted at Tiffin, Seneca county, on the 20th of February last, by P. G. Joel Searles, assisted by S. H. Bradley, P. G.; and the following Brothers were elected and installed into the several offices—T. H. Sheldon, N. G.; D. B. Chapman, V. G.; H. G. W. Cronise, Secretary, and James Sivels, Treasurer. This Lodge bids fair to be another bright link in the chain of our Order in Ohio, and will doubtless prosper, as she already numbers 22 members.—Monday is the night of meeting.

How often are we indebted to others in our youth for settling a dispute between ourselves and our passions. I suppose our passions are always in the wrong, for they invariably are cast in the suit.

A LODGE IN VERMONT!

VERMONT has finally completed the great chain of Odd Fellowship, having recently linked herself to the great Brotherhood. We learn from the Gavel that *Green Mountain Lodge No. 1*, was instituted at Burlington, Vermont, on the 14th of January, by D. D. G. M. SMITH. The opening of this Lodge (says the Gavel) is perhaps the most interesting circumstance that can be mentioned in the history of our Order since the formation of the first Lodge in Baltimore. Bro. T. D. Chapman was installed N. G., and Jas. Shafter, V. G.

CANADA.

QUEBEC, JAN. 6, 1845.

I would inform you that our Lodge was opened in this city by a charter from the Grand Lodge of Canada, on the 2d day of November last. We now number about 60 members, with every prospect of continuing to increase at the same rate. We intend to have an Encampment started by the first boat from Montreal. We are fitting up a room 43 by 19 feet, which will be ready at the same time, (1st of May,) as our New Lodge Room, both in the same house. They will be fitted in the best style.—*Gavel.*

MARRIED,

At West Liberty, Ohio, on the 30th of January, 1845, by the Rev. C. Brooks, Bro. JACOB BROADWELL, of Springfield Lodge, No. 33, to Miss SUSAN C. HENRY, of Urbana, Ohio.

In this city, on the 20th of February, 1845, by the Rev. John Miley, Bro. GEORGE W. HOWELL, of Columbus Lodge, No. 9, to Miss MAHALA M. CRUM, of Columbus.

At Cleveland, Ohio, on the 4th of January, 1845, by the Rev. S. B. Canfield, Bro. F. B. WALBRIDGE, P. G. of Cuyahoga Lodge, No. 22, to Miss CATHARINE FARLEY.

NOTICES.

[F] The present No. of The Ark comes out in good time, and we hope hereafter to have every number appear punctually on the first of the month.

[F] We should have apologized in our last, for the *matter* of that number. It was issued under many disadvantages. The present number will, we think, make up in interest for the barrenness of the last.

[F] We would suggest to Lodges in our State to have the proceedings of the Grand Lodge, published in this number, read in their respective Lodges.

[F] Our subscribers in Cincinnati will hereafter receive The Ark at the office of Bro. Mark P. Taylor, on Third Street, near Sycamore, formerly occupied by Esq. Wise-man.

[F] We have been compelled to omit a number of payments for the present volume. They will appear as fast as we can make room for them.

[F] NEW AGENTS—M. R. Lyon, Canandaigua, New-York, G. M. Greeley, Monroe, Michigan, and Wm. O. Spayth, Tiffin, Ohio, are Agents for The Ark.

[F] We shall endeavor, in our next number, to give a statistical view of the Order in this State, for the past year, as also a short history of its progress in Ohio.

[F] The list of Lodges are omitted in their proper place, in order to make room for receipts.

D I E D,

At Fort Wayne, Indiana, on the 8th of December, 1844, Brother BENJAMIN F. MILLS, P. G. of Fort Wayne Lodge, No. 14.

At his residence, near Waterloo, Fairfield county, Ohio, on the 22d of February, 1845, Bro. HENRY DONALDSON, of Charity Lodge, No. 7, Lancaster Ohio. The members of Charity Lodge were joined by a number of the Brothers from Columbus, and attended the funeral on the following Monday. He was interred with all the honors of the Order.

THE ARK.

VOL. II.

APRIL, 1845.

No. 4.

[ORIGINAL.]

ODD FELLOWSHIP EXAMINED.

The following is an Address delivered by a Clergyman of this city, before Columbus Lodge, No. 9, of which he is a member, and which, at our solicitation, he has consented to let us publish. We are satisfied it will be read by the Brotherhood with interest; and should it fall in the way of those who have any dislike to our Order, it will show them that their grounds are untenable. It answers all objections in an able manner; and it explains what Odd Fellowship *is*, about as well as we have any where met with.

BROTHERS:—It is with no small degree of deference that I arise to address you. Being but an inexperienced member of this most honorable body, I can hardly be expected to have acquired sufficient knowledge of its character and principles, to enable me to entertain or instruct those who are experienced in the practical and beneficial tendencies and effects of Odd Fellowship.

There are those before me who have stood for years the pillars of the Order—who have advanced many degrees in knowledge, and have gained a rich experience of the fruits flowing from the practice of its fraternal principles. But though my membership with you has been short, and my attendance at its stated meetings unsrequent, still I have gathered sufficient information to feel an assurance, that its principles are virtuous, that its aim is to bind man to man, that its acts are truly beneficent and humane, that it is calculated to improve the heart by enlarged benevolence; and, in fine, that its principles are such that a Christian may embrace them as comprehending his duty to his fellow man, and calculated to produce, with uprightness of purpose, that brotherly love which is the cement of society.

Before becoming a member of this society I had many scruples and fears that its internal character and arrangements might not correspond with its fair exterior. But my doubts have disappeared—I only saw through a glass darkly; but since, brethren, I have met you face to face in this consecrated hall, my apprehensions have vanished like the shadows of evening at the approach of the morning sun. The fame of its benevolence had reached my ear, but who could tell but that it was an *ignis fatuus*, that dazzles but to deceive? but a syren voice to entice us into its folds? The very name of secrecy is revolting—imagination pictures a group, doing deeds of darkness, afraid to come to the light, lest its deeds should be reproved. But the curtain falls, and we are dazzled with light, where we foresaw nothing but darkness. The deeds which, undisclosed, appeared mysteriously dark, now illumine us with their light and love.

When, where and how the Order of Odd Fellowship had its origin, is beyond the boundary of my knowledge; but it appears to be the legitimate offspring of brotherly love. With this character I *found* it, *embraced* it, and will continue to *cherish* it; for in the exercise of its generous sentiments of brotherly love, I deem I have found one of the “green spots that bloom o’er the desert of life.”

So subject are we to changes in this life, that to day our bark may be gliding peacefully along, tomorrow we may be driven at the mercy of the wind, without sail or rudder—thus tempest-tost, and ready to sink, the angry waves dashing and threatening to engulf us in their deep

abyss, our signal of distress brings friendly aid—we are safely moored in port; a watchful eye espies, pities and relieves us. Need I say, that that angel hovering near is the society of Odd Fellows? Such is its character, such its offices. "I was sick and in prison, and ye ministered unto me."

Since I have had the honor of being a member of this Order, and have sat in its deliberations, the conviction has been forced upon my mind that those who are without judge us unjustly and wrongfully. They look at us through the odious veil of a secret society, and they suppose that when convened here, with closed doors and a secret password, that our works are of such a character as shun the light. But so far from this being true, we are willing that our acts should be seen, and read of all men. We have no secrecy but such as is barely sufficient to enclose us around as a society, and to shut out those who would "spy out our liberty," and break the chain that binds us together as *one*.

If I were honestly interrogated by a friend to give him my views with respect to the character of our society, my answer would be—So short has been the time that I have claimed a place among you, that I shall not be accused of egotism when I tell you I deem the Order of Odd Fellowship to be an honorable and dignified benevolent institution—an institution for relief, for the cultivation of fellow feeling, and for the practice of *good works*. It claims not to be an essentially religious institution, or on a level with those divinely established. It does not require as a prerequisite for membership, the same qualifications as religious societies require, but it stands not opposed to religion. The very insignia of our Order, the golden inscription upon my right, and upon my left, and our solemn professions and engagements, all proclaim the institution friendly to religion. Nay, more; it

adopts the fundamental and cardinal principle of all true religion, and requires of its members a belief in the one intelligent and Supreme Being, and enjoins on them reverence and obedience to Him. Its requisitions, so far as they extend, are not only in perfect agreement with those of religion, but there can be no true religion which does not embrace the morality and charity which are here fostered and matured. Its religion is the religion of Nature—*Benevolence, Charity, Honor and Truth* are its bulwarks—its watchtower is *Love*. Its sympathies are excited by suffering humanity, wherever neglected virtue may languish or orphan tears be dried, or human sufferings be relieved. This society not only opens its purse to the needy, but it extends its patient, watchful care to soothe, comfort and relieve the afflicted. Yes, brothers, this heavenly feature of the society makes me its warm friend.

Having remarked briefly upon the moral character of the Order, let us examine for a few moments the tendencies and effects of carrying out its principles, both upon ourselves and others.

There are those in society who honestly object to secret associations. They know of nothing in the history or practical operations of the society which possess any objectionable features, but they go against the principle of secrecy, as though this alone was sufficient to condemn it. Now the scriptures have furnished us with a good test by which we may be able to judge of the character of an individual or of a society—"by their fruits shall ye know them. Do men gather grapes of thorns, or figs of thistles?" We are willing to be subjected to this test; and if, on examination, these tendencies should be found to be salutary and ameliorating, we ought to infer that the society itself is good. But if, on the contrary, these tendencies are found to be injurious and demoralizing

—if they tend to subvert the foundations of government and good order, or are in any way detrimental to the social or moral constitution of society, then the unavoidable conclusion is forced upon us, that the institution is bad, and ought not to receive the countenance and support of the wise and the good.

The first tendency of the operations of the society to which we wish to call your attention, is to develop and improve the social principles of our constitution, and to unite its members more closely in the bonds of brotherhood. Man is a social being. He is formed for society. High authority has attested "that it is not good for man to be alone." Left to himself he becomes unsocial and austere; allied to each other by no common interest, men become sordid, selfish, and estranged to every social and generous impulse.

The direct tendency of our weekly fraternal gratulations is to strengthen the social tie, and make us feel that we are brothers. We meet, transact our business in love, enquire into each other's welfare, and depart in peace.

Again—one of the most interesting features of Odd Fellowship is its systematized movements in seeking out sorrow and woe, and affording prompt relief. What higher consolation can be enjoyed, than to have our ears saluted with the blessings of those ready to perish, and to cause the widow's heart to sing for joy! How delightful to me has been the inquiry after a Brother's welfare! In this cold and heartless world, this inquiry falls upon us like the voice of an angel, and awakens our sensibilities.

Do we find a Brother in sickness, he is immediately visited, aided, consoled, and watched over with the vigilance and interest of a *true friend* and brother. Our sympathies and unwearied watchfulness follow him through protracted illness, and in the agonies of dissolution we mingle

our tears with those near and dear to him, and sadly follow in mournful procession to his final resting place. We return to his bereaved family, and offer the balm of consolation which friendship can impart. Nor is it true that the influence of Odd Fellowship is to extinguish the sympathies and dry up the fountain of benevolence with respect to human woe and suffering that may exist without the enclosures of the society.

The tendency of doing, and giving for benevolent objects, is not to diminish but to increase our liberality, and to render us more disposed to relieve human wretchedness wherever it may be found. We learn from experience that it is more blessed to give than to receive, and that according to what measure we mete it shall be measured to us again. And every one of our number who discharges his obligations faithfully, will feel stronger desires to ameliorate the condition of his fellow beings, from the practice of doing good here inculcated.

After examining the principles of this society, and their tendencies, can any one honestly object to them? We have seen that the practical bearing and influence of its principles are beneficial, not only to the members themselves, but to the community at large. We think no instance can be pointed out in which the influence of the society has been injurious. No substantial objections can be raised, we confidently assert, to the operations of our beloved Order. We may be charged with secrecy, but we cannot be charged with plotting to deceive, to revolutionize, or to subvert the foundations of order and government; or with doing any thing that does not tend to improve rather than deteriorate society. And the secrecy enjoined is right and proper, because necessary to the very existence of our organization, and to the accomplishment of its benevolent designs. Thousands and tens of thou-

sands have hailed our society as their temporal deliverer; and who knows but that the unparalleled success of this Order for the last few years, has resulted from the *blessings* of the *poor* relieved by its *benefactions*? Will any one doubt but that there is less distress and suffering in the world than if this society did not exist? The peculiar excellence of our plan of operations consists in the system which prevails. Ours is organized benevolence, habitual and certain; but where no organization exists, Charity is at best only occasional and capricious.

But the tocsin of alarm has been sounded by persons, the rectitude of whose intentions cannot be doubted for a moment, that there is danger lest the morality and benevolence here inculcated and practiced, should be made a substitute for religion — that a faithful performance of the duties here imposed will be likely to cause its members to trust in this outward morality without a change of heart; and like the Pharisees of old, to neglect the weightier matters of the law.

That there may be danger of substituting good works for genuine piety, and of trusting too much in these instead of the merits of the Redeemer, we are ready to admit. But, at the same time, we confidently affirm that the danger of making this fatal mistake, is as great without the inclosures of our Lodge as within it. 'Tis true that this has been the rock on which thousands have wrecked, and we, in common with others, are in danger of fatally erring here. The apostle Paul tell us, "Though I give *all my goods* to feed the poor, and though I give my body to be burned, and have not charity, (or love) it profiteth me nothing. These outward acts are as sounding brass and a tinkling cymbal, unless they proceed from a holy heart;" and they are no certain evidence of that purity of heart requisite for admission into the celestial paradise. But this

objection, we contend, is as forcible in its application to many other subjects of extensive practical bearing, as it is to Odd Fellowship. If this objection be regarded as valid, it may be used with equal propriety and equal force against the habitual attendance of many upon the stated means of religion; for they are in danger of making a *virtue* of the external respect which they pay to the ordinances of the Gospel, and substitute the form for the power of religion. The same objection may be made to the performance of every humane and benevolent act by one who possess no interest in religion. The habit of being humane and benevolent may grow upon him, and he may be in danger of trusting to these things, to the neglect of religion. Finally, this objection may be, with the same propriety, urged against morality itself; for if men are moral, and habitually correct and upright in all things, they are liable to place too much confidence in their own goodness, and overlook the necessity of moral purity. This was emphatically the sad predicament of the young man in the Gospel, who had been moral from his youth up, and had trusted to his morality, but lacked the one think needful.

The sum of the whole matter is this, that the objection has no weight against the society of Odd Fellows; for if it were here admitted to be valid, it would be equally so in all the instances to which we have referred, and human society would be seathed of many of its brightest ornaments.

In conclusion, Brothers, permit me to dwell for a few moments upon our obligations and duties as Odd Fellows. We are informed in the Holy Scriptures that pure and undefiled religion before God and the father, is to visit the fatherless and widows in their affliction, and to keep ourselves unspotted from the world. This is the sum of Christianity. In this consists pure

and undefiled religion. Not merely in visiting the fatherless and the widow in their affliction, in watching with the sick and dying, and in our contributions for their relief and comfort. All these are an important part of true religion; but it consists especially in keeping ourselves unspotted from the world, which implies that our hearts and characters should be pure, and that in all our intercourse with mankind, our conduct should be regulated by gospel rules.

We ought, as an association of brothers, to cultivate holy affections towards God, our Maker, and, according to our assumed obligations, never to make mention of His holy name but with the profoundest reverence. Let us look upon Him as the proper object of our enjoyment and worship, and according to these views regulate our lives. And whilst we cherish the most exalted sentiments of reverential awe towards our Creator, let us adopt the golden rule given by the Legislator of the skies: "As ye would that men should do unto you do ye even so unto them"—and by returning good for evil, blessing for cursing, show ourselves to be singular and odd in the character of our lives, and merit our well chosen and well earned name.

GIVE A TRIFLE.

BY D. C. COLESWORTHY.

It is a trifle—give a mite
To help the poor along;
'T is not the amount—it is the will
That makes the virtue strong.

"I have but little," never say,
"Twill not avail to give;"
A penny if you give to-day,
Will make the dying live.

It is the spirit—not the gold
Upon the waters cast—
That will return a hundred fold,
To cheer and bless at last.

Then give a trifle cheerfully,
From out thy little store,
With interest it will come to thee,
When thou wilt need it more.

THE OBJECTS OF ODD FELLOWSHIP.

Odd Fellowship is based upon the plain facts of human vicissitude and suffering. It acts for society as it is. Abstractly we may indulge in speculations upon human progress, and believe in a great amount of good yet to come upon the earth for individuals and for communities, but, *practically*, Odd Fellowship acts for the woes and pains and disappointments that prevail everywhere around us. And in doing so, we humbly opine, we act for the great idea of human brotherhood, for in order to gain prevalence for that idea, its *practical spirit* must be exhibited. We must not merely speculate upon what it *may* do—we must put our hands to the work and show what it *will* do. Therefore, as Odd Fellows, we do not come together to plot against social welfare, or to undermine existing institutions. Among us are conservatives and radicals—men of all political opinions—of all various views in religion and philosophy; and the tie that makes us one is no scheme of aggrandizement, or destructionism—no union for party measures—no plan against religion, order or law. Let one of these questions be introduced among us, and no bond would hold us together. We should fly apart in the Lodge-room, as widely as men are apart now in society, and in every-day life. But the magnet that keeps us together, that draws us around one common centre, is the idea of checking suffering, of soothing sorrow, of relieving want and pain in those who, we know, suffer as we would suffer, sorrow as we would sorrow, and want as we, in their circumstances, would want. We know that mere *opinion*, mere *theory*, will not do this work. We know that the sympathies of the human heart which say to the cold and hungry—"Be ye warmed and fed," will not, of themselves, *warm* and *feed*.

We discover, moreover, that these very sympathies are often limited, or diverted. The circle of acquaintanceship, the narrow bounds of kindred, or the season of prosperity, too often circumscribe man's social love, and brotherly offices. But he who has not the claim of acquaintanceship, of kindred, or of prosperity, to summon around him these social aids, must lie and suffer alone—or must throw himself upon cold public charity. He cannot familiarly take a hand that shall be as a *brother's* hand to him. He cannot find a heart that sympathizes peculiarly with *him*—that separates him by special affection from the great mass who bear the marks of poverty and suffering. He may find generous spirits that will give a pittance to the poor man by the way-side, he may find those who will come in to his wretched home, and minister to him in his hour of utter need—for it could not be that Christianity should even *nominal* be among men, and not produce these effects. But still the poor stranger wants some deeper charity than this—*something that comes not like charity*—something that is not bestowed with curious, staring eyes, with questions that probe those secrets which the sensitive man keeps near his heart, and would not have dragged out to the public gaze. To be the mere beneficiary of a public charity—to be limited, and numbered, and ticketed, to have it all given formally, as it were by wooden machinery, instead of the fleshy hands and beating hearts of loving and sympathizing brothers—this is a cold matter; and while it may save from actual starvation, often chills and embitters the soul of him who receives it. He is but one of a great mass—there is no heart that comes nearer to his than to thousands more—there is no eye to which he can look for that *peculiar* affection, that every one craves, and loves in this busy, uncertain, wearying world, to lean

upon. The loneliest tree of the forest shall have some wild shrub clinging to it, which, though a *different* thing, seems a part of its being—dallying with the sunshine that it loves, and sharing its rain-drops like tears of sympathy. But *he* is like a barren pine, stripped by the north-wind, or smitten with the lightning, that is upheld by the embrace of no green thing, through which the breeze rushes, and over which the sunshine flits, as they do over a thousand objects, smiling and blessing it is true, but having for *him* no peculiar smile, no *special* blessing.

In saying thus much, we do not detract from the merit of our noble public charities. We are far from depreciating the great and good work which these accomplish as they stand so thick through the land. They have opened doors to the needy, the weary have found rest therein, the sick and the suffering have crawled there to die, the maniac has there found kind restraint, and the vicious religious culture. And without neglecting the claims of other portions of our land, we may be permitted to allude to the glorious work which New England has accomplished by these institutions of benevolence. Thrown upon a granite soil, surrounded by ice and storms, the descendants of the pilgrims have not merely sent out the strong arms and the stout hearts, before which “the dark old woods have fallen back”—the enterprising spirit that has peopled the wilderness—the intellect that kindles through the length and breadth of the land—the deep, moral and religious feeling that plants a school house in every valley, and a church on every hill; but at *home*, in their own sanctuary of high thoughts, and lofty deeds, they have erected hospitals for the insane, institutions for the blind, reform-schools for the vicious, and Samaritan-societies for the destitute and afflicted. Foremost was New England in the work of man's political regen-

eration. Her history shall be read in sunlight by the lovers of humanity, in all the years to come. She has no long roll of titled princesses, but she boasts of those who were "Kings and priests unto God." She needs no fulsome adulation of national pride, no grey land-marks of remote antiquity, to keep her in distinction—for wherever freedom was perilled and won, where the green mound heaves up on the lines of memorable battle, beneath the shade of southern pines, by the rushing streams of the distant west, and under her own altars, and by the walls of her beloved sanctuaries, her memory is written above the bones of her children. But she has no nobler honor than her public charities. And though she has not the blush of southern vines upon her hills, or the architecture of losty minsters in her streets, she may point to these homes where the sufferer checks his moan and the orphan dries the tear, and say to beggar-crowded London, to dissolute Paris, to the stately palaces of vice and crime—"These are my jewels!"

We are thus willing to render homage to the noble public charities in our midst. But if, besides these, there rise *other* institutions for the relief of the sorrowing and the needy, does it follow that because these public charities exist the new institution is superfluous? Not at all. We ask—is there not a difference between the relief that comes as a *Brother's offering*, or a *sufferer's due*, and with a *Brother's sympathy*?—is there not a difference between this, and the boon of systematic public charity?

It is the object of Odd Fellowship to relieve from the necessity of seeking public charity in the time of adversity. We wish to supply that very love and sympathy which the grieved heart needs, as much as the mere body requires aid. It may not be trite for us to say here, that our institution is established in this form

—every member of our Order, in good and regular standing, paying his initiatory fees, and a slight quarterly assessment, is in case of sickness or distress entitled to a certain weekly sum. This is his *dece*. It comes to him faithfully and promptly, as the result of his covenant-agreement. Now this may often step in between a course of prosperity on the one hand, and utter destitution, or dependence upon public charity, on the other. It is especially the case with a working man, that a short suspension from business will serve to introduce embarrassment, want, and perhaps absolute destitution. The help that he will receive from the Order may prevent this—surely it will secure him from utter and extreme destitution. But this is not all. We feel peculiarly bound by the ties of our Order to watch over our brethren, to seek their good when so doing compromises not our duty to God, to others, or ourselves. Thus it begets acquaintance-ship, and sympathy. Besides, we have a peculiar watchfulness over a sick member of our fraternity. "Does any one know of a sick brother, or a brother in distress?" is the unsailing question at each of our regular meetings. If one is sick we provide him with watchers, or with nurture. If he be called hence in death, we have a stated sum for his obsequies, and respectfully, and we trust affectionately, we follow him to his final resting place.

But this is not all. His wife and children have a peculiar claim upon our care. We cannot let the widow of a good Odd Fellow suffer. We cannot see his children lift their hands for bread, and we withhold the needed succor. Our brother has gone. His legal claims upon us are all cancelled. But the spirit which we cherish towards him, is not dead. The place where he sat is held in sacred remembrance. The mystic symbols of Friendship, Love and Truth, that shone

over his head, beam there still — and we hear, as it were, a brother's voice in that vacant place — we feel, as it were, a mystic chord touched in our hearts by the finger of the departed, reminding us that still we may evince the love we bore to him by considering the woes of his unprotected widow, and the wants of his destitute orphans. We trust that the suggestion is never unheeded.

These things are mentioned not by way of boasting, but of explanation. We are fully aware of the objections that some will raise. "Why," they will say, "all this is a business matter — things are legally and formally transacted — what special benefit is there here?" We refer such to the remark we made in the commencement of this article — that Odd Fellowship acts for *things as they are*. It does its part in removing evil, actual evil, and this is its benefit. It claims no praise as any thing peculiarly grand and wonderful, but as something *practically beneficial*. But we intend to say more in our next number.—*Symbol.*

ORIGIN OF ODD FELLOWSHIP.

BY B. B. HALLECK.

When did the Order commence? who was the originator of it? how long has it been known to the world? are questions frequently asked; and they have been, perhaps, as frequently answered. Some have based its claims to public favor on its great antiquity, and urged its value and excellence from the same cause. A correspondent of no inconsiderable talent, in the "London Odd Fellow's Journal," attempts to show that the Order originated in the palmy days of Titus Cæsar; and he asserts that this emperor granted the first dispensation, which was engraved on a superb plate of gold. No system or combination, in our humble view, is to be venerated merely on account of its antiquity. No device or compact is any better

for having originated in the stormy days of Rome, or for having been blessed by the Cæsars. There are modern discoveries and inventions which have reared the proud pedestal of immortal fame to their authors, although their eyes never have looked into St. Peter's or the antique Vatican. The genius of Franklin and Fulton will be admired, and their works will follow them in the succession of passing generation, although they stood not at the door of Raphael, and never entered the palace of the Roman emperors.

It should be remembered that there are old truths; and that there were ancient compacts, organized for evil, and cemented with blood; and he who bows with implicit reverence at the shrine of any system because of its age, may pay his devotions in the temple of Diana, or lend his ear to the Delphic vagaries. The marvellous, servile spirit which calls every thing good because of its antiquity, is to be deprecated. Sin is ancient as "the first Adam;" and some think that it commenced in heaven untold ages prior to man's creation; but it is a cruel and bitter curse, with its hoary locks and its great antiquity. Our veneration should rather be exercised on things as they are, than for what they were in the distant generations of the past. Whether Odd Fellowship was cradled in the Forum, or had its birth-place in an American manger, it must stand or fall, be commended or abandoned, according to its true character, without regard to its antiquity.

The origin of the Order may be viewed in two senses. First, in its moral aspect, and second, in its physical or natural character. When we say it recognises love to man, we declare its antiquity. Love built the universe: God is Love. Can you date the origin of his heavenly principle? can you tell when it *was not*? — The garden of Eden, where the first pair partook the sweets of innocent and con-

nubial bliss, was fitted up by Love. At that first wedding, where "angels were the witnesses and God the priest," there was a feast of Love. The sun, that has been pouring its exhaustless flood of light and glory on the world ever since God spake it into existence, is the eye of Love. The green earth, with its countless beauties, its mellow tints of gold, and its evening drapery, its sparkling fountains, its shades and groves, is the hand writing of Love. The bended bow in the heavens is the covenant of Love. The very thunder that shake the earth, and make the mountains tremble as did Horeb of old, are the voice of Love. The tears and bloody sweat of Christ are the dew-drops of Love. Our life, its joys and blessings, the sweet influences of hope, and all that makes this world bright and fair, and opens a vista to the next, are the beamings of eternal Love.

Our Order then, in its moral features, in its principles, is more ancient than "the everlasting mountains and the perpetual hills." So with Truth: tell us not that Truth is as old as this earth; you may compute the number of the stars or the sands on the sea shore, as well as number her years. She lived, and she lives forever, with God! The principles that constitute the vitality of the Order, without which it would be but a lifeless corse, do not claim our reverence and admiration simply from their antiquity, but from their intrinsic and eternal excellence. The tears which mingled in the streaming blood of Abel as the first mother hung over her beloved child, would soften the stony heart to pity if they had been shed but yesterday. We honor the love and compassion and forgiveness of Joseph, and we should do so; we should be touched with the sight, if we saw him weeping to-day on the necks of his brethren, instead of its having occurred thousands of years gone by. The conduct of the good Samaritan

is no better for being old. It would fill our hearts with the love of the truly good and the sublime, and melt our eyes to tears, were it performed in "the Tombs." The love of Jonathan and David, it is true, has lost nothing by its venerable age, but it is not its age that makes it so worthy of our example, and gives to it strength and constancy. It is of no importance then to know, or attempt to prove, that Odd Fellowship claims an ancient origin. We care not whether it begun with the creation, whether it stood by to alleviate the pains of the first human sufferer, or whether it be but an infant in years; its principles, its essence, all that give to it its excellence and its glory, are as old as the sun and moon. Is it asked when did this Order commence? it is answered, "when the morning stars sang together and all the sons of God shouted for joy;" when goodness found its shrine in the human breast; when benevolence beheld and pitied suffering man; when Truth and Friendship shed their balmy influence in the pathway of crushed and bruised humanity.

As to the *physical* aspect of this Institution, it is about twenty-five years old in this country; and so rapidly has it spread to the four corners of heaven, that almost every town and hamlet, from Maine to Texas, is clothed in regalia. There are green and sunny spots in the history of man around which we delight to linger; they throw a sun-light of glory over the future, and the past is beautified with their presence as the cloud by the rainbow, when the lightnings sleep and the storm is ended. We glow with enthusiasm at the eloquence of Demosthenes and Cicero, who accomplished more by the power of their genius than could have been achieved by a thousand warriors clad in bristling steel. We dwell with rapture on the fidelity of Cato and the integrity of Socrates; and if we would point the patriot

to an example of bravery and courage, we tell him to read the monument of Thermopylae and think of Leonidas. We revere with a kind of awe our own Franklin and Washington; one of whom dissected the lightning shaft and brought the fearful bolt harmless to his feet; and the other will live as "the father of his country," long as the sun endures. How is the heart touched and the soul melted, to behold a Howard turning aside from the outward beauties of grandeur and art, lingering in the damp cell of the criminal, solacing the guilty, suffering children of humanity with words of comfort and deeds of beneficence! When we would wish to illustrate the truth that the law of kindness, the Christian principle, can subdue and conquer where *force* would be unavailing, we refer to William Penn, burying the tomahawk and disarming the scalping knife, by the exercise of love and kindness. As much as we admire the heroism and philanthropy of these worthies, and however shining the meed of fame they may have deserved and gained, we cannot but regard the five master-builders of our temple with feelings of respect and gratitude. Behold them convened in council, on that eventful occasion: the shades of evening are gathered around them, the door is locked, the windows are secured from the gaze of the world; no eye sees them but His which never sleeps, none hears them but he who made the ear. Father Wildey has the floor, we may imagine, and he addresses the presiding officer: "Mr. Chairman; our meeting here to night has been called for no ordinary purposes; we have met, not to lay schemes for making money, not to concert plans to gain everlasting fame. Here no eye sees us but that of the Great Architect above, and however secret may be our motives and actions, they are known to Him. We are about to form a Social Compact for mutual relief; to benefit the sick, to aid

the widow, and protect the orphan. It will cost labor, perseverance and courage. Our designs will be suspected, misjudged, impugned. We shall meet with opposition, ridicule and contempt. We shall be regarded as a band of secret marauders bent on mischief, aiming to undermine the pillars of virtue, and trample in the dust the shattered palladium of principle and morality. But, sir, we shall prosper! our emblems shall hang in the four corners of this vast Republic, and Lodges shall spring up in every land like stars in the firmament. The sick man on his dying couch shall bless this institution, and the widow's tears and the tender orphan's prayers shall hallow our sanctuary with the rising incense of gratitude and joy. Then, brethren, let us have a Lodge; and in honor of him who was "first in war, first in peace, and first in the hearts of his countrymen," it shall be called WASHINGTON."

This is a very brief view of the origin of Odd Fellowship. The writer may be thought by some to be rather unique, perhaps eccentric, in these remarks; but he has no sympathy with that very common practice of recommending Odd Fellowship, because it may have originated in some ancient epoch of the world. The cynic may wrap himself up in the mantle of his own selfishness, and regard all the rest of the world as beneath his notice or his love. The bigot may asperse all who oppose him, and he can date the origin of his system farther back than "Titus Caesar," or the deluded Saracen.

What then makes our Order worthy of support and confidence?—Not its antiquity, any more than its name, which is odd enough. Not in its insignia, and "plume and banner," but its benevolence, employed in well meant and well directed efforts to serve humanity. Not its wealth nor its power; but its virtue, its conformity to the great and eternal principles of truth and righteousness, which alone can flourish

and prosper when the elements of falsehood and wrong shall have crumbled into dust. As, in the mighty system of the universe, each part, however minute, operates in producing order and harmony, so let every member "act well his part," and our beloved compact will not need antiquity to adorn its altars with her legends and her oracles, but it will shine forth in its native and true lustre, the glory of the age and the blessing of the human race.

Odd Fellow's Offering for 1845.

ODE.

BY MISS E. R. M.

Sung at a Celebration at East Cambridge, Mass.

From out the amaranthine flowers,

With which the Christian wreath is braided,
We've chosen Friendship, Love and Truth,

And ne'er may be their glory shaded.

O, freely from each living soul,

Which their untainted breath receiveth,
Goes forth the kindly deed and word,

For him whose breast with anguish heaveth.

While through the warm and beating heart,

There comes the precious life-blood stealing,
Undying Friendship, Love and Truth,

Shall move each pulse of holy feeling,
And, through the years that onward lie,

As through the years that are behind us,
The sons of sorrow and distress,

With open hearts to aid shall find us.

Off 'mid her little orphaned group,

With swelling soul the mother kneelth,
And from her heavenward lifted eye

A tear of gratitude there stealeth;

As from the spirit's inmost shrine

The fervent, earnest prayer ascendeth,
For cheeriest blessings on the band,

That in the hour of need befriendeth.

We do not court a heartless fame;

We seek no trumpet-sounded glory;

We ask no proud immortal name,

To shed a halo 'round our story.

But with our hearts made kind and warm

By Friendship, Love and Truth's own power,
'Tis ours to cheer, to aid and bless,

To comfort in affliction's hour.

DUTIES OF OFFICERS.

Every organized assembly of men takes much of its character from those selected to execute the laws and regulations by which they are governed. And none more so, perhaps, than those claiming the bonds of a fraternal union, as the cementing and inherent principle wherewith they are bound. As a band of brothers we are powerful for good, when directed by equitable laws, founded in the principles of benevolence, charity and truth, and working in the spirit of love to the carrying out of the obligations due from each to his Brother. And such are the admirable regulations of our Order, that the duties and responsibilities of the work are so divided and shared among those who govern, that while each has his specified duties to perform, neither of them are onerous or difficult. And when promptly met and performed, they harmonize beautifully in the companionable intercourse of our meetings, and in the care and relief of those whom affliction's heavy hand prevents from participating in such pleasure, as well as in wiping the tear from the eye of the orphan, or that which moistens the cheek of the needy stranger.

The promptness with which business is performed in a Lodge, as in any society, is a test of the qualifications of its officers.

Our meetings become burdensome and dull whenever the legitimate business of them is protracted to unreasonable lengths and at unseasonable hours. While most of the asperities, that we sometimes unfortunately find where harmony alone should dwell, have their origin in some warmth which the presiding officer allows to grow into too great heat, unchecked by prompt but kindly interposed authority.

The presiding officer has many things to engage his attention at the same time. Frequently having to answer points of order, watching the windings of debate, observing the address of Brothers entering or

The two first important things to be learned, are, first, the study of virtue, which will make one honest; and second, the use of wealth, which will make him contented.

leaving, keeping in view the governing principles as well as the rules of order, laid out for strict observance. No wonder he should need an assistant or V. G. to help him in the duties of keeping order, and to remind him of any thing he may not remember. Nor is the further caution of having Supporters, the one to hold converse, and by advice and counsel to help him in directing the work of the Lodge, whilst the other has a specific duty to render, to the same end, show aught but wisdom in the design.

Each officer, elected and appointed, has a specific duty to perform, and those duties are clearly indicated in the instructions given them upon their installation. There is therefore no excuse for neglect of duty on the part of any. Let none be accounted as fulfilling his obligations who allows the work of his Lodge to be retarded for his ignorance or nonperformance of official duty. The *appointed* trusts being qualifying parts for higher stations, the Lodge should exalt those only who prove their attention to and earnestness in their welfare, by performing those trusts properly, nor should a Lodge ever grant the *Honorary* degrees to those elected officers who do not deserve them as a merit for their efficient services rendered.

Order is God's first law.

"God glanced on chaos—into form it sprang—
Worlds clustered round Him—instant at His will,
Blazing, they darted to their destin'd spheres,
Spangling the void, and in their orbits wheel'd
Each with a different glory."

The perfection of order throughout the world of nature,—nay, throughout a system of worlds, countless to human vision, shows the omnipotence of wisdom in both their creation and continuance.

Immutable and perfect, every law governing, any operation in nature, can be violated or infringed only by incurring a penalty as sure as the transgression is certain. Learning from teachings so exalted, as well as by the more costly experience

of human exactions, penalties and punishment, no one will deny that to approximate to harmony in any institution, there must be system,—order both in the arrangement and the execution. And no one will deny that our ORDER will be but confusion and *disorder* if not managed with a disposition to harmony, and a prompt performance of duties assigned to each in its work. As well would an orchestra make harmony, if each member were to blow his instrument without regard to the time, key, or tune of his fellows, as can a Lodge work either harmoniously or healthy, with its officers either neglecting or misperforming their duties. This is but stating what every one must have observed. And a Lodge is only prosperous when its work is promptly and creditably performed. Upon the officers then is the responsibility of its prosperity in a large degree.—*Gavel.*

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[ORIGINAL]

ODD FELLOWSHIP.

Every laudable object meets with some counteracting influence, because it is laudable; and the more benefit it is to mankind, the more some persons seek to crush it. The most rational way in which we can account for this too well known fact, is, that there are many individuals who, upon glancing at a single feature or some trifling peculiarity of an association, are induced to form their opinions most unhesitatingly and disparagingly, and then bestow the most reproachful epithets upon the whole procedure. This is decidedly unfair, although it is the way by which many a good cause has been judged.

Perhaps there is no object now in existence which has been more uncourteously and roughly handled than Odd Fellowship; but at the same time there is none which has so magnanimously retained its original polish—like the towering cedar, it remains an evergreen, in spite of the rude

winter blast, or the withering influence of the summer sun. We ever regard it as unwise to decide upon any matter until we have gained sufficient knowledge respecting its good or evil tendency, to enable us to discover which preponderates. Ignorance and prejudice are often inseparable — most glaringly so, as it regards the subject we are advocating.

Numerous have been the *circuitous* and the *straight forward* routes through which malice has *crept* and *stalked* to find the most advantageous point from which it could attack its prey ; it has aimed at the ground work, and also at the superstructure, in vain ; it has been most heroically repulsed by a host of virtues which remain forever stationed around the "Fraternity's Citadel." Falsehood, too, that hydra-headed monster, has poured forth its most gratuitous invectives, like a shower of poisoned arrows, but they have all fallen powerless at the side of *Truth*. Hatred, too, has been on the alert to destroy the good works which have been so beautifully woven by the hand of *Love and Friendship* ; but their texture is *indestructible*. Nor are these *all* the fierce powers with which Odd Fellowship has bravely grappled. Many others have combined their forces to destroy it; but they have been like so many *pigmies* struggling with some *giant veteran*. Persecution has opened wide her flood-gates ; and with laborious effort has striven to engulf the very name of the Fraternity ; but her mightiest bilows have been like the flutterings of the wounded sea bird which vainly attempts to beat back the dashing ocean wave.

If Odd Fellowship, as a society, were now to be blotted out from the ranks of good works, the immense amount of benefit which has ever been attendant upon it, will continue to form "links in the chain of influence," till influence itself is *annihilated*.

I.D.A.

January 8, 1845.

SENECA LODGE, NO. 35.

TIFFIN, March 3, 1845.

BROS. BLAIN & GLENN—By referring to the February No. of The Ark, you will find that in noticing the institution of our Lodge, you have made an error in the county. Tiffin is in Seneca, instead of Crawford county.

Seneca Lodge is in a flourishing condition. If it continues as it has begun, (and we believe it will,) it will soon be classed among the first Lodges of the State, not only in number, but in the *quality* of members. A large number of our oldest and most respectable citizens have already made application to become members of the Order. All hail, Seneca Lodge!

VOTE OF THANKS.

At a meeting of Seneca Lodge, No. 35, I. O. O. F., held on the 24th ult., Bro. Breslin offered the following resolutions, which were unanimously adopted :

Resolved, That the thanks of this Lodge are hereby tendered to Bro. JOEL SEARLES, P. G. of Columbus Lodge, No. 9, for his efficient services in the institution of this Lodge, and the installation of its officers.

Resolved, That the thanks of this Lodge are also hereby tendered to Bro. S. H. BRADLEY, P. G. of Morning Star Lodge, No. 26, for his valuable aid on the aforesaid occasion.

Resolved, That the Secretary of this Lodge cause a copy of this, and the foregoing resolutions, to be published in The Ark and Odd Fellows' Magazine.

Yours in F. L. & T.

H. G. W. CRONISE, Sec'y.

THE REVISION.—The Golden Rule of the 8th of March, says the committee for a revision of the Work of the Order, met in Baltimore on the 26th of March, and made considerable progress towards a revision. We are informed that they adjourned to meet in New York in April, to complete the preparation of their report.

EDITORS' TABLE.**ACTS OF INCORPORATION.**

We believe we can now say with certainty that acts of incorporation were granted to all the subordinate Lodges of this State which applied for them to the late Legislature.

We gave our views at some length, in our last number, against the propriety of obtaining these acts of incorporation, and we shall not now trouble our readers with any further extended remarks. We alluded to having received a letter from a distinguished member of the Grand Lodge on this subject, and our chief purpose now is to give some extracts from that letter, which are as follows:

"I have entertained but one opinion on this subject, and that is against the course. Our Order was designed to carry out, in their fullest extent, the principles of Charity, Benevolence, Friendship, Love and Truth, and it requires the watchful care of all the *Branches* to guard against all things which tend to impair the bonds which unite us together in brotherhood.

"The Grand Lodge is the only creating power; and at the institution, and all succeeding installations, this is acknowledged by the officer of each and every Lodge in this State, and, also, the power and authority of the Grand Lodge at all times to take back the warrant of creation. Suppose this to be done with an incorporated Lodge, what must follow? In my view litigation would be commenced; for the incorporated Lodge, which has an existence independent of the Grand Lodge, would pursue her course without a charter as well as with one.

"An act of incorporation is inconsistent with the duties of Odd Fellowship, as it makes compulsory that which, to be laudable, must be a voluntary act."

We think the foregoing paragraphs contain strong arguments against acts of in-

corporation. They confirm us more strongly in our first views of the matter; and we feel well assured that our brethren will all acknowledge that they have great weight, and are entitled to serious consideration. They have no other end in view than the prosperity and well being of the Order.

G.

POSTAGE REFORM.

It affords us the most sincere gratification to be able to congratulate our brethren on the passage of a law by the late Congress, reducing the rates of postage on letters. The law takes effect on the first of July next, after which time a single letter may be sent any distance not exceeding 300 miles for 5 cents—over 300 miles, 10 cents. The present rates of postage is acknowledged by all to be most extravagantly high, and onerous to an extent which amounts to preventing many thousands of people, at great distances, from corresponding at all. For instance, if we write to New York on business, the tax is fifty cents, for we must pay the postage both ways; and if we write to a friend, the tax is twenty-five cents. The new law will reduce this to something like *decency*, and where we had to pay 50 cents before, 20 cents only will then be demanded.

Under the new law correspondence will be increased to an extent at this time beyond calculation; and we conceive the reduction of infinite advantage to our Order. The correspondence between brethren in remote sections of the country will be increased; and between those more closely connected it will be more than doubled. Nothing could have been adopted tending more to bring together those who are most distant from each other.—We feel very certain that we shall have many more letters to read, and many more to write, after the first of July, than at present.

MISSOURI.

The Covenant for March contains an extract from a letter from P. G. M. Warren C. Corley, dated at St. Louis, January 27th, 1845, announcing the election of the following Brothers as officers of the Grand Lodge of that State for the current year:

GERARD B. ALLEN, M. W. Grand Master.
HENRY C. KATZ, R. W. Dep. Grand Master.
ROBERT CARY, R. W. Grand Secretary.
CONRAD FOX, R. W. Grand Treasurer.
HENRY W. PREISS, R. W. Grand Warden.
JAMES GRESHAM, R. R. Grand Chaplain.
ISAIAH FORBES, R. W. Grand Conductor.
WM. H. MERRITT, R. W. Grand Guardian.
DAVID N. DELL, Grand Host.

P. G. M. Corley says—"It affords me much gratification to be able to state that the most cheering accounts were received from the different Lodges within this jurisdiction. We had an application for a new Lodge to be located in Platte county, which is situated some 600 miles from this place; and the application being in constitutional form, was granted. This makes the fifth Lodge chartered within a year. We now number 12 Lodges in this State, with a certainty of a great increase this year."

We have had an opportunity of perusing a letter from Bro. Thos. L. Fontaine, of Hannibal, Mo., to a Brother in this State, on business, in which he says, "the Order has taken a permanent stand in the State of Missouri; and we shall not stop short of proving ourselves worthy of the highest stations of usefulness in the Order." One year ago a Lodge was started at that place with five members, and it now numbers 64, and is constantly increasing. They also expected to have an Encampment instituted there during the past month.

Bro. Fontaine is authorized to act as our Agent for such portion of the State as he may be disposed to take into his charge; and we shall feel under great obligations

to him if he will procure from some of the Grand Officers a correct statement of all the Lodges in that State, and their time and place of meeting, as also of Encampments, and forward it to us. We have for months endeavored in vain to procure this information.

Extract of a letter from Bro. B. W. THOMAS, dated Chicago, Feb. 20, 1845.

D. D. G. Sire W. DUANE WILSON instituted Illinois Encampment, No. 3, a short time since; and as we are now fairly commenced, we shall go on well. We meet on the 2d and 4th Mondays.

Union Lodge meets on Thursdays.— Will you give us a place on your cover?

About twenty of us have petitioned for a Lodge to be hailed Duane Lodge, No. 10, in honor of our worthy D. D. G. Sire.

The officers of Union Lodge are—F. McFall, N. G.; W. Anderson, V. G.; A. S. Robinson, Q. Secretary; P. G. E. Burling, P. Secretary; P. G. D. Heald, Treasurer.

CENTRE LODGE, No. 18, INDIANAPOLIS, IA.

A letter received from Bro. WILLARD B. PRESTON, informs us that the above Lodge was instituted December 25, 1844. He says, "we now number 26 members. Our officers are—William Sullivan, N. G.; E. B. Hoyt, V. G.: J. McChesney, Secretary; E. Hedderly, Treasurer."—We are obliged to Bro. P. for the new subscribers, and he will please act as our Agent at Indianapolis.

ODD FELLOWSHIP—BY IDA.

We are indebted to a distinguished Brother in Detroit, Mich., for forwarding the above article. "Ida" will at all times be a welcome correspondent, and we hope to hear from her often. We will thank the Brother to forward us any thing new or interesting in his section of country, connected with the Order.

THE MAGAZINES.

The Covenant for March has been received, and it is by far the most interesting number we have opened for some time. The typographical execution has also been improved. With Bros. Case and Shaffner for Editors, this work must prove worthy of a very extensive patronage, which we trust it will receive.

The Golden Rule of March 8th, has the name of the Rev. B. B. Hallock, P. G., as its Editor, and also the names of some able contributors, who are well known to the Order. This paper also improves in interest and appearance.

The Gavel for March, is also before us, and it fully sustains its rank among our Magazines.

The Independent Odd Fellow for February, has been received, being the only number of that work which has come to hand the present year. The No. before us contains some excellent articles, which we intend making room for shortly.

CELEBRATION AT ZANESVILLE.

The first Anniversary of Muskingum Lodge, No. 28, will be celebrated at Zanesville, on the 10th of May next. Brother JOHN M. CREED, of Lancaster, is to deliver the Address.

THE ODD FELLOWS' OFFERING. — This beautiful annual for 1845, edited by P. G. Paschal Donaldson, will be published on the first of September next. For a list of the embellishments and other particulars, we refer to the advertisement of the publisher, on the cover of *The Ark*.

The Hon. WILLIE P. MANGUM, a Senator from North Carolina, and late President of the United States Senate, has been initiated into the mysteries of our Order at Washington city. There was a large attendance of members of the Order from all parts of the Union on the occasion.

OBITUARY.

Died, at Cincinnati, on the 3d day of March, 1845, Col. A. G. McKENDRY, a member of Piqua Lodge, No. 8, I. O. O. F.

At a meeting of Piqua Lodge, No. 8, I. O. O. F., held at their Hall, on the evening of the 12th inst., the following preamble and resolutions were adopted, and ordered to be published.

Having, with the most painful regret, heard of the decease of our worthy Brother, A. G. McKENDRY, and believing it to be our duty, as men, and as members of this Lodge, to pay that respect to the memory of our deceased Brother his good qualities, and virtuous conduct merited whilst living; therefore,

Resolved, That in the death of Brother McKENDRY our Order has lost a worthy member, and society a useful and exemplary man.

Resolved, That we deeply sympathise with his family in this afflictive dispensation of Providence, by which a wife has been bereft of a kind husband, and a family of small children of the protection of a tender and affectionate parent.

Resolved, That in testimony of our respect for the deceased, we will wear the usual badge of mourning for thirty days.

Resolved, That the Secretary be required to transmit to the widow of the deceased a certified copy of the foregoing preamble and resolutions.

Resolved, That the Editors of the Piqua Register, and *The Ark*, Columbus, be requested to publish the following:

VOTE OF THANKS TO THE CINCINNATI LODGES.

Resolved, That the prompt, continued and kindly attention of Cincinnati Lodges, Nos. 1, 2, 3, and 4, I. O. O. F., shown to Brother A. G. McKENDRY, during his last illness, and at the time of his burial, merits the grateful thanks of this Lodge, which are hereby most affectionately tendered them — that their benevolent ministrations to our deceased Brother, during the time of his last illness, is a clear manifestation that the principles of our Order are indeed "FRIENDSHIP AND LOVE," cemented by the power of "TRUTH" — and so long as these great principles are as promptly and efficiently exemplified, as they have been by our brethren of the Cincinnati Lodges, in this particular instance, they will find their lodgment in the hearts of the wise and good of all ages, sexes and conditions in life, from whence they can never be ejected by the rudest assaults of the fanatical opponents of Odd Fellowship.

Died, at Franklin, Warren county, Ohio, on the 13th of February, 1845, Bro. AMOS MAXWELL, of Warren Lodge, No. 11, I. O. O. F., in the 23d year of his age. He was interred with the honors of the Order.

At the same place, on the 6th of March, 1845, Mrs. HANNAH SNELL, wife of Bro. Robert T. Snell, of Warren Lodge, No. 11.

THE ARK.

VOL. II.

MAY, 1845.

No. 5.

[ORIGINAL]

SOME OBJECTIONS TO ODD FELLOWSHIP ANSWERED.

The question is often asked by the curious, why was so uncouth a term as *Odd Fellow* chosen for the name of a society destined to claim the admiration and respect of the whole civilized world—why not some appellation more ancient or romantic, something enchanting or melodious in its sound to the fastidious ear of man? Others, in their hypercritical taste, have pronounced it so common a term as almost to amount to a vulgarity. If those who indulge in such queries and criticisms, would take the trouble to examine (if they do not know) the definition of the term, and then carefully examine the Constitution and By-Laws of our society, (which all have a privilege of doing,) they would at once be struck with the fitness of the term, and its comprehensiveness. *Odd*, I admit, in the extreme, but not more so than a practice of the principles and objects, inculcated and carried into practice by its members. Perhaps some might think it desecration to call the BIBLE, the Word of GOD, an odd Book; but what more true? Point me to any Book like it, or similar to it. Then it were not odd; but until that has been done, the term is appropriate. And I say without fear of successful contradiction, that *Odd Fellowship* stands isolated and alone, odd by name and odd by nature, from all other societies on the globe, christianity excepted, as I never suffer myself to draw comparisons between the Church of God and human societies. I wish here to be understood as not desiring to detract any thing from any society

that may be their due—but that I claim for Odd Fellowship an essential difference from all others, and better adapted, in my humble opinion, to the wants of society, and to elevate man to that high moral standing originally intended by God. It may be said that this conclusion is premature in me, not having the opportunity of examining other societies as that of Odd Fellowship. I came to this conclusion before I became a member of the Order, by a strict examination of its Constitution and By-Laws, and a comparison with others, and having associated myself with the Order, and received all the degrees that can be conferred in a subordinate Lodge, and have found nothing to induce a change of sentiment, but much to strengthen and confirm it. There are other societies, for instance the Masons, I think highly of, and feel convinced that the Society and its objects are good. But there is something peculiar to Odd Fellowship that I find in no other society. Charity in its fullest extent, and many other prominent features, which I trust I shall be able to show before I am through.

I must meet one objection first. It has been said, very contemptuously too, that Odd Fellowship is of a mushroom growth, and therefore deserves not the respect it commands. I acknowledge, before I meet the question, that I have no aspirations for the name of Antiquity for our Order. When I consider that it has been proven that error, gross error, did not abound to a great extent with the ancients, nor that light and truth has not been exhibited by modernists; nor can I say that I am particularly desirous to prove that Cain, or any of the

builders of the Tower of Bable, were the founders of Odd Fellowship; nor would I rake up old Hiram from the rubbish that he furnished for the building of that mighty Temple, to claim him for a founder. The pure and holy principles taught by God to our unhappy foreparents, before their fall in the Garden of Eden, and all the virtuous actions of their posterity, are taught in their purity by our Order. Any traditions that others may be in possession of prior to the creation of this beautiful earth, formed by God in his wisdom, I have no desire to possess myself of. I hope my kind reader will pardon this digression from the objects of the Order. I shall try to prove that we are so odd in many things from the world in general, that we deserve the name of *Odd Fellows*.

In the first place, we are odd in voluntarily pledging ourselves to perform the duties God has enjoined on us as brothers of one common family to do for each other. Nor are they those that are most easy to perform, but those that man naturally is prone to omit, some of which I shall particularize. We are odd in visiting the sick and distressed, because we do not wait until disease and want has reduced the sufferer to the border of the grave, and then appear with our charity, when perhaps it is too late; but we are at the side of the sick bed in the very first stage of disease, relieving the temporal wants of the sick and distressed family, if such be the case, and thus relieving the mind of the sick Brother, which often helps on sickness, and watch the sick couch, and strive to make the long and dreary hours of a sick room as pleasant as possible. Thus the faithful wife has not to drag out her existence in sleepless nights in watching the sick bed of her husband, which often brings on disease and a premature death. If the worst must come, and we are called to part with our Brother, the principles of the Order shines forth in all their beauty. Yes, until the

last ray of life be extinguished, his brothers hover around his dying couch, and administer comfort to his last moments by assurances that his family shall not suffer. It stops not at the grave; but new responsibilities crowd around; the comfort of the widowed wife, the protection of his children, and the education of the poor orphans, and preparing them for future usefulness. But the *oddest* of all is, this is all a secret. Now, my honest reader, confess that this is *odd* and peculiar to our Order. How different from the benevolence of the world! He that contributes twenty dollars to the distressed widow, receives the praises of his fellow men through life, and a long obituary at his death. Here is motive for man's ambition—not that I would find fault with such acts—but, oh! how many a poor widow's heart is made to leap for joy by such acts from our Order! They are of every day occurrence, and although man shall not know them to praise them, God takes cognizance, and rewards us for our good deeds by a consciousness of having done right, which is worth more than all that man can give. One tear of gratitude from the widow and orphan, will outweigh all the gilded honors of the world.

Again: we are odd in making immoral men moral, for the profane man findeth no resting place in Odd Fellowship. We are odd in making men temperate, such as the temperance cause often fail to reach, the moderate drinker. Again: we are extremely odd in making those that have been enemies the best of friends. That mystic chain of Friendship, Love and Truth, do many odd things for the happiness of man. Only three links in length, and yet long enough to reach round the whole human family! Indeed, I am not surprised that some old woman looks at our emblems, the Snake, the Rod, the Axe, Spear, Hands, Bow and Arrow, not forgetting that mysterious little bundle of Sticks, and exclaim, surely, there is witchcraft and magic here! Would

that the world knew: and would feel its magic potent touch!

But I must tell you of another odd thing—one, perhaps, you have never thought of. I have made every enquiry I could, and have never known the child of a true Odd Fellow being a city or township charge; and, reader, if you know of such an one, please inform me, for it would be the oddest of odd things. In taking this view of the subject, Odd Fellows are certainly good subjects of government. Pauperism is a great expense to the country. Highland county alone expends about one thousand dollars annually in keeping her paupers. Her commissioners are now expending about eight or ten thousand dollars in a farm and poor house; and taking this county as an average, which is a low estimate, what a vast amount is expended in the State of Ohio annually for the purpose. These matters are foreign from my subject, but I mention them to show that Odd Fellowship is not only beneficial to society, but to State government, and closes the mouth of some who would make out that they are not good subjects of State, whilst perhaps no society on earth raises her voice so often to the Great Ruler of the Universe for the perpetuation of this great republic. And yet all these beautiful traits of character and healthy teachings, that show man to be the possessor of an immortal soul, and endowed with reasoning faculties, susceptible of the highest cultivation, are lost to the mind of some men, because they are called Odd Fellows, or are a secret society, possessed of a few signs and tokens, to enable them to carry out their principles, worth nothing to any one but themselves. I could excuse some old lady of the 17th century, born and bred in superstition and bigotry; but for a man of the 19th century, having reasoning faculties, and claiming to stand erect, possessing the form of a man, it were a disgrace to his nature.

In reading the editorial remarks of Dr. Bond, in reference to the meeting of the late Methodist Episcopal Conference at Baltimore, I find they have discovered that a little secrecy will not hurt them. They determined to keep closed doors, and admit no spectators. Even Bishop HANING had to produce his ticket. Mark the result. The Doctor says that all are pleased; even the Lay members, with its salutary effect. Debates on the most exciting questions have been carried on in harmony and calmness; and mark, not one speech made for Bancombe. What will the Maine Conference think of this move? Certainly they will excommunicate those of the Baltimore Conference for their secrecy. I have reference to the Maine Conference resolution in regard to Odd Fellowship, far more fit for the tyrannical disposition of a Maximinus, or a Fronto of Rome, than a Methodist Episcopal Conference of America. I claim a membership in the Methodist Church, but never can I subscribe to such suppression of freedom of thought. Surely, education is not encouraged where the divines that voted for those resolutions, hailed from. To say the least of them, they are at least three centuries behind the times. I do not know how it is with those of Maine, but Ohio freemen could not be trammeled by such shackles.

In conclusion, I would say to such, remember the rock from whence you were hewn, and the hole from whence you were digged; and do unto others as you would that they should do unto you. Methodism once waded through the oppression and tyranny of the mother church. *May she never forget it!* I have thus wandered from one thing to another, until my sheet is full. If there is one thought that shall advance the interest of our beloved Order, I shall be fully compensated.

GRACCHUS.

[ORIGINAL.]

OFFICERS OF LODGES.

The last number of *The Ark* contained a most excellent article on the "Duties of Officers," copied from the *Gavel*; and which I think cannot be too strongly impressed upon the Order for the striking and important truths which it contains.

From my acquaintance with many of the Lodges in the West, I am led to believe that that attention is not paid to the selection of officers which should be given so important a matter—that the most important considerations are lost sight of for those of a secondary nature. I will allude to these important considerations before I finish this article.

It is customary with most of our Lodges, to pass the three highest officers through the Chairs in regular succession—thus, when a Secretary is chosen it generally follows that he passes on to the V. G.'s. and N. G.'s. Chair, and is thereby entitled to all the P. Degrees, and becomes a full member of the Grand Lodge. Hence, in the selection of a Secretary, an eye should be had to all the qualifications requisite to pass through the other chairs with honor to himself and credit to the Lodge.

Now I am certain that there are readers of *The Ark* who know as well as I do, that this is not the case as often as it should be—in other words, they have seen Brothers elevated to posts in the Lodges who were totally unqualified to discharge the duties of the station. In this case, who were the sufferers? Those who elected the officer.

This has been brought about in more ways than one. In some instances, seniority in membership has been insisted upon—that is, those who were more fortunate to be initiated before others, must first pass the chairs, without regard to merit, qualifications, or the interest felt in Odd Fellowship. Few advocate such a doctrine, and it must in the end explode itself.

Another consideration in getting through the chairs, is, an anxiety to obtain the *honors* they confer. These honors are of but very little advantage to those who are deprived of meeting the Grand Lodge. It is true, they enable those who possess them, to wear silver fringe or belliion on their Regalia, and take a more prominent position in a procession than others; and I have thought that this operated sometimes to too great an extent. We should not judge the true Odd Fellow by the Regalia he wears, or the costly show he is able to make before the public—these do not constitute any portion of the principles of the Order.

Now my doctrine in the selection of officers is, that we should be guided by *merit* and *qualification ALONE*. I will be asked, Would you elect a Brother to an office who had been a member but six months, in preference to one who had been in for years? I reply, the question is not a fair one. Such a case is not likely to occur. It will require more than six months membership to obtain the qualification of *merit*; and when a candidate was meritorious, I would not ask how long he had been a member, more particularly if he was better qualified than his opponent or opponents.

I may be asked what I consider *merit* and *qualification*. I will cheerfully explain. By *merit*, I mean a regular attendance at the meetings of the Lodge; a constant practice of the principles of the Order; a desire to obtain knowledge; to study and recollect all that he has learned of the Order; to manifest a disposition to be charitable and benevolent, and always willing to perform his part of the duties of members.

By *qualification* I mean an acquaintance with the duties of the station, and a knowledge of the rules applicable to the business of the Lodge, so that he may perform his part with promptness and decision. He must possess the confidence and re-

spect of the Lodge, and be familiar with the duties of his subordinates.

These are the requisites for a good officer. Those who possess them should be elevated to office, and if they discharge their duties to the satisfaction of the Lodge, the honors of the stations through which they have passed, should be bestowed upon them.

The article to which I alluded as appearing in the last Ark, has this sentence — “The promptness with which business is performed in a Lodge, as in any society, is a test of the qualifications of its officers.” Nothing can be more correct; and it may with as much truth be added, that where business is transacted with promptness, harmony is more likely to prevail. If a debate springs up and harsh words are used; or if angry discussion is likely to ensue, if the presiding officer knows enough, or has energy enough to arrest it — “to nip it in the bud” — harmony is at once restored. I do not say such things do occur; but I say the presiding officer should be selected with a view to these things. Odd Fellows are frail, erring mortals, and may sometimes be guilty of improprieties, which the decision and energy of a presiding officer may at once arrest and “put to rights.”

There is another qualification I have not named, which is not of a secondary importance, and that is, to be a good reader. It does not look very well in an officer, or argue much for his competency, to see him spelling his part. I would not, however, have any one read in a Lodge if I had my way. It looks better, and has a better effect, to do business in another way.

Some may think that I am too particular, and carry things too far. My experience teaches me the reverse of this, and there is nothing I have alluded to which should not exist, but has existed and does exist to a greater or less extent; and in casting my vote, where there is a choice,

I have always been careful not to vote for a member who has not attended for months until a few nights before the election. I have suspicions in such a case. I fear such a one, after passing the Chairs, would be seldom seen in the Lodge room. Does any Odd Fellow know if the like has ever occurred?

I think almost any member may possess the requisite qualifications to preside with credit to himself, if he would set himself about it. Odd Fellowship, and the rules which govern Lodges, like every thing else, must be studied to be understood; and any one who desires to be clothed with the honors which filling the Chairs confers, should so discharge the duties imposed upon him as to satisfy himself and those connected with him, that he had honorable and creditably earned those honors.

ALPHA.

FRIENDSHIP.

A FAIR exotic I have known,
Of lovely form and fragrance rare;
Fairer than rainbow hues it shone,
Brighter than gems which monarchs wear.

Though planted in a “vale of tears,”
Where grief oft rends the bleeding heart,
It calms to peace distracting fears,
Hope, joy and life its fruits impart.

This plant will thrive luxuriantly,
Where Love sincere, and Truth are found,
But doomed to cold formality,
Its leaves are withering, scattered round.

With sordid selfishness it dies;
With ostentation cannot dwell;
From pride and envy swiftly flies,
To seek some peaceful happy dell.

O let me claim this plant as mine,
Cherished within my bosom be;
Its tendrils 'round my heart should twine,
Reared by meek simplicity.

Its name is Friendship, hallowed name,
Transplanted from a heavenly bower;
To bless our world with peace it came,
And here display its magic power.

In heaven it shines with holy light,
With perfect peace and purity;
No sorrow there or sin to blight,
It blossoms fair, eternally.

ODD FELLOWSHIP EXEMPLIFIED.

Most of the readers of *The Ark* we presume are acquainted with the particulars of the murder of an Odd Fellow in the city of Baltimore in January last; and to those who are not, we will state a few of the facts.

On Sunday night, the 12th of January, about 11 o'clock, a Brother by the name of PAUL ROUX, arrived at Baltimore, in the Philadelphia train of Cars, and put up at a tavern near the Rail Road Depot. He was put to bed in a room with a lodger at the tavern, by the name of McCurry. In the morning, McCurry made his appearance, and on being enquired of for the stranger said he had not got up. He afterwards said he had gone out in search of a relative of his, and it was doubtful when he would return. In the course of the day, McCurry left the city. The stranger's room had been visited, and it was found locked, but no suspicion of foul play was excited. At 8 o'clock in the evening, the landlord went to the room, and finding the door still fast, procured another key, with which the door was opened, and there lay the stranger, the victim of a cruel and atrocious murder. The alarm was given, a Coroner's inquest held, and a verdict of murder by some person unknown, was rendered. An examination of the stranger's baggage was then had, when a Visiting Card was found from United Brothers' Lodge, No. 5, and another from Ocmulgee Encampment, No. 2, both of Macon, Georgia. This news spread with rapidity, and produced great excitement among members of the Order, who immediately took possession of the corpse, and entered into energetic measures to ferret out the murderer.

The body of the Brother was taken to Odd Fellows' Hall, where it was laid out in state, and where it remained until 2 o'clock, on the succeeding Wednesday. The funeral was attended by between six and seven hundred Odd Fellows, and the

body deposited in a vault in Green Mount Cemetery, having received all the attentions and honors of the Order.

In the meantime, the Grand Lodge of Maryland met, and offered a reward of \$200 for the arrest of the murderer or murderers, and officers were despatched in pursuit of McCurry, upon whom of course suspicion rested. Bro. Archibald G. Ridgely traced him to Philadelphia, and from thence to New York, where he arrested him on Thursday morning, and carried him to the Police office, and after an examination, he was committed.

McCurry had placed his baggage on board a ship bound for Liverpool, which was then dropping down the river, and getting ready to sail. On his person, and in his trunk, were found several articles belonging to Bro. Roux.

After his commitment, he made an attempt to kill himself, but was prevented from effecting his object. He was subsequently brought back to Baltimore, has been tried, convicted, and sentenced to be executed on the 27th of June next.

The attentions bestowed upon the remains of Bro. Roux, by the Order in Baltimore, could not escape the attention of the Lodge and Encampment to which he belonged; and we give below the correspondence which ensued.

I. O. O. F.

MACON, Feb. 5, 1845.

To the Officers and Members of the Grand Lodge of Maryland.

GENTLEMEN—We, a committee appointed conjointly by United Brothers' Lodge, No. 5, and Ocmulgee Encampment, No. 2, to express to the Grand Lodge and Grand Encampment of Maryland, and to the Order generally of the city of Baltimore, their most sincere thanks for the prompt and lively interest they have severally and collectively manifested in the fate of our unfortunate brother, Paul Roux; beg respectfully to offer their heartfelt acknowledgement

ments, for the zeal and fidelity with which the great principles of Odd Fellowship were brought to bear on that solemn occasion—conduct not only generous and honorable in itself, but calculated, as we trust, to give perpetuity to the Order.

What more forcible illustration of the brotherly union subsisting amongst us, could be offered, than the unhappy event which your city has so recently witnessed—a stranger arrives in your midst—totally unknown—obscure even, where most known—he is murdered—and his body left to the charity of your city authorities—to be disposed of and avenged by the cold forms of law—when, lo! he is discovered to have been a worthy member of your valuable Order. A change comes over the scene—hundreds flock to pay the last sad tribute to a brother's manes—to infuse energy into the measures taken for discovering his murderer—and to offer sincere condolence to his afflicted relatives. How noble and full of instruction—and how strongly convincing to the doubter and scoffer! Had there been brothers in *reality*, instead of brothers in *name*, *could more have been done?* Should the captious exclaim that this is but parade, that our care should be extended to the living, for the dead need it not, we would point to the brother on the bed of sickness, over whom death already flaps his wings—who stands by *him* with unceasing care to smooth his pillow—to moisten his parched lips, and close his eyes? an Odd Fellow's brothers. Who cheers the widow's heart in her grievous distress—extends to her the assurance of protection, and shields her from the cold and pitiless charities of the world? an Odd Fellow's brothers. Who leads her children supported by his bounty, to the fountain of knowledge, and nobly supplying the parent they have lost, protects them from the ills of life? it is still the Odd Fellow's brothers. The picture is not highly drawn—and let us say to

the scoffing cavillers, it is what is done daily—nay, hourly—all over the Union.

Brothers, your late tribute of respect to brother Paul Roux, assures us that you do not flag in carrying out the precepts of our beloved Order. Long may such Fellowship exist and prosper. We thank you one and all for the services rendered to the deceased—but we thank you *more* for your zeal in supporting the principles of the Order to which we all belong.

All of which is most respectfully submitted in Friendship, Love and Truth.

JAMES WOOD, P. N. G. and P. C. P.

JACKSON BARNES, P. N. G. and P. H. P.

CURTIS R. PARSONS, P. N. G. and P. C. P.

Committee.

R. W. GRAND LODGE OF MARYLAND,
Grand Secretary's Office,
Baltimore, 15th February, 1845.

*To P. G.'s James Wood, Jackson Barnes,
Curtis R. Parsons, Committee.*

BROTHERS—I am directed by the Grand Lodge of Maryland to acknowledge the receipt of your very kind letter of thanks, for the action we took on the melancholy occasion of the murder of your late member, our much lamented brother Paul Roux.

We claim for ourselves, brothers, no special credit for what we have done. We have done but that which it was our duty to do as Odd Fellows. We were but the active agents to carry out those principles, to fulfil those obligations, which our beloved Order imposes upon all its members, and we feel that we could scarcely have done less and done all our duty. To the sublime principles and obligations of our Order, the friends of Paul Roux are mainly indebted for the manner in which his remains were cared for. We glory that in performing this duty, in fulfilling our obligations, that we have furnished undeniable evidence to the public of the *universal* usefulness and of the practical goodness of our Institution.

The occasion was a sad, a mournful one—one which we sincerely hope may nev-

er again occur; yet it was a proud, a triumphant one for our beloved Order, furnishing as it did demonstrative and indubitable evidence to the world of the usefulness, the utility and the sublimity of our (sometimes traduced) association. And this simple occurrence is destined to give it an impetus which will live long after we, brothers, shall be numbered among those who were.

May our beloved Order continue to extend until its benign influence is felt every where, and may its usefulness, its benevolence, its charities be as wide spread as the world.

Be pleased to accept, brothers, the thanks of this Grand Lodge for the very kind and flattering manner in which you have communicated the wishes of United Brothers' Lodge, No. 5, and Ocmulgee Encampment, No. 2.

Yours in Friendship, Love and Truth,
G. D. TURKSBURY, Grand Sec'y.

We have a word or two of comment to make on the foregoing narrative and correspondence.

The enemies of our Order, as well as its members and friends, will see in the attentions paid to the murdered Brother's remains, a bold and striking exemplification of the *principles* and *practices* of Odd Fellowship. Had he not been an Odd Fellow—had he belonged to some other institutions we might name, and which look upon our Order with jealousy and distrust, Potter's Field would have been the receptacle of his remains. No cords of Friendship and Love would have been touched—no tears shed, no sympathy felt for a stranger in a strange land. As it was, many a manly cheek was moistened over the bier of Brother PAUL ROUX.

To those of our female friends who are opposed to our Order—and so far as our knowledge extends, we are glad to say they are few—we would say, reflect for a mo-

ment upon this case, and say what would be your feelings of gratitude, mingled with your tears of woe, had your husband, son or brother been the unfortunate PAUL ROUX. What other institution does the like?

To Odd Fellows, we would say, never travel without a Card; and we will add to this a well-timed caution thrown out by the Covenant: Let the face of your Card set forth the highest honors you have attained in your Lodge or Encampment. —

THE DYING STRANGER.

"Man dieth and wasteth away—yea, man giveth up the ghost, and where is he?"

I.

Eve had rocked earth to rest, and zephyrs whispered a soothing lullaby as it lay like a song-hushed child in a gentle slumber. Her first mild star cast its angel radiance o'er the blue heavens, fair as when in days that were, it rested over the manger-eradle of the infant Jesus, and bade its fellows join in one universal lay of joy, to welcome the advent of Him who was to sit upon the mighty judgment seat of the world above and sway the awful sceptre of Eternity.

A traveller, mounted on a steed whose tardy motion told a weary day's journey, alighted at an inviting inn in one of our western villages, whose affable and gentle appearance at once betokened him versed in wordly ways and "things which rude men know not." He was an invalid—for wan shadows rested on his cheek and brow, and the weak tones of his voice betrayed his feeble powers.

Oh, what heart does not experience the most peculiar, yet interesting emotions, in gazing upon one who bears upon his brow the certain signet of death? To mark the pale and sunken cheek, the hueless lip and dimmed eye; to hear the calm tones of that familiar voice, and feel that it soon must be hushed in the still darkness of the tomb: all this is a talisman to a train of sweet, though sad reflection.

He retired to his chamber. Taking a little bible from his pocket, he read with delighted eye a portion of its holy contents, and kneeling, then poured out his soul in fervent prayer to God : " My Father, view with pitying eye thy servant, unworthy, but by Christ's dear blood redeemed. Parted from those I love, be Thou my consolation and friend—in feeble state of body, be Thou my strength and support."

II.

"Twas midnight! In that quiet chamber, at the bed-side of him who but a little while before was sending such a prayer away to Heaven, were gathered all the inmates of that peaceful home. He had but a moment to stay, for already were the cold damps gathered o'er him, and the faint throbings of that heart were scarcely audible. In softest, feeblest accents he whispered: " Oh that I could die at home ! That mother's breast, where so oft my head hath lain, could be its pillow in death ! That sister, brother, could be near me, to take the parting hand and give a farewell kiss ! Tell them I died with one request —that they might seek a little poem in my Bible yonder, and obey its dictates as my last, last words."

"Twas done ! Without one sigh, without one struggle, the spirit fled. He died 'mid strangers—no "childhood friend or manhood companion" to soothe and comfort, yet his death bed was easy, for he trusted in his God. He was beautiful in death. An unearthly radiance played, like moon-beams on the placid waters, o'er his marble features, and the parted lips seemed ready to whisper, " Tell them I died with one request." They parted the dark hair over his noble forehead, and knelt to offer up a tearful incense to the great Jehovah. And though that prayer was fraught not with the words of eloquence and lore, methinks the ascending spirit carried it far above the star-lit sky and registered it upon

the holy archives of Heaven. The orison concluded, they sought the little Bible, and found traced on the blank leaves the poem of which he spoke.

MY LAST REQUEST.

*Bury me not 'mid strangers—I can bear
While living all life's ill and woes to share,—
I'll murmur not at this for well I know
These are the lot of mortals here below ;
But when I shall resign this fleeting breath
And close my eyes at the cold touch of death,
*Bury me not 'mid strangers—let my head
Repose where erst my youthful feet did tread**

I know a spot I loved in youth full well—
Birds there, their sweetest, loveliest anthems swell,
And guardian branches o'er my head shall wave,
And Zephyr sigh above my mossy grave ;
There, where my heart had first begun to feel
I oft alone at gentle eve didst steal
And pray that when I should be called to die
My form e'en there in peace and calm might lie.

I would not lie, where not a single friend
Should never o'er my death-hushed body bend,
And pray that God would grant me peaceful rest
And plant the spring flowers o'er my sleeping breast;
I would not slumber in a stranger-land
Far from my home, and friends, an idle bane,
And where no one, I loved in childhood's glee
Should ever cast a single thought for me.

*Bury me not 'mid strangers—but when death
Shall steal away this life's unconscious breath,
When my eye closes, and my cheek is cold
And my heart's throbings all forever told,
When those who gather, weeping round my bed
Shall whisper mournfully " The Spirit's fled,"
Bear me to slumber where I oft have prayed
That when I died my faint might eye be laid.*

III.

In the holy bosom of a peaceful wood, just on the mossy margin of a winding stream, where nought disturbs the Sabbath stillness, save the sweet echoes of untaught birds and the gushing music of a spray weeping cascade, a lovely female may often be seen kneeling by the side of a simple marble tablet, that marks the flower-gemmed resting place of The Dying Stranger.

A. G. C.

We take the foregoing beautiful sketch from the Cleveland Herald, and we feel sure it will be acceptable to our readers.

Many years ago, when roving from place

to place, with no cares or responsibilities to trouble us, the only thing that disturbed us was the fear of sickness among strangers. A thought of this, was always certain to cause melancholy feelings. Home, mother and sister, with all its *realities*, fitted before the vision—on the other hand, the sick room, among strangers! the thought was too much! But we were not an Odd Fellow then. Had we been, the thought of *home* would not have been forgotten, but *knowing* that the sick room would never be deserted—that every attention would have been paid to us, and all our requests, even to the one of the Dying Stranger not to be buried amid strangers, would have been complied with, would have softened the sick bed and gave relief to the pain which too often hastens the death of the neglected stranger in a strange land.

To be an Odd Fellow at this day, and in this country, is not to be a stranger, for there is now scarcely a town or village but has its Lodge. If a Brother has his Card with him, and falls sick, he is just as certain of being provided with every thing necessary to make the sick comfortable, and being as much cared for, as if under the parental roof. We have often thought of this, and as often have been reminded that no such song as was chanted by the sable daughters of Africa over the sick couch of Mungo Park—

“Alas! no wife or mother’s care

“For him the milk or corn prepare,”

would be sung at the sick bed of the stranger Odd Fellow.

G.

INDOLENCE.—Perhaps every man may date the predominance of those desires that disturb and contaminate his conscience, for some unhappy hour when too much leisure exposed him to their incursions—for he has lived with little observation, either on himself or others, who does not know that to be idle is to be vicious.

BE KIND.

None of us know the good a kind deed accomplishes. A word soothingly put in when the heart is sick, a little help bestowed when want presses near by, goes far—far beyond what those suppose who are able to speak this word, or give this help.

An instance, illustrating this, has just come to our knowledge. A young man, intelligent and well-educated, came to our city to find employment. He sought for it in vain. When his means were about gone, and he lay half sick with fever, brought on by anxiety, a friend bade him be of good cheer, and through their joint efforts obtained for him a servant’s place at a boarding-house. He worked there like a brave man, and won the confidence of his employer, though he received only his board, and a few dollars a month.

That friend watched him, and finding him faithful, mentioned the fact to a mercantile gentleman who said at once “bring the young man to me.” This was done, and soon he was more profitably employed. He was now head clerk. And did he forget his early friend? In the quietest way possible—with the slightest profession or pretension—he sought out, as soon as he was able, the choicest and most substantial present, and sent it to him as a token of remembered kindness!

When the present was received, our friend knew not from whom it came. He did not once dream of the poor, homeless youth to whom he had shown only a *little* kindness, and it was not until after repeated inquiries, that he discovered who had sent it. “I have learned a lesson,” when he found out the giver, said he, “and that is, *always* to be *more* kind, if I can be, under similar circumstances hereafter.” If it were thus with all of us, how much of human misery should we relieve, and what a sum could we add to the amount of positive happiness?—*Cincinnati Gazette.*

EDITORS' TABLE.

TO AGENTS AND SUBSCRIBERS.

The new postage law goes into operation on the first of July, after which time Postmasters will not be permitted to remit money to publishers of newspapers and magazines. We would therefore suggest to Agents and Subscribers the propriety of making their remittances previous to that time. We trust this will not be neglected, as it will save postage. Postmasters at present are authorized to frank money to publishers, and none refuse to do so.

We have heretofore, *more than once*, alluded to our postage tax, but it has not prevented some from requiring us to pay postage on their communications and remittances. We frequently receive letters with a dollar bill enclosed, on which, of course, there is double postage, and when it comes any distance it does not leave much to pay for *The Ark*. There is no necessity for this, while Postmasters will frank. We have, too, sometimes to pay postage on communications from Lodges, on matters in which they alone are concerned. This is not right, as any one must see, who will examine the subject. We hope we may not have to allude to this matter again.

TWO MORE LODGES.

VALLEY LODGE, No. 36, was instituted at McConnelsville, Morgan county, Ohio, by D. G. M. ALBERT G. DAY, on the 29th of March. Bro. Day was accompanied by some 12 or 15 of the Zanesville brethren. We are informed, from sundry sources, that the brothers who compose this Lodge, are of the right kind to make a good Lodge—one that will be useful and efficient. The following are the officers elected and installed—C. C. Covey, N. G.; H. H. Curtis, V. G.; James A. Adair, Sec'y; and Peter Bricker, Treas-

urer. Two candidates were initiated at the first meeting. Monday is the night of meeting.

HURON LODGE, No. 37. An interesting account of the institution of this Lodge, at Norwalk, by Bro. BLAKE, will be found in another place.

ANOTHER ENCAMPMENT.

The Patriarchal branch of Odd Fellowship is steadily advancing in Ohio, and we are pleased to add another to the list.

PATASKALA ENCAMPMENT, No. 8, was instituted at Zanesville, on the 31st of March, by G. S. W. ALBERT G. DAY, and the following Patriarchs were elected and installed into the several offices, to wit: Elias Pike, C. P.; Rev. John Burns, H. P.; Silvers Porter, S. W.; J. R. Johnson. J. W.; John T. Fracker, Jr., Scribe; Robert Howard, Treasurer; and Lambert Thomas, Gn. Five brothers were elected to the I. and P. Degrees, and a Dispensation being granted, all the degrees were conferred upon them.

We have the pleasure of a personal acquaintance with all the officers of Pataskala Encampment, and we can in truth say, that the Patriachal branch of Odd Fellowship could not be entrusted to better hands.

The first and third Fridays are the nights of meeting.

PROGRESS OF THE ORDER.—The Baltimore Sun, in alluding to our institution, says—"The benevolent association, or 'order' of Odd Fellows appears to be extending its sphere and increasing its membership, as the practical operation of its principles become more generally known; at least such is our impression, received from a glance at the April number of its 'periodical' exponent published in this city, and which is now on our table. We have not the means of instituting a comparison with the past; but we find notice

of the opening of a new Lodge in Vermont, and reports of an increasing prosperity of the Order in Canada, and in several States in different sections of the Union. The north and the south, the east and the west, so far as Odd Fellowship is concerned, are in a condition of united social, as well as civil brotherhood; and doubtless this leaven of 'Friendship, Love and Truth,' will do much towards leavening 'the whole lump.'

CELEBRATIONS.

The first anniversary of Muskingum Lodge, No. 28, will be celebrated at Zanesville, on the 10th of May, instant, by a public oration, procession, &c. An invitation is extended to all Lodges, and brethren in good standing, to be present. Bro. JOHN M. CASE, of Lancaster, will deliver the oration. We hope to be present, and will be much pleased to meet with brethren from Lancaster, Mt. Vernon, Chillicothe, Newark, Circleville, McConnelsville, and elsewhere. It is expected that the Lodges of this city will send over a strong delegation.

The first anniversary of Eaton Lodge, No. 30, will be celebrated at Eaton, on the 23d May, instant, by oration, procession, &c. From the distance, it is not likely any of us will be present, but we wish all who participate, a pleasant and agreeable celebration.

D. G. C. P.—It affords us pleasure to announce that the Grand Chief Patriarch has appointed our partner, P. C. P. JOHN T. BLAIN, Deputy Grand Chief Patriarch for Columbus District, and such other Encampments as may be attached thereto. Bro. B. will make an efficient officer, as he always has when entrusted with any duties pertaining to Odd Fellowship. No one in central Ohio has devoted more time or means to advance the Order throughout the State than Bro. B.

HURON LODGE, NO. 37.

We are under great obligations to our much esteemed Brother RICHARD BLAKE, D. D. G. M., for the Mt. Vernon District, for the following letter.

MT. VERNON, April 17, 1845.

Bros. Blain & Glenn: I have the pleasure of informing you, that pursuant to appointment for that purpose, by the Grand Master, I visited Norwalk, Huron county, on the 14th inst., and instituted HURON LODGE, No. 37, I. O. O. F., agreeably to ancient usage.

On my arrival I found every thing in readiness to proceed to the interesting ceremonies of institution. The Brethren had their Hall fitted up in a very neat and appropriate manner. The Lodge was duly instituted, and the following Brothers installed officers thereof: Liberty Waite, N. G.; T. C. McEwen, V. G.; A. Powers, Secretary; and N. F. Benson, Treasurer. The Lodge proceeded to the consideration of the petitions presented, when one Brother was received on card, and twelve gentlemen were elected and initiated into the mysteries of the Order.

The Lodge met again the next morning, when Brothers Power and Benson resigned their offices, and Brother Noah Newton, after having the first and second degrees conferred on him, was chosen and installed Secretary, and Brother Erastus Gray was elected and installed Treasurer. After presenting some thirty petitions, and referring them, the Lodge adjourned.

I had the pleasure of the assistance of P. G. Burns, D. D. G. M., together with a goodly number of Brethren of Mansfield, and some six or eight of Tiffin, for whose prompt and efficient aid I am under great obligations. And I ought here to say, that the thanks of the Grand Lodge are due to the Brethren of Mansfield Lodge, for the interest they have manifested in the establishment of Huron Lodge. This was the second or third time they had travelled

some forty miles to assist at the institution; and four of them drew their cards to become petitioners. I mean Brothers Barker, Powers, McEwen and Benson. I am happy to say, that every thing was conducted in a manner which not only gave satisfaction, but pleased every one present. The new members appeared highly delighted.

It is gratifying to me to be able to inform you, and the Order through you, that Huron Lodge has thus far surpassed any thing for the time I have ever known in the Order in the character of members, as well as to number. What think you, Brothers, of a town of fifteen to twenty hundred inhabitants, presenting some forty petitions in one evening, and those of the best men in the country? This success, and increase, is probably without any precedent.

Allow me to give you some idea of Norwalk, if you have never been there. It is a beautiful village—it has but one street, and that is about two miles in length, and studded on either side with beautiful trees. It is a town in the country—a sort of Eden—and its citizens appear to partake of that peace and quietude of which the arrangements of their town denote. The citizens all appeared pleased with the establishment of the order in their midst; and in fact the expense of getting up the Lodge was defrayed by the citizens who were desirous of becoming members.

Yours in F. L. and T.,

R. BLAKE.

THE ORDER IN MICHIGAN.—The following Lodges were recently instituted in this State, viz : Kalamazoo, No. 7, at Kalamazoo; Adrian, No. 5, at Adrian, meets Monday evening; Washtenaw, No. 9, at Ann Arbor, meets Thursday evening.

CHILLCOTHE Lodge, No. 24, has changed its night of meeting, and now meets on Monday.

THE ORDER IN KENTUCKY.

Our esteemed Bro. WATSON, of Nicholasville, Ky., has placed us under renewed obligations for the following interesting letter, detailing the institution of a new Lodge in that State, and giving cheering news of the progress of the Order in "Old Kentack." We hope at some day to be able to repay Bro. W. for the many favors and good wishes he has extended us. We hope our sister State has many such Odd Fellows.

NICHOLASVILLE, Ky., April 8, 1845.

Bros. Blain & Glenn: I received your letter of the 1st inst. on yesterday, and, in answer, say to you, that indisposition prevented me attending the opening of Hebron Lodge, No. 19, I. O. O. F., at Springfield, Ky.

I will give you an extract from a letter that I received from Grand Master William Matthews, who instituted the new Lodge in person. He says: "I left here (N.) on Sunday, the 14th March, at 10 P. M., and arrived at Harrodsburg on Monday morning, and remained there until Tuesday morning; left in company with four P. G.'s of Montgomery Lodge, for Springfield; met at Perrysville eight more Brothers from Central Lodge, No. 8; proceeded all in company to Springfield in the evening, and met a hearty welcome from the petitioners for Hebron Lodge, No. 19; proceeded to open the Lodge in due form, and adjourned until after supper, when the Lodge was again opened, and acted upon 18 petitions, and initiated ten of the number into the solemn rites and mysteries of our beloved Order, closing the Lodge for that evening at a late hour; returned the next day (Wednesday, 17th,) to Harrodsburg, it being the regular meeting night of Montgomery Lodge; acted on ten petitions, and initiated six out of the number, and had to leave the balance for next meeting night."

Thus you see we are doing things up

in "Old Kentuck." There seems to be an increased desire in all the Lodges to act out the heavenly and divine principles of F., L. and T. All seem to vie with each other who shall do the most to relieve his fellow man. My prayer to God, the Great Grand Sire of the Universe, is, that the *principles* which are taught in our Lodges may continue to grow and increase until all shall be companions in the chain of Odd Fellowship.

Yours, in F., L. and T.,

D. P. WATSON, D. D. G. M.

HARMONY LODGE, NO. 19, FORT WAYNE, IND.

A new Lodge, bearing the above title, was instituted at Fort Wayne, Indiana, by P. G. TIMOTHY DOANE, on the 26th of March last. This shows how prosperous the Order is in that section, as there was already a Lodge in Fort Wayne. The following are the officers elected and installed: H. Durrie, N. G.; T. K. Brackenridge, V. G.; G. Wilson, Secretary, and S. C. Evans, Treasurer. Meets on Monday night. The following resolutions have been forwarded to us:

HARMONY Lodge No. 19, I.O.O.F.

Fort Wayne, Ind. April 2, 1845.

Resolved, That the thanks of this Lodge be tendered to Bro. Timothy Doane, P. G., of Lafayette Lodge, who acted as D. G. M. in the instituting of this Lodge, and the installation of its officers, on the evening of the 26th March, for the prompt and efficient manner in which he discharged that duty.

Resolved, That the thanks of this Lodge are hereby tendered to the officers and members of Fort Wayne Lodge, No. 14, for the generous tender of the use of their room, and for their aid and services on the occasion.

Resolved, That the Secretary cause a copy of the above resolutions to be sent to *The Ark*. G. WILSON, Sec'y.

ODD FELLOWS' HALL BURNT.

A fire broke out in the city of Savanna, Georgia, on the 2d of March last, in the large building on the corner of Bay and Jefferson streets, known as the Washington Hall. The second floor was occupied by Oglethorpe Lodge, No. 1, of the Independent Order of Odd Fellows. The building, with the contents, were entirely consumed, loss estimated at from \$40,000 to \$50,000. We sympathize with our Brothers at the south, in the loss which they have sustained.

A fire also occurred at Cincinnati, about the first of April, adjoining the building occupied by the Order in that city. The furniture of the Lodges was considerably damaged by water; and we much regret to say that P. G. M. Charles Thomas, and P. G. Samuel W. Corwin, met with severe losses.

DUELING.—The Grand Lodge of Mississippi, I.O.O.F. has passed the following resolution, touching the practice of dueling:

Resolved, That any member of a subordinate Lodge in this State, who shall in any wise participate in dueling, shall be expelled from the Lodge of which he is a member; and if such offence be committed by an Odd Fellow not a member of any Lodge, he is *ipso facto* expelled, which expulsion shall be announced by the Grand Master of the State, immediately after the facts shall have been known to him.

RELIEF.—The committee of relief on behalf of Muskingum Lodge, No. 28, I. O. O. F., Zanesville, Ohio, collected the sum of two hundred and thirty dollars, for the benefit of three or four families who lost their all at the fire of the 7th of April, in that city. The sum was fairly apportioned according to the necessities of the sufferers, and placed them in a comfortable condition. We are indebted to the Zanesville Republican for the foregoing facts.

POSTSCRIPT.

We received to-day (April 22d,) from Bro. SPOONER, G. Cor. Secretary, the names of the officers of the subordinate Lodges of this State, for the current quarter, which we regret to say is too late for this No., being compelled to issue The Ark for May in advance of our usual time.

The returns are complete, except from two Lodges—Nos. 5 and 9. Bro. S. says he delayed sending us the list in order to get full returns. It is somewhat singular that Lodges cannot be punctual in making their reports.

Besides the list of officers, Bro. S. has sent us other interesting information. The reports of the last quarter show a steady increase of members. Leaving out Nos. 5 and 9, there have been initiated 242; admitted on card 29; drawn card 57; deceased 7; expelled and suspended 28; receipts \$5,349. Four new Lodges were instituted the last quarter; and at a meeting of the Grand Lodge on the 19th of April, a charter was granted for *Wapaw-tonica Lodge*, No. —, to be located at Toledo, Lucas county.

It affords us sincere gratification to know that Bro. SPOONER is at home, and able to attend to his duties.

A NARROW ESCAPE.—By the following paragraph, it will be seen that Bro. THOMAS SPOONER, R. W. Grand Corresponding Secretary of Ohio, made a very narrow escape from death. We have heard nothing further of the matter, but sincerely hope Bro. S. has entirely recovered from the injuries he received. The account is copied from a Vicksburgh (Miss.) paper of the 5th of April:

"Mr. Thomas Spooner, of Cincinnati, in attempting to land here from the steamer Diana, on Wednesday morning last, about 3 o'clock, was accidentally thrown into the river by the turning of the plank between the steamer and the wharf boat.

Finding himself falling, he made a jump just far enough to strike his breast against the gunwale, so as to injure him considerably, though not seriously, and he was then precipitated into the current between the boats. Some of the officers and hands being present, every exertion was made to rescue him. The Steward, at the risk of his own life, swung himself off a plank instantly, and extending his legs. Mr. Spooner, in the dark, accidentally caught hold of one, and they were both drawn up safely."

SORROWS.—All accidental sorrows may be dwelt upon with calmness, or recollected with gratitude to Him who sent them; the sorrows that sprang from ourselves preserve their unmitigated bitterness.

MARRIED,

At Zanesville, on Sabbath evening, March 16th, by the Rev. Bro. John Burnis, Bro. CYRUS MOORE, of Muskingum Lodge, No. 28, to Miss ELENOR HALLAM, all of that place.

At Circleville, on the 18th of March, by the Rev. Bro. A. B. Wombaugh, Bro. JOHN BROTHERLIN, of Columbia Lodge, No. 32, to Miss CATHARINE WILDBAHN, all of that place.

At Circleville, on the 10th of April, by the Rev. Milton A. Sackett, Bro. J. BLANCHARD BELL, of Columbia Lodge, No. 32, to Miss ELLEN ISABELLA HENRY, all of that place.

At Circleville, on the 9th of January last, by the Rev. James Rowland, Bro. GEORGE H. FICKARDT, Secretary of Columbia Lodge, No. 32, to Miss CAROLINE LUTZ, all of that place.

[The last of the above marriages was incorrectly published in the February No. of The Ark. It is now correctly published. No. 32 has made a good beginning for 1845, and we have no doubt of her prosperity.]

OBITUARY.

Died, at Medina, on the 29th of March, 1845, Bro. JAMES M. ROWLEY, of Morning Star Lodge, No. 26, aged 23 years.

How uncertain is Life! How vain are all things here below! Sickness attacks his mortal frame—Reason leaves her throne—the barbed arrows of Death pierce his heart, and he descends through the portals of the grave, to be raised in the Grand Lodge above. The widow and the orphan are left to mourn, but are not forsaken; for the widow's God, the Father of the fatherless, has bound together by the strongest ties of Friendship, Love and Truth, many hearts whose greatest joy will be to wipe the tear from their eyes, to administer the balm of consolation to the broken-hearted—to provide for, protect and defend them.

On Sunday, the 30th, the body of our worthy brother was conveyed to its final resting place by the brothers of the Order, in company with the relatives, followed by a large procession of sympathizing citizens, and interred with the honors of the Order.

At a meeting of Morning Star Lodge, on Monday evening, the following resolutions were unanimously adopted:

Resolved, That in the death of our worthy brother, J. M. Rowley, our Order has lost a worthy member, and the community a useful citizen.

Resolved, That we deeply sympathize with the relatives in their afflictions, and especially with her who has been bereft of a kind and affectionate husband.

Resolved, That this communication, together with the resolutions, be forwarded to the editors of *The Ark* for publication.

Resolved, That the Secretary be directed to transmit a copy of the above to the widow of our deceased brother.

JOHN J. WILLIAMS, Sec'y.

MRS. ROWLEY'S REPLY.

The following letter was returned in

reply to the foregoing resolutions, and directed to be published:

To Morning Star Lodge, No. 26, I. O. O. F.:

Will the officers and members of this association accept of my sincere thanks for their kindness and attention during the protracted illness of my late husband, and also for their liberal donation, which was greater than I had expected, or could ask? An own brother could not have been more solicitous for my welfare. I feel that I have cause to be truly grateful, that when affliction's hand was laid upon me, my lot was cast among those who care for the disconsolate and distressed. It seems to rob adversity of much of its poignancy, to know we have friends who sympathize with us in our sorrows.

May the broad banner of Friendship, Love and Truth be constantly unfurled, and the world taught that you are indeed what you profess—the friend and protector of the widow and orphan; and may it be mine to lend a helping hand in forwarding a cause that has for its object the amelioration of the condition of mankind.

Yours, in sincerity,

SARAH ROWLEY,

Medina, April 7, 1845.

EDUCATION.—The committee on education of the G. L. of Maryland, represent that department as prosperous, and renew their appeal for "an Odd Fellows Orphan Asylum." Thirty eight orphans have been received during the year, which added to the former list, make two hundred and eighty two; of which number one hundred and thirty five "have done schooling," leaving one hundred and forty seven still in charge of the committee. The financial state of this department is such as to give assurance to every Brother, that in the event of his children being left fatherless, the pecuniary means of their education are not wanting, any more than the will of the Association.

Odd Fellows' Circular in Reference to the Sufferers at Pittsburgh.

After the type was set for the present number of *The Ark*, and it was ready to go to press, the Secretary of Central Lodge, No. 23, of this city, placed in our hands the following Circular, addressed to that Lodge, by a committee of the Order in the city of Pittsburgh, calling upon Lodges for aid to the brethren who suffered by the late dreadful fire in that city; and in order to give it circulation, we issue these two additional pages.

We feel certain that the call for aid will be at once responded to by all the Lodges to which the Circular is addressed; and therefore deem it useless to urge the subject upon the Brethren. We will, however, say, that here is an occasion for the full exercise of that great and distinguishing feature of our institution, **BENEVOLENCE**. Here is an occasion to relieve the distressed, to aid these brethren who have so suddenly been reduced from a competency to want. Who will do the most? Who will be most active? No one, we trust, will sit idle, while our deserving fellow men are in want, and it is in our power to relieve them.

We will only further suggest that the Lodges should act promptly, and give whatever they may be able, without the least delay.

C I R C U L A R.

PITTSBURGH, April 17, 1845.

Dear Brethren:—In pursuance of the resolution you will read in the proceedings below, it has become our painful duty to address you on the subject of the late dispensation of Divine Providence, which has so sorely afflicted us in the awful and unparalleled conflagration that has beset our city, and to solicit your aid in behalf of the sufferers belonging to our Order in this city. men who are in good standing

as Odd Fellows and useful citizens, who have been deprived of every means by which to support their families, or render themselves beneficial to the community. We throw ourselves upon your benevolence as brethren of the same great family, and will not permit ourselves to doubt that you will do all in your power not only towards alleviating their immediate wants, but also in restoring the sufferers from their present state of destitution to the condition in which they were previous to the late calamity.

Respectfully yours,

W. M'CAGUE, Dep. Dist. G. M.,
WILLIAM BIDDLE, Enc. No. 2,
JOSEPH S. LOWRY, No. 9,
JOHN G. BACKOFEN, No. 45,
WM. B. PHILLIPS, No. 64,
JOHN GRANT, No. 24,

Committee.

P. S. As our list of the Lodges is very imperfect, we would request of you to introduce the subject of this Circular to such as may not have received one, so that all may have the opportunity of affording such aid as may be within their means.

You will confer a favor by being particular to address such communications as you may be pleased to make in the following manner—Messrs. M'CAGUE & GRANT, Pittsburgh, Pa.

A special meeting of all the Lodges was held on Saturday evening, the 12th inst., to devise means for the immediate relief of the sufferers by the fire on Thursday last. Meeting was called to order by Dep. Dist. G. Master M'CAGUE, who presided, and W. YOUNG and JOSEPH CORNS were appointed secretaries. The following resolutions were unanimously adopted.

Resolved, That a subscription be entered into immediately for the relief of such brethren as may have suffered by the late

disastrous and unparalleled conflagration which has befallen our city.

Resolved, That brothers Dep. Dist. G. Master M'Cague, P. G. Geo. Loan, No. 9, T. McCarthy, No. 24, W. B. Phillips, No. 64, and D. Zimmerman, No. 45, be appointed a committee to inquire into the losses sustained, and receive subscriptions.

Resolved, That the Dep. Dist. G. Master be requested to call another special meeting, as soon as possible, for the further and more effectually succouring the distressed.

The brethren accordingly convened on Monday evening, the 14th inst. D. D. G. M. M'CAGUE was appointed president, and WM. YOUNG and JOSEPH CORNS, secretaries.

Committee appointed to receive subscriptions reported \$100 in the Treasurer's hands for the relief of the sufferers.

Brother Lowry then rose and addressed the meeting in a few brief and pertinent remarks, urging the necessity of representing the situation of the sufferers to all the sister Lodges in the U. S. to enlist their aid towards reinstating the brethren as near as possible in the condition they were previous to the calamity. This was impossible for the Lodges in this vicinity to accomplish in their present state, and especially as many of the brethren, who were not burnt out, were still sufferers by being thrown out of employment, and no debts could be collected owing to the extent of the losses and the prostration of business. Brother L. then offered the following resolution, which was unanimously adopted:

Whereas, several of our brethren have been suddenly deprived of nearly all their furniture, tools, and stock in trade, by an event which no human prudence could have foreseen or prevented: and whereas our society is founded on the principles of universal benevolence, it is highly expedient that we show to our fellow citizens,

especially in our city where such unfounded prejudices against our Order have been so prevalent, that we practise what we profess: it is therefore resolved, that a committee be appointed to address a circular to the respective Lodges requesting their aid for the purpose of reinstating in business our unfortunate brethren who have sustained loss in the late fire.

Brothers M'CAGUE, BIDDLE, LOWRY, BACKOFEN, PHILLIPS, and GRANT, were accordingly appointed a committee to draft a Circular, and Dep. Dist. G. Master M'CAGUE and JOHN GRANT to receive communications and attend to the correspondence on the subject.

Meeting then adjourned.

W. M'CAGUE, President

WM. YOUNG, } JOSEPH CORNS, } Sec'y's.

COMPASSION.—Compassion is an emotion of which we ought never to be ashamed. Graceful, particularly in youth, is the tear of sympathy, and the heart that melts at the tale of woe; we should not permit ease and indulgence to contract our affections, and wrap us up in selfish enjoyment. But we should accustom ourselves to think of the distresses of his life, of the solitary cottage, the dying rent, and the weeping orphan. Nor ought we ever to sport with pain and distress in any of our amusements, or treat even the meanest insect with wanton and undeserved cruelty.—*Bishop Heber.*

"PRESS ON!"—If fortune has played false with thee to-day, do thou play true for thyself to-morrow. If thy riches have taken wings and left thee, do not weep thy life away, but be up and doing, and retrieve the loss by new energy and action. If an unhappy bargain derange thy business, do not fold thy arms and give up all for lost, but stir thyself and work more vigorously.

THE ARK.

VOL. II.

AUGUST, 1845.

No. 8.

From the Golden Rule.

THE CONVINCED.

*"Inasmuch as ye have done it unto one of these,
ye have done it unto me."*

BY MRS. M. L. GARDINER.

Oh! tell me where he got those soft mild eyes, So much like those in whom my young heart lived, My sister's beaming eyes, blue like yon heaven : Whether awake or closed I know not now.

"I would not have my husband an Odd Fellow for all the world," said Mrs. Ashton, as she left the lodge-room with a party of ladies, among whom were wives of gentlemen, members of the society.

"Why not?" inquired Mrs. Belmont.

"For very many reasons."

"Please name them."

"In the first place, I could not bear the idea of having a secret withheld from me by my husband; to feel, when folded to his bosom, as if there was something within I must not know, perhaps dearer than myself. I am naturally jealous; a rival I could not bear, and I know now his heart is wholly and entirely mine."

"Very well; this is your first objection: pray, what is your second?"

"All those mysterious characters around the room: the chairs, benches, thrones, or desks, the platforms in the centre of the room, with trap-doors, for aught I know, to let the disorderly members down thro' into some subterranean cavern; then, the closed doors—locked and barred, I presume. I shuddered as I viewed them, fancying they were full of spectres, and hobgoblins, and goats, and the mercy knows what. This is my second objection."

"Very well—what next?"

"Why, Mr. H. himself—he who is always so cheerful, so full of repartee,

so quick with a remark on every occasion,—was so demure, so solemn, while we were in the room; and when I told him I wanted to peep into those three little rooms, he looked as sober and nervous as a priest: I could not make him laugh—no, not even smile. He seemed as if he really believed the 'all-seeing eye,' painted on the canvass above him, took cognizance of all his actions. I am confident there is something dreadful about the whole of it, and I would not have Fred become an Odd Fellow for the world; I should never want him near me, after being in these mysterious rooms."

"And these are your objections to the Order, Mrs. Ashton, are they?" inquired Mrs. Belmont, seriously.

"Yes."

"Then the good originating from them has no influence whatever upon your mind. If you will go home with me, I will show you some periodicals containing excellent addresses on different occasions. I have 'The Symbol,' 'The Independent Odd Fellow,' 'The Ark,' 'The Golden Rule,' and two beautiful annuals, called 'The Odd Fellows' Offering.' You will find much in them to admire; one oration in particular, on the 'Supremacy of Principle,' by the Rev. E. H. Chapin, who is a favorite writer of mine, and in whose words you can see his soul, and feel your own thrill as you read his addresses. I will also show you a statistical account of the immense sums distributed by the various societies in our country: showing how many widows and orphans they have relieved; how many children have been raised from want and degradation; how

many strangers have found an asylum from a cold, unpitying world ; how many sick have been comforted ; how many dying, parched lips, have been moistened by the kind hand of charity ; how many eyes closed ; and how many decently buried, honored and mourned by the members of these societies."

"How long since your husband became united with them ?"

"Six years."

"Is he as kind and attentive to you as he was before he became connected with this band ?"

"More so : he loves me better — I love him more ; he is so consistent, so correct, so prompt to do his duty when called upon to administer to the necessities of a brother ; and how he loves the little boy we have adopted !"

"Ay, I recollect hearing something of that foundling. Where did your husband pick up the friendless thing ?"

"In Havana, when he was Consul there."

"Pray tell me the particulars."

"As we are near my home, and fatigued, you shall go in with me ; we will have a cup of tea, and in the evening I will tell you a simple story. Mr. Belmont has gone to Washington. I am lonesome, and shall be glad of your company for a few days. It is a long time since you have been in the city, and I have much to say."

Mrs. Ashton concluded to accompany her, partly promising to spend the night. As they entered the parlor, a sweet, rosy-faced boy came jumping in, and ran directly to Mrs. Belmont, who, stooping down, kissed him again and again ere she removed her veil ; and parting the rich curls that shaded his beautiful brow, and turning his cherub face toward Mrs. Ashton, she exclaimed : "This is our pet !"

Mrs. Ashton gazed upon the little fellow with evident surprise ; taking his hand,

she drew him nearer, and, sinking upon the sofa, cried : "Merciful God ! how like some one I have seen ! Pray, tell me where you got those soft, blue eyes ?"

"Come here, Julius," said Mrs. Belmont, much surprised at Mrs. Ashton's emotions ; "come tell me what you have been doing in my absence."

"I have been 'iding my 'ittle horse, mamma."

"What do you call him ?"

"Jimmy Grey ; here is my 'ittle whip to make him go fast."

"Which do you love best, your hobby horse or your mamma ?"

"I love my horse best, and my mamma best !" and jumping into Mrs. Belmont's lap, he wound his chubby arms around her neck, and kissed her forehead, cheeks, and lips, as she pressed him closely to her bosom.

Mrs. Ashton sat confounded ; a strange sensation took possession of her breast. Was it possible Mrs. Belmont could love a child so well ? He was a dear little fellow, truly — quite an uncommon child. She had no children of her own, and had often said she did not wish any : they were troublesome comforts, pulling and hauling curls, ruffles, etc., nothing could be kept in place where they were. Still, a more lovely picture she never beheld than the one before her. Mrs. Belmont was a handsome woman the glow upon her countenance was heightened by exercise, her eyes beamed with delight, her cap was untied, and her curls fell in beautiful disorder over the rosy face of her little protege, as he returned her endearing caresses. Tea was brought in, the statistics were read, the books looked over, and the little boy carried to bed, after saying his prayers, as he knelt, like a young cherub, at the feet of Mrs. Belmont — the true personification of love bending over its idol.

"Now for the story of that lovely child,"

said Mrs. Ashton, as she drew her feet upon the sofa, and placed a pillow behind her.

Mrs. Belmont, quietly seating herself in her large, easy rocking-chair, began :— “ When my husband was consul in Havana, in 18—, Mr. H., a physician, coming in one morning, remarked that he daily visited a very interesting family, who had drawn deeply upon his sympathies for many reasons ; and first that, like themselves, he was an Odd Fellow. He had been on the island a year, prosperously engaged in the mercantile business, and for the last six weeks had been much indisposed, owing to a hemorrhage of the lungs, and was gradually sinking. His wife, an amiable and accomplished woman, perfectly idolized her husband and little boy of some six months old, who was bright and beautiful as the morning, and in whom their warmest affections centered. In consequence of her devotion to her husband and child, she had grown pale and languid ; had a cold, and at times her cheeks assumed a hue he trembled to behold.

“ My husband’s kind heart enlisted immediately in the feelings of the physician, and together they sought the sufferers. Again and again they went, and, like true Odd Fellows, watched over him : attended to all his wants, closed his affairs, saw him die, and decently buried him ; then turned their attentions to his heart-broken wife, who, it was evident, would soon follow him. I cannot,” said Mrs. B., wiping the tears from her eyes, “ describe the scene, although my husband has often-times dwelt upon it ; but a more touching one cannot be conceived. Like a summer flower the young mother faded away : gratitude to her friends gleamed in her every look. She gave her little boy to my husband. Often when seated by her bedside, he held the babe in his lap, and, raising her head from the pillow, and resting

it upon her hand, she would gaze calmly and silently upon them. As her dissolution approached, she yielded up all, in the sweet hope of a glorious immortality ; and the consoling thoughts of meeting once more her beloved husband, took from death its sting and robbed the grave of its victory.

“ Bring my child ! ” she one day exclaimed, as the cold dew gathered upon her marble brow. Long and closely she held him to her bosom, and, although gasping for breath, still retained him, kissed his dimpled mouth, gazed wistfully into his deep blue eyes, until she fainted. My husband took the child, while the physician administered the restoratives. She opened her eyes, fixed them once more upon her darling boy, and, looking to Mr. B., she said, in trembling accents : ‘ He is yours,’ and expired.”

Mrs. Belmont covered her face : a convulsive sob swelled her affectionate breast. After a moment, she continued : “ The property left, after all the debts were paid, was five hundred dollars. The bills were enormous, but could not be disputed. I was sitting by the centre-table, reading, on the evening Mr. Belmont came home. He entered the room with a child in his arms, followed by a colored woman, who was his nurse.”

Mrs. Belmont stopped, while Mrs. Ashton, who had not moved from the commencement of the story, lay gazing intently into Mrs. Belmont’s face, as if awaiting a further development of the little boy’s history.

“ Why are you so silent ? ” inquired Mrs. B.

“ I do not know,” replied Mrs. A. ; “ but I feel like one in a state of mesmerism. That child’s looks have paralyzed my very soul. I have seen him ever since. Pray, tell me his name : I long to know, for he so much resembles one dear to me.”

"His father's name was Henry Benton; his—" seeing Mrs. Ashton turn deadly pale, she inquired the cause.

"Proceed," said the excited woman: "tell me his mother's name, if you know, before her marriage."

"Julia Crawford."

"Merciful God! my sister," exclaimed Mrs. Ashton; and clasping her hands, she wept bitterly.

Mrs. Belmont tenderly inquired into the cause of her agitation, and sweetly soothed her. After Mrs. Ashton became calm, she informed Mrs. B.:—"My elder and only sister married contrary to her father's wishes, and thereby incurred his displeasure. She loved her husband with all the strength of her young heart, nor was he in any respect unworthy of her affections. My father is a proud, high-spirited man, aristocratic in his views, and fixed as the north pole in his politics; has an idea he is right, and every one opposed to him is wrong. Mr. Benton was a firm Democrat, and as fixed in his principles as my father, and as unyielding. During the contested election of 18—, in conversation, one evening, they became very warm: many words passed between them, and my father, being highly excited, in an unguarded moment grossly insulted him. Mr. Benton could not brook the offence; he had borne much for my sister's sake, but this was a point 'beyond which forbearance could not be called a virtue.' He thought a separation of all parties, for a few years, would allay the bitterness of my father's hateful, vindictive temper, when he would again return with my beloved sister, and all would be well. They embarked on board a packet ship for Europe, and arrived safe. He had a handsome capital, which he invested in goods, and entered the mercantile business in Liverpool, where they were when I last heard from them. I wrote her often, and, oh! how have I longed to see her! Al-

though my father has never mentioned Mr. Benton's name, I know he is sorry, and would give all the world did he possess it, to see Julia. When I entered your house and beheld your child, his expression was like a flash of lightning across my soul. I see him still — my sister's own image."

Mrs. Ashton covered her face with her hands, and wept. She begged Mrs. B. to lead her to the child. Kneeling by his bedside, she gazed upon his sweet face, as he lay unconscious of all evil, kissed his forehead, cheeks, and lips, with all a mother's tenderness, raised his little hands to her lips, pressed them to her heart, nor could Mrs. B. prevail upon her to leave him. She slept with him; and when Mrs. Belmont arose, she walked softly to the bed, and found the little boy sleeping upon the bosom of his aunt, her arms closely encircling him. Her face was pale with weeping, and her long, loose curls were wet with the tears of sisterly love. Mrs. B. bent over them till they awoke; her first words were:

"What think you now of Odd Fellows?"

"Oh! I will go directly home, and tell my husband to become one immediately; for where would this sweet child have been, but for this blessed institution? You will surely permit me to share with you in the pleasure of bringing him up: we will together instil into his opening mind the principles of 'Friendship, Love, and Truth'; and we will make his regalia, when old enough to be initiated into the society of Odd Fellows."

Sag Harbor, L. I.

As the next thing to having wisdom ourselves is to profit by that of others, so the next thing to having merit ourselves is to take care that the meritorious profit by us; for he that rewards the deserving makes himself one of the number.

OBJECTIONS TO ODD FELLOWSHIP.

We have specified, in our last two numbers, some of the benefits of Odd Fellowship. We propose now to examine some of the objections that are made against the institution. Perhaps some sage and very philanthropic individual will say—"Why, you do no more than your *duty*, after all; why should your institution have any *peculiar* praise? These obligations to mutual relief—to the practical recognition of human brotherhood, are as old as the eternal hills; what special need is there of Odd Fellowship?" To this we reply—that we do not pretend that Odd Fellowship inculcates any thing new—but that it aids in giving to eternal facts speed and force among men. This is a very common cry against institutions,—that they teach nothing new, and that there is no need of any organization for this or that specific purpose, if we will only diffuse among men the great general principle that lies behind and nourishes all specific forms. For instance: men will say, "Why organize temperance societies, and preach up thus constantly one thing—preach the Gospel—make all men Christians; and then all will be temperate." Ay, this is very true—if we could only Christianise humanity, universally, and to the heart's core, we should need no specific organizations—all men would be temperate, and benevolent, and chaste, and just. But then we should need no pulpits, no teachers saying to all men "Know ye the Lord, for all would know the Lord from the least to the greatest." The work of teaching would be finished, so far as moral conduct is concerned, and men would spontaneously do right, and do all that is right. But alas! this result seems far off. We believe that Christianity, and nothing but Christianity can accomplish it—nor do we expect to draw true moral force from any other system—we do not expect that any grand scheme of philanthropy, or philosophy, can

supersede it or be independent of it. Still, what objection is there, applying Christianity to specific forms of evil—to diverting streams from the main flood for the purpose of irrigating this or that moral waste? What objection to bringing all its force to bear upon intemperance, for instance, so long as we do not neglect its other applications—so long as we do not draw off attention from other objects, or fail to acknowledge the source from which we derive our argument? Modern tactics, in the field of battle, have demonstrated, if we mistake not, that the best way to secure a victory is to concentrate our forces against one particular portion of the enemy's line, and to break and scatter that—instead of extending our strength over the whole ground, and perhaps bringing no efficient power to bear upon any point. So in moral warfare—if we make Christianity only an abstraction, and wield it against the united force of evil without any particular designation, while the whole fabric must to some extent feel the shock, it will be able to stand longer than if we select one point at a time, designate it, destroy it, and leave old sin and error without the leagued strength of which this was a portion, and of the aid of which they are now deprived forever. Far are we from that narrow-sighted fanaticism that imagines every interest to be centered in one favorite scheme—or from thinking that men can be made temperate, or chaste, or just, without a deep implanting of inner and Christian principle. Preach up that Christian principle—so long as there is a guilty and needy soul that requires it—preach it, with ten-fold more zeal and power than human lips have ever yet employed—but while using the *lips*, let us also use the *hands*—while earnestly propagating the general principle, let us likewise carry it out into practical efforts—let us embody it in distinct organizations, for distinct purposes—and while piercing the

heart of evil, let us also smite, individually, its many forms that walk abroad in this every-day world, and in broad noon-tide, under specific names. Let us rely without fear upon that living spirit of Christianity that is the life and the power of every moral movement, but having imbibed that spirit, made strong with it, let us go forth to grapple with evil; whatever its designation may be—intemperance, licentiousness, or selfishness. We are afraid that some who make this charge against our modern reforms, that they are unnecessary, and that all we have to do is to preach up the general principle, sit very quietly under that preaching, waiting for it to be universally received and acted upon, ere they wake up from some of their individual sins. That in waiting for all men to be temperate by becoming Christianized, they still cling to the wine-cup, and in admiring the charitable *theory* of the Gospel they forget that the poor, and the maimed, and the ragged, who daily pass them, need present and *practical* help. Hand in hand, say we—side by side, let us have preaching and practice—let us have the great heart of all reforms, alive and mighty, as it throbbed in the bosom of Jesus, but let us also have those specific organizations, those distinct arteries and nerves, one to grapple this evil, and another to minister that good, by which the whole practical life of Christianity may be developed, and accomplish its work.

Here, then, in answering the objection that is made against all specific moral or charitable organizations of the day, we reply to the question—"What is the use of Odd Fellowship, so long as it only inculcates eternal obligations—obligations that men were bound to discharge long before Odd Fellowship came into existence, and which they will equally be bound to discharge long after it may have passed away?" We repeat our reply, that Odd Fellowship aids in giving circulation to

these obligations, it is a specific form through which these obligations are rendered peculiarly prominent and effective. The duty of temperance is no new thing—the duty of reclaiming the intemperate is no new thing—yet who does not hail the specific and organized action that is operating so widely for these great ends? So, as we have endeavored to show, Odd Fellowship aids in drawing men together in the bonds of union, and in administering relief to the needy. The duties are old enough, but the mode of practical action upon those duties may be new, or *efficacious*—which is far better.

But the grand—the radical objection against Odd Fellowship, is this—"It is a *secret* institution." To many, this is enough to clothe it with a vague honor—or to make it assume the appearance of a magnificent deception. We would say, then, in the first place, that the main object of our Order is not *secrecy*. "*Secret?*"—stress is laid upon this, as though, in reality, there *was* a great secret, which is the central idea of our association—the relic of our shrine—the gem of our casket—that gives to Odd Fellowship all the value and significance that pertain to it. We hope we may be allowed to dissipate this error. *We have no secret as an end!* We have declared in our preceding articles the end, and the *sole end* of Odd Fellowship. Our secrecy lies in some of the means which we use in order to secure efficacy to our organization. We wish to render our plan of social communion and benefit practical, in all parts of the globe—to men of every nation and every language. The tongue of an individual may be able to speak only *one* language—but the children of men have *many*. How shall we know our brother—he who has peculiar claims upon us—everywhere, under all circumstances? Plainly, by *signs* and *tokens*, which can speak to the eye, when language cannot be employed as

the medium of communication. These signs and tokens, and the mode in which they are inculcated, constitute our only secrecy.

But we must break in here upon our consideration of this objection, to answer another which will be suggested by remarks just made. It will be said—"you speak of your *brother*—he who has *peculiar claims* upon you—is not every man your brother—has not every man *peculiar claims* upon you?" To this question we answer—yes; but some men have more claims upon us than others. The great principle of brotherly-love teaches us charity and kindness to all—but, if over and above these duties, we see fit to enter into special obligations that, we solemnly affirm, commit none of these duties nor any other; if we see fit to enter into special obligations with others to succor and relieve one another, we cannot perceive how we infringe the great obligation to universal benevolence, or are liable to the charge of *selfishness*.

Proceeding, then, with the objection made to the *secrecy* of Odd Fellowship, we ask—what if there was a secret—some mysterious and important fact? Why should it be held in such dread? The feeling that exists upon the subject appears to us unwarrantable. But perhaps it is natural in some respects. We have an itching desire to know what is peculiarly hidden from us. We must look into the hidden chamber of Blue Beard's house. If a man has an arm in a sling, we must know *why* he holds it there. If he sits up very late, or rises very early in the morning, we must know *why* he does so. And if there is anything that we cannot know, and that remains a mystery still—*why*, then we come at once to the conclusion that it is something *bad*, something *horrible*, something that one is afraid or ashamed to tell. This conclusion, however, does not follow from the premises.

We ask, then, even if there was in Odd Fellowship a central and important secret, (which we explicitly deny) to what would it amount? Would it follow that it is something bad—should it therefore cast odium upon the society, until the society *does* something wrong? When we see in the ranks of Odd Fellowship men whom we would trust anywhere—men of indisputable integrity, virtue, religion—can we believe that whatever is *secret* in the society is bad? What if there was a secret? Individuals have a right to secrets—societies have a right to secrets.

But it is hardly worth the while for us to reply to the various charges, or to encounter every whim, or vague fear, that may be hatched in a mind predisposed to dislike secret societies. Suffice it to repeat that we have no secret as an *end*—but only as the *means* of carrying forward the objects of our institution, which objects we have already explained. In the midst of our Lodge-rooms is nothing that compromises duty, patriotism, domestic or social obligations, religion—but, on the contrary, influences that are calculated greatly to promote these. There God's Name and Nature are held in reverence and devoutly acknowledged. No revellings are there—no secret vices. We do the simple work of Friendship, Love and Truth; and while we deprecate prejudice, we ask, as sheer justice, to be judged by our fruits. Symbol.

B E K I N D

BY C. D. STEWART.

Let us be kind, for who has not

Been more or less imperfect here—
Who would fain have his sins forgot,
Or blotted out by Pity's tear.

Forgiveness is a gentle word,
Upon whose tone how many live;
And since we all have sinned or erred,
Why not each other's faults forgive?

O, let our hearts be kindly cast,
Until we cross the downward tide;
Like barques, that feel a common blast,
And haste to anchor side by side!

From the Boston Post of Friday, June 20.

THE ODD FELLOWS' CELEBRATION.

The fourth anniversary of the revival of the Independent Order of Odd Fellows in the State of Massachusetts was celebrated in this city yesterday by the R. W. Grand Lodge of the State, and the various Grand and Subordinate Encampments and Lodges which assembled from this and other States, in compliance with their invitation. The day was one of the most delightful that could have been desired for such an occasion. A slight rain in the morning settled the dust in the streets, and the air during the remainder of the day was clear and pure, and more cool than is usual at this season. Early in the week the brethren began to assemble from various quarters, and on Wednesday and yesterday morning the trains on the great lines of railroad which came here brought in immense delegations that not only filled the houses of the Odd Fellows of Boston, which were freely opened to them, but crowded all the hotels. Yesterday, we presume, the city contained from twenty to thirty thousand more than the number of its usual population, yet it is creditable to the character of New England, and especially to the Order, whose members or friends were here in such large masses, that the most perfect quiet and order prevailed. There was no unnecessary noise, no riot or drunkenness — indeed not a solitary instance of the last named vice came under our observation — but all seemed to be governed by the principles of friendship and love, which find so prominent a place among the mottoes of the society.

In the morning at 9½ o'clock, the exercises of the day were opened in Faneuil Hall, which was tastefully decorated, by an oration delivered by Brother JAMES L. RIDGELY, of Baltimore, the Secretary of the Grand Lodge of the United States. Mr. Ridgely's talents are held in high estimation by the fraternity, and, judging

from this effort, justly so. It was an able and eloquent exposition of the principles of the Order, its progress, and present position, and made a favorable impression upon those who heard it.

From Faneuil Hall the Brethren who had listened to the address, proceeded to join their Lodges, at the many points previously designated, and thence to the Common, to take the places in the line assigned them by the Grand Marshal. The effect produced by the marching and countermarching of the several divisions, and the commingling of their variegated regalia and glittering banners, was highly picturesque, and quite as pleasing, if less imposing than the united line as it made its way through the crowded streets.

About one o'clock the procession took up its line of march from the Common, through Tremont and Pleasant streets to Washington street, down Washington street and State street, thence through Merchants' Row, South Market, Clinton, Blackstone, Hanover, Charter, Salem, Hanover and Tremont streets, back to the Common. The number in the line we have heard variously estimated from eight to ten thousand. It was therefore not so long as some of the processions that have been drawn out by times of great political excitement, but in the brilliancy of its decorations, the beauty of its banners, and the variety which delights the eye of the spectator, it probably excelled any other display of the kind that has been witnessed in our streets. As it passed us at a favorable point on Washington street, we counted nearly one hundred banners, each of which by itself would have been pronounced a beautiful specimen of art. Among the most beautiful were those of the Trimount Encampment, Montezuma, and Tremont Lodges of this city, and those borne by two or three of the Lodges from New York, and the delegation from Baltimore. The re-

galia of the Encampments was extremely tasteful in design and rich in appearance, yet conspicuous among the most elegant was that worn by our friend Capt. Josiah Sturgis, of the revenue cutter Hamilton, who appeared in the Trimount Encampment, and on this occasion (as in most matters of taste) fairly took the palm from his associates.

Upon the return of the procession to the Common, the Brethren entered the immense pavilion erected for their accommodation by Brother John Wright, of the Tontine restaurateur. In length it was 210 feet, in breadth 196, and contained 74 long tables, on which were set seven thousand plates! The tables were decorated with bouquets of fresh flowers and were bountifully supplied with the luxuries of the season, as well as the more substantial fare which men who have waited long for their dinner might be supposed to be glad to see before them after a two hours' march. No other man than Wright could have provided such a dinner, in such a style, and yet, at the very time that these seven thousand men were dining on the Common, he had tables set for twenty-five hundred more, who had purchased tickets for an evening levee at Faneuil Hall!

After a short grace by the Rev. John M'Leish, of Malden, Chaplain of the Grand Lodge, the play of the knives and forks commenced, and continued without interruption until an evident decrease in the interest which at first was manifested in it allowed the chairman of the committee of arrangements, P. G. William Hilliard, Esq. to introduce to the assembly the M. W. Grand Master of the State of Massachusetts, the Rev. Thomas F. Norris, who in a brief and earnest address welcomed the Brethren from other States, and concluded with this sentiment:

God speed those principles which control sectarian and political strife, and unite

those distant in place and variant in opinion in one great brotherhood; whose labors feed the hungry, clothe the naked, send hope to the widow, find a home for the orphan, watchers for the sick, and mourners and a grave for the dead.

Newell A. Thompson, Esq., 1st Vice President, and Deputy Grand Master of the State, next arose, and closed some eloquent remarks, in the course of which he paid a just tribute to the address delivered by the orator of the day, with the following sentiment:

Maryland and Massachusetts — Their sons were found side by side contending for the great principles of our fathers in the days of the revolution; may their sons ever be found side by side contending for the great principles of Friendship, Love and Truth.

4th regular toast. *The Orator of the Day* — We will long remember with gratitude his labor of love among us this day. May his distinguished and eminently valuable services to our institution be rewarded by an approving conscience, the respect of all good men, and the highest honors that our Order can bestow.

Mr. Ridgely replied at some length and with much feeling — referring to the unparalleled progress which Odd Fellowship had made in this State during the last few years, and concluded with the following sentiment:

The Grand Lodge of Massachusetts: Behold her resurrection!

9th regular toast. *Past Grand Sire Wildey* — The venerated father of a numerous progeny. How must his heart leap for joy and his paternal feelings glow with delight when he sees so many olive branches around his table!

Mr. Wildey responded to this sentiment in a few remarks which were characterised by deep feeling, and thus concluded:

“ Permit me to offer up a most fervent prayer for your prosperity, and that, when

our flickering lamp shall cease to burn, we may meet in that happy Grand Lodge above, where our Great Master reigns in eternal glory."

A letter was here read from Governor Briggs, giving a reason which made it necessary for him to decline the invitation of the committee, and offering as a sentiment:

The Fraternity of Odd Fellowship — May they show their oddity by encouraging each other's virtues, correcting each other's errors, and by works of love and charity to their fellow men.

By a Maryland Odd Fellow. — *The Hospitality of Massachusetts* — Only equalled by the beauty of her ladies.

The regular exercises at the table, as arranged by the committee, closed with an original ode written for the occasion by Brother D. Russell, of Oriental Lodge, but, subsequently, a variety of volunteer toasts were proposed. The toasts and speeches were relieved at proper intervals by the music of the Brigade Band, which was stationed on an elevated platform in the centre of the pavillion, and odes written by the Rev. Brother J. H. Clinch and the member of Oriental Lodge mentioned. At half past six the Brethren separated, apparently highly pleased with the entertainment they had enjoyed.

THE LEVEE IN FANEUIL HALL. — The ceremonies of the day were concluded by a splendid levee at Faneuil and Quincy Halls, they being united by a bridge. The collation was laid in Quincy Hall. The concourse of beauty was very great and very charming; the lovely forms and beaming eyes of the fairer portion of the vast assemblage, surrounded by the magnificent regalia of the Order, presented a gorgeous and dazzling spectacle. The repast was prepared in a tasteful style, and the joyful hours glided like minutes from the commencement of the festivities until their close. Conversation, promenades, music, and dancing filled the happy mo-

ments, and all went merry as a marriage bell.

ANOTHER ACCOUNT.

In addition to the foregoing account of the grand celebration, we give the following interesting paragraphs from the Boston Daily Mail. That paper contains a more extended account of the proceedings than any we have met with; and had it been received in time, we should have used the Mail's report instead of that of the Post's.

"The number of Lodges and members has really astonished us, and we were certainly prepared for a very extensive turn-out. But we had no idea that half so many Lodges had been created in New England within the short space of time since the Order had been introduced into this part of the country. It is a circumstance without a parallel in the history of public organizations, even in our Young America, which is a country entirely managed by associations. The evident respectability of the Order is also a circumstance that cannot fail to strike the attention of an observer.

"While all classes unite in this new Fellowship, the Order appears to have been most happy in the selection of members; and evidently embodies more of the activity, intelligence, vigor and respectability of the people, than any other institution.

"This exhibition of the character and condition of Odd Fellowship in New England will give the institution a high place in the esteem and regard of non-members and serve to do away with many of the foolish prejudices which the ignorant and malicious have endeavored to excite against it. We sincerely regretted that Rev. Mr. Colver, who has such a horror of Odd Fellowship, could not have witnessed the spectacle. The Rev. gentleman is now we believe, in Canada, gathering facts against Catholicism, for a new phillipic."

"At a quarter past nine o'clock, the

Old Cradle of Liberty was opened to the Odd Fellows, for the morning exercises, and an immense crowd immediately filled every nook and corner of that spacious Hall, floor and gallery."

"The Hall was handsomely, though not richly decorated. All the pillars and galleries were wreathed with evergreen—the chandelier and ceiling was decorated with the American Stripes, in bunting—the windows, alcoves, and Orator's desk, were neatly adorned with green branches and vines—and a white awning or curtain, formed like the opening of a tent, with a single silver star over it, graced each side of the speaker's platform. What was the meaning of this mystic emblem of the Tent, we have not been informed—but we observed that it served as a neat and tasteful screen to conceal the temporary stairs which ascended to the gallery. It was a very useful piece of 'encampment' to say the least. There was only one banner and device. This was placed directly under the American Eagle, at the Eastern end of the gallery, and bore the grand watch-words and leading principles of the Order—the magic words, 'FRIENDSHIP, LOVE, AND TRUTH.'"

"The marching of the Procession presented the most splendid scene which it is possible for wealth and ingenuity to create—where thousands of gallant men and lovely women combine with all the aids of banners and costly decorations, and eloquent music, and every pomp and circumstance that can enhance the triumph of the hour. Nothing richer in material, more brilliant and beautiful to the eye, or more gorgeous in general effect can be contrived than the Regalia of an Odd Fellow.

"And when the 'long line comes gleaming on,' with the waving of banners and prancing of steeds, and all the excitement attendant upon the rush of a thronging multitude, the clang of trumpets and the roll of drums—dul] indeed must be that soul, which does not beat in unison with the occasion.

"An Odd Fellows Procession, as we have remarked in another place, presents something more than mere display. Military pomp, however gorgeous, always carries with it a sad idea of war and strife, and if we think at all of the objects of such organizations, it must be with a sigh for the condition of poor human nature which requires mankind to arm themselves with deadly weapons to protect themselves against their fellows. In political displays there is also much that is objectionable. The emblems chosen are often vulgar and senseless—the designs of the leaders are often corrupt—and true patriotism seldom smiles upon *party* banners. But here, the new spirit of the age obtains its first public exhibition—the spirit of *peace, friendship, and benevolence*. Here you see thousands of young, active, intelligent men, banded together, not to ruin and destroy their fellows—but to relieve them from the 'wrong and outrage with which this earth is filled.' The 'natural bond of brotherhood' is no longer to be *severed but cemented*. The spirit of War gives place to the spirit of Love. Intelligence triumphs over barbarism, and this display of our common Brotherhood gives noble and brilliant expression to the better feelings of humanity. The flood of barbaric sentiment is subsiding—and the Ark of Peace is seen riding triumphantly upon the turbulent waters. It was a noble sight, that immense body of Young Americans, united for such an object, a brilliant and encouraging spectacle, such as all good men and true, must have been delighted to witness.

We have seen many a gay and brilliant procession pass through the streets of Boston—as brilliant and animating sights perhaps, as this country has ever exhibited. We have seen throngs of beautiful women, in holiday dresses, in balconies and on terraces and house tops, saluting their friends, brothers, and lovers, with all pos-

sible enthusiasm as they passed. We have seen glittering troops, and gallant clubs, and gay parties of every description, flushed with the hope of victory. We have heard the peal of bells, the roar of cannon, the swell of martial music from our choicest bands — and seen excited crowds rushing to get a sight at the moving spectacle; but never, in the hour of highest pomp, and greatest ecstasy, have we felt emotions as deep, as joyous, as humanizing as we have felt this day, in looking upon this beautiful moral spectacle exhibited by the Odd Fellows of New England. The reasons for these emotions lie upon the surface of the fact, and need not to be explained. We feared that the insignia of the Order might be too gay, and trivial, and destroy the effect of the parade—but it was not so. The Regalia, though rich, was all in good taste, and heightened the effect of the display vastly."

PRESENTATION OF A BANNER.

The Ladies of South Boston, Mass., on the 29th of May last, presented to Hoboh Lodge, No. 53, a splendid Banner, got up in the most admirable style. The front is of white satin, and presents an original design, representing in the center the three figures of Friendship, Love and Truth in sitting posture, and embracing each other, forming a group of peculiar beauty and truthfulness. Beneath, encircled by rich scroll work of gold, are two smaller pictures representing the Altar and Hive. Above, in emblazonry of golden rays, is the All-seeing Eye, together with the motto, *In Deo Confidemus*—[In God we Trust.] On the back is painted the seal of the Lodge.

The following is the Address of Mrs. WARD, on presenting the Banner, which, together with the above description, we copy from the Symbol:

ADDRESS OF MRS. WARD.

Sir :—The Ladies, believing the prin-

ciples professed by the members of Hoboh Lodge as worthy of approval, wish to extend to you some token of their approbation.

We are aware that uncharitable views of your Order have been entertained, by those who deem the veil of mystery which is thrown over its proceedings as sure evidence of an evil tendency, but as far as our knowledge extends, we are assured that without this shield the most essential objects of the institution could not be accomplished. And not until very many gentlemen, whose names stand pre-eminent in the annals of philanthropy and justice, who have united with you and who occupy your high stations, shall have withdrawn their fellowship and their influence, can we cease to respect your motives and to confide in the integrity of those motives for the amelioration of human suffering.

With these impressions, we welcome the dawning of this *new Star* in the canopy of the moral heavens.

May the bright "Bow" of promise and of peace be ever visible to guide and direct your steps; and beneath the "All-seeing Eye" of wisdom and mercy, may the graces, "Friendship, Love and Truth" preside at your altars.

We think we have witnessed the fruits of this institution manifested in the thousand and daily acts of kindness,—those little acts which every human heart needs, and which, though they seem trifling, make up the sum of life's joys. The fever-flush on the brow of disease has been allayed by the hand of Love; and through the long night the ready watcher has sat by the couch of pain, pale though he may be with weariness, yet nerved by the strong power of sympathy to sooth the distress he cannot relieve, of the suffering one.

The dying husband has lain down his burthen and departed to his spirit-home in peace. The lone widow has been persuaded that the sympathy of true friends

will cheer her weary path through this vale of tears, and the destitute orphan has been provided with a home. Therefore, if our humble efforts avail anything, would we wish to aid and encourage your accomplishing those deeds of benevolence which dignify the human character and elevate it for its true sphere, the society of angels.

Entertaining these sentiments, we most gladly present you, as the Representative of the Institution, this *Banner*. Accept it, as a testimony of our best wishes for your usefulness and happiness. And may it wave over a band of brothers—a union that shall represent what the common Brotherhood of Man *should* be—*one in soul, one in heart, one in purpose.*

From the clear heavens may this star shed its rays, and illumine the dim atmosphere beneath, until it shall dispel every obstacle in its progress to perfect “Friendship, Love and Truth.”

Be *true* to your chosen motto, *firm* in its spirit, and success will attend your efforts and peace abide within your walls.

ODD FELLOW'S PROCESSION.

The following account of a procession at Georgetown, Kentucky, is copied from the Christian Intelligencer, printed at that place, on the 27th of June:

On Saturday last, by regular appointment, the Independent Order of Odd Fellows, Lafayette Lodge, No. 11, of Georgetown, associated with numbers of visiting brothers from several of the adjacent Lodges, led off one of the most splendid and beautiful processions the eye of man ever looked upon. The Georgetown Band preceded the Order with their thrilling and unearthly music, and at 11 o'clock the Rev. N. H. Hall delivered a most appropriate and eloquent discourse, setting forth the prominent principles of the Order—establishing their fitness—consistency and benevolence; and illustrating the same by unanswerable argument and pathetic anec-

dote. The reverend gentleman took this occasion to defend the Order with temperate yet logical zeal, against the objections if not aspersions of those who abused it because ignorant of its true principles. The soul touching power with which the orator presented its benign influence upon widows and orphans, brought the tear of conviction and sympathy to many eyes. The services were opened with prayer by the Rev. H. J. Perry, Assistant Chaplain, and closed by the Rev. Mr. Hill, Grand Chaplain. The procession then returned to the Lodge, and thence adjourned to the Franklin Hotel, where, by previous arrangement of the Lodge, our kind host, Mr. C. West, had prepared for all in attendance, one of the richest banquets Kentucky could produce. After a good sermon, on good principles, who could refuse so good a dinner? Indeed we almost fell in with Solomon's conclusion:

“That there is nothing better than that a man should eat and drink (good ice water of course) and enjoy the good of all his labor under the sun, for he knoweth not whether a wise man or a fool is to come after him.”

Long may we remember the kindly and fraternal associations of this occasion—in which Presbyterians, Reformers, Baptists and Methodists seemed forgetful of their ecclesiastical peculiarities and dissensions, in the delightful flow of fine spirits, and the laudable combination of “Friendship, Love and Truth.” We should not forget the kindness of our Baptist friends, in opening their delightful church to us upon this occasion.

A TRUE SENTIMENT.—Women are the Corinthian pillars which adorn and support society. The institutions that protect women, also throw a shield round the children; and, when women and children are provided for, man must be secure in his rights.

THE FOURTH AT PATRIOT.

The Odd Fellows celebrated the Fourth of July at Patriot, Switzerland county, Indiana. The Editor of the Vevay Palladium, P. G. ISAAC STEVENS, Jr., was present, and gives the following account of the proceedings in his paper:

We had the pleasure, in company with some seventy or eighty of our citizens, of attending the Odd Fellows' celebration of the Fourth at the pleasant village of Patriot, in this county. Our company arrived there at about half past 10 o'clock, after a very pleasant trip on board the packet Wm. R. McKee; a procession of the Order was immediately formed under the direction of P. G. Wm. Morrison of Aurora, assisted by P. G. Frederick L. Grisard, of this place, and proceeded to the Universalist Church, where an excellent Oration was pronounced by P. C. P. Rev. A. W. BRUCE, and the Declaration of Independence read by John Wood, Esq., of our town; the whole being accompanied by appropriate music from the Lawrenceburgh and Vevay Bands.

At the close of the ceremonies, the procession was again formed, and after marching through the principal streets of the town, sat down to a sumptuous dinner prepared for the occasion by Messrs. Howe and Vanhouton, of which about two hundred partook at the first table. The dinner was got up in good style, highly creditable to the worthy gentlemen who prepared it, and we believe gave general satisfaction. After the cloth was removed, a number of regular and volunteer toasts were drank, (*without the use of ardent spirits,*) when the company dispersed in good order, and apparently satisfied with the proceedings of the day. The company from this place returned in the steamer Shelby, arriving here about sundown, and if all enjoyed themselves as they should, can freely exclaim with us that they never passed a more agreeable Fourth.

LOCATIONS OF THE WARDEN AND CONDUCTOR.

The Warden should sit to the right and in front of the Noble Grand. The Conductor's place is to the left and in front of the Noble Grand. These places are the ones recognized by the most established usages of the Order, and we do not think it right to deviate from the old customs. It is a small matter it is true, but it creates discussions in Lodges. Some think one the most appropriate, while others think another much more suitable. Six members may meet together in a village and petition for a new Lodge. Three may be from New York and three from Ohio. All are for the customs of their own State. They differ in opinions. Those from Ohio think the place in the Lodge recognized in their State to be the most appropriate. Those from New York think their State to be the great emporium, and their customs the most wise and decidedly correct. They will discuss the question in their Lodge, consume time, light, and create ill feelings. They will write to all the wise men of the nation, and those most ready with the pen generally triumph; and the consequence sometimes is, the parties defeated retire from the Order in an angry and unfriendly manner. We have seen the facts as above stated and we lament much that there are causes of so small importance existing in our Order to have such an effect.

Covenant.

ODD FELLOWSHIP.—The Pittsburgh Ariel says that those who cavil at this Society will feel more liberal towards them when told that in one mail fifteen letters containing drafts or remittances in bank bills, were received at the Post Office in that city, directed to the Lodge committee, for the benefit of those of their brethren who suffered by the late fire.

‘O for a lodge in some vast wilderness,’
as the Odd Fellow said in Oregon.

THE ODD FELLOW'S SONG.

BY BRO. D. RUSSELL.

Sung at the Odd Fellows' Dinner on Boston Common.

What charm is found, to soothe each wound,
Like FRIENDSHIP, LOVE, and TRUTH?
Where these abound, true joy is found,
To cheer Old Age, or Youth;
The willing mind, by these inclined,
Its noblest powers employs,
Whate'er is kind, pure and refined,
Is the Odd Fellow's choice.

Our works shall bless the Fatherless,
And soothe the Widow's woe;
No dark distress shall them oppress,
No tear shall overflow
The Orphan's cheek, for we will seek
And shield the child of want;
We'll comfort speak, and raise the meek,—
The good man's wishes grant.

Our Order stands, raised by the hands
Of FRIENDSHIP, TRUTH and LOVE,
Through distant lands, these lovely bands
Shall always steadfast prove;
Our mystic sign, like Faith divine,
Shall our bright beacon be;
There, ever shine, with ray benign,
Faith, Hope, and Charity.

In union true, we'll oft renew
These holy, heavenly ties,
And still pursue ONE noble view,
All selfish acts despise.
Joyful we'll raise the hymn of praise,
For Peace and Harmony
On all our days shall shed their rays,
Guarded by secrecy.

THE USE OF THE GAVEL.

The proper use of the Gavel seems not to be generally known in either our Lodges or Encampments. It should be used in both departments alike. It is not used in Odd Fellowship as an operative instrument, as in Free-Masonry; but it is used to keep order, and answers the purpose of commanding silence, &c. By custom it is used to command attention by giving one rap. More than one is superfluous, and the wishes of the officer presiding is not complied with if he desires silence and gives more than one. Three are given when it is desired to call all the members of the Lodge upon their feet. The presiding officer makes them, and it is not to be re-

peated unless the occasion especially requires it. The direction in the charge book should be faithfully complied with, and the directions therein are to be regarded as special and belonging only where it is mentioned. Nevertheless, it is a rule to give one for silence or attention. Three are given to raise the whole Lodge or Encampment, and three will seat them again. Whenever there is any confusion, noise, or talking among the members, the sound of the gavel will command a general silence under the penalty of a reprimand. It is not correct for the command for silence to be repeated by the Vice Grand, unless the occasion requires it. It is proper for the Vice Grand to command silence when it is not practicable for the Noble Grand to do the same. A continual repetition of the sound of the gavel creates confusion itself, and is unnecessary. It is foreign to acknowledged customs and usages for the Past Grand to use in his chair the gavel. He is not an executive officer, and his duties are special and not general. He has no more vested or delegated right to keep order than an individual member. He is to command order only by example. We would say again, the gavel is an instrument by which we keep order, as a judge would in court or a speaker in Congress. We have a technical manner of using it. We have no moral meaning for it, technical to the Order. At celebrations and on public occasions it is to be used as above. We do most heartily hope, hereafter, more attention will be paid in using this instrument correctly. It is painful to the feelings to see it used as it is sometimes by those who are unacquainted with it. It is too much like riding in a wheelbarrow over an Illinois or Missouri bottom railroad — being made of rough round logs, laid across, a little apart, so as to make fine music while going over it, and at the same time settling well the stomach and giving full exercise to the body without any physical exertion.

TROUBLES IN THE MANCHESTER UNITY.

We find the following paragraph in the last London Weekly Dispatch. We cannot discover from it the precise nature of the causes of the "secession;" but it is possible that the difficulty may have been caused by some measure of Reform which the Annual Movable Committee may have proposed in relation to the meeting of Lodges in victualing and liquor houses. It looks very much like it, and we shall have an eye to the next English papers for any further information which may give us more light on the subject.

Golden Rule.

THE ODD FELLOWS. — Within the last few days an extraordinary secession has taken place among the Odd Fellows, the consequences of which are looked upon with considerable anxiety by a large number of licensed victualers, there being upwards of 90 Lodges held at their several houses, which the measure will materially affect. It would appear that on the 22d May a delegated meeting of the whole Order was held at Coventry, on which occasion Mr. Davis, as grand corresponding secretary, and a Mr. Watkins, attended for the Grand London Lodge, held at the Blue Boar, Long-acre. Various resolutions were passed, the principal one, and the cause of the present difference, was to consolidate the Order, and calling on every member to pay in a certain sum, upon pain of instant expulsion. As this measure was contrary to the wish of a large majority of the members, an application was made last week at Bow-street, to recover the property in the Lodge. The society, however, not being enrolled, the Magistrate refused to interfere. A meeting was, consequently, held on Thursday, at the house of Mr. Gardner, Milford Arms. A number of licensed victualers, treasurers of Lodges in various parts of London, attended; but the room was not large

enough, and they adjourned till the evening of Thursday to the Black Prince, Rathbone-place. It is calculated there are nearly 25,000 persons in London alone who will be excluded from any benefits in the Grand Lodge if this measure pass. Many of the licensed victualers have also gone to considerable expense in fitting up their houses as Lodges; all those will be shut out from the Grand Lodge, and the loss to them will prove considerable.

COMMITTEE ON CANDIDATES.

When an application is made either to a Lodge or an Encampment, a committee should be appointed, (if there is not a standing one,) to investigate the character, &c. of the applicant, and at the next regular meeting a report should be made in writing, and a ballot must be taken whether the report be favorable or unfavorable. By rule the subject can be laid upon the table for the time being, or until a specified time. If for the time being, ballot must be taken during that Lodge meeting; if for a specified time, it must be taken at that time. After the report is made the subject may be referred back again. A vote may be then made to rescind the motion carried at a previous meeting to refer, and then by consent the petition for membership may be withdrawn. If a committee fail to make a report, the same can be discharged and the subject referred to the "committee of the whole," and that committee can report immediately, and ballot taken as before mentioned.

Covenant.

APHORISM. — The appearance of vice is always more easily assumed by the virtuous, than the appearance of virtue by the vicious; as it is evidently much easier to become bad when we are good, than good when we are bad. Understanding, sensibility, genius, virtue, or religion, may with much greater facility be lost than acquired.

[ORIGINAL.]

To a Young Friend on her Birth Day.

BY L. J. CIST.

This day — how strange it doth appear ! —
MARY ! completes your sixteenth year;
I say "how strange" — for it doth seem
To me almost as last night's dream

That first I saw you — young and fair,
With laughing face and spirits wild,
And sparkling eyes and golden hair,
A happy and a lovely child !

That was some year or two, before,
Dear Mary, we were "first acquaint;"
And since then, four sweet summers more
Of light and beauty have been sent:
And as they o'er your head have flown,
From child to girlhood you have grown,
And now you stand upon the verge
Of fair and lovely womanhood ;
Excuse me, Mary, if I urge
That to be *lovely* needs be good !

For not the most exquisite form
That ever yet blest mortal sight —
Not loveliest face with beauty warm,
Nor sparkling eyes with brilliance bright,
Not every mortal grace and charm,
Bedecked by Faneys rosie light,
One half the beauty can impart
That springs from *purity of heart* !
'T is this adorns the fairest face,
Enhancing every other grace ;
E'en Nature's faults it can repair,
And make the homeliest face *seem* fair !

And yet, alas ! how oft we find
Some lovely face,
Far from an index to the mind,
Serving to grace
Some simpleton, a silly fool,
Who, though grown up, should be at school ;
Or, worse, some hateful heart to screen —
In which, if in it we could look,
And read it as we would a book,
The worst of vices might be seen !

Hence, MARY ! though myself I own,
A worshipper at Beauty's shrine,
I've seen with joy that, not alone,
Are Beauty's charms and graces thine !
I joy that thou to these hast joined
The fairer beauties of the mind ;
A joyous mirth, with innocence, —
A virtue, strong, without pretence, —
Affection, — and that grace we call
Good temper, — rarest gift of all !

* * * * *
Enough! Enough! — My task is done !
I purposed but when I began
To wish you joy on this return
Of yet another birth-day morn ;
And most sincerely do I hope
That long your eyes with joy may ope
To greet in health and spirits gay,
Each repetition of the day ;

And long may well-loved faces meet you ;
And long all well-loved voices greet you ;
And parents, friends, and relatives,
With all the joy their presence gives,
Be spared to hail, with welcome gay,
Your each succeeding NATAL DAY !

Cincinnati.

ALTERING OR AMENDING THE WORK OF THE ORDER.

In some sections or places we have seen the Work of the Order differ very materially. Originating in fact of additionals, improvements and new ceremonies being thereto connected. This is very wrong. No Lodge or Encampment has a right to alter, amend, modify or add to the ceremonies of the Order. The Grand Lodge of the United States is the only body having that vested right. If the ceremonies be imperfect touch them not. Go to the fountain head and there set forth your claims. The very letter of the work should be always held to, and let there be no difference because the lectures or ceremonies are not perfect, or are wanting of that connection or beauty which many faithful followers of the cause would be pleased to see adorn and grace our laudable structure. — *Covenant.*

ODD FELLOWS' CONTRIBUTIONS. — At the time the news of the late destructive fire in the city of Pittsburg, reached Philadelphia, says the Ledger, the Grand Lodge of the Independent Order of Odd Fellows took immediate measures to procure from the fraternity the means of necessary relief to the sufferers. The effort was highly successful, for a large number of the subordinate Lodges at once sent in their contributions, which in a short time amounted to nearly eleven hundred dollars. This sum has been applied to the genereus object of the donors. The course of the Order in this case, as in many others, shows that its benevolence is not confined, but has for its object of mercy and kindness all human kind.

EDITORS' TABLE.**TO OUR READERS.**

The present number we think is the most interesting that has yet been issued ; and our hope is, that the reader, after going through it, will be of the same opinion. "The Convinced," from the interesting pen of Mrs. GARDINER — " Objections to Odd Fellowship," from the Symbol — the account of the great " Anniversary Celebration" at Boston — the leading articles, are of themselves of deep and absorbing interest. Besides these, there are a number of shorter articles — several from the Covenant — which are of interest to Brethren and to Lodges, as imparting useful and necessary information.

Those of our readers who have not already been favored with an account of the Boston " affair," will be looking for *The Ark* with some anxiety. The account we give is very interesting, going into considerable detail ; and it will be found that the celebration was at once the most gorgeous and magnificent display ever witnessed in the country. We have read several different accounts, and all agree that it was splendid even beyond description. Every thing went off like clock-work, harmonizing with the principles of the Order — all pleased, all delighted. No accident, no carousing, no dissatisfaction. The day will long be remembered by those who participated in, and those who witnessed the ceremonies. It will extend Odd Fellowship, and increase the blessings it imparts to its votaries ; and silence many a prejudiced voice.

The events of the day as we have perused them in different journals, make us feel prouder of Odd Fellowship ; and still more proud of our Brethren of Massachusetts ; and when the Odd Fellows of Nation-land have another anniversary celebration, such as that of the 19th of June, "may we be there to see !"

We have not had time to peruse Bro. RIDGELEY's address, but it is highly spoken

of, as we have no doubt it well deserves to be. We may say more of it hereafter.

We would call the attention of our Lady readers to the tale beginning on the first page ; and also, to the address of Mrs. (we had almost written it *Sister*) WARD, on the presentation of a Banner to Hobah Lodge, at South Boston ; and we would just hint, although it may be deemed out of place, that we should not have the slightest objection to making a speech to any of the fair Ladies who might take it upon themselves to present a Banner to a certain Lodge of which we are a "contributing member." o.

QUARTERLY RETURNS.

We have on more than one occasion, alluded to the negligence of Secretaries in making out and forwarding their quarterly reports to the Grand Lodge ; and we call attention to it again, because we find, notwithstanding an order of the Grand Lodge, requiring subordinate and Degree Lodges to forward their reports within ten days after the expiration of their term, that many of them neglect doing so. There ought to be in every Lodge, some members who would attend to this matter, and see that the Secretary does his duty ; and where there is neglect, without good reason, to apply the corrective.

On the subject of returns, Bro. SPOONER remarks — "I shall take occasion in my Quarterly Circular to call the attention of Lodges to the necessity of being more prompt. There is no reason why reports cannot be forwarded within a week or ten days after the expiration of the term. By being prompt, it would save much unnecessary labor and vexation. It would be thought a sore grievance by Lodges, if the Corresponding Secretary should withhold communications for two, three and four weeks after a session of the Grand Lodge ; and this might be done with the same propriety, and with no greater injury to the good of the Order, than results from the neglect of many Lodges to make their reports."

In his Quarterly Circular, a copy of which he has kindly handed us, Bro. S. says—"Reports should all be in at least two or three weeks previous to the meeting of the G. Lodge, that the Committee on "Quarterly Reports" may have sufficient time to make the proper examination, and the Corresponding Secretary may be enabled to make the necessary entries, and compile his quarterly circular previous to the quarterly meeting of the Grand Lodge.

"Secretaries are requested to be more particular in making up their returns. The Recording Secretary is required to keep a statistical register of all the Lodges in this jurisdiction. This he cannot do, unless the reports are drawn up with care, are accurate, clear, and full. You are desired to give all the statistics required by the printed form; the dates of all initiations, admissions on card, reinstations, withdrawals, suspensions, expulsions, and deaths. You are farther required, to report every quarter the names of all members on whom degrees have been conferred, what degrees, and the date of conferring."

Bro. S. compliments many Lodges for their promptness in forwarding reports; and for the neatness and accuracy in which they are drawn up.

We hope hereafter that all the Lodges will be more prompt, and forward their reports as required. It can as well be done in a day or two after the expiration of the term, as in four weeks.

We always like to see promptness in all things; and if all were as prompt as Bro. SPOONER, there would be no cause of complaint. We hazard nothing in saying that the Grand Lodge of Ohio has never had a more faithful and efficient officer. Besides, he is a gentleman, and a *true Odd Fellow.*

Br. AARON B. NEWBURGH has been appointed D. D. G. M. for the Newark District, in place of Br. E. H. DENNIS, resigned, in consequence of absence.

THE ORDER IN OHIO.

We have been very kindly furnished by Bro. SPOONER, with a detailed statement, in tabular form, of the returns of all the Lodges in the State, for the quarter ending in June. These returns show an increase beyond all expectation, and affords proud evidence of the onward march of Odd Fellowship. The officers of Subordinates, for the current term, furnished by Bro. S. will be found in this number.

The summing up of the returns, shows the following result:

Initiated,	455
Admitted on Card,	64
Reinstated,	7
Total increase,.....	— 526
Drew Final Card,.....	79
Suspended,.....	10
Expelled,.....	7
Deaths,	5
	— 101
Net increase,.....	425
Receipts of Subordinate and Degree Lodges,	\$7,394 85
Expended in Benefits,.....	863 34
" " Charity,	604 11
" " Relief of Widows and Orphans,.....	58 00

On these returns, Bro. SPOONER remarks—"Ohio has outdone herself, but great as this is, I should not be at all surprised were I called upon, to report a still further increase at the close of the present term. The Lodges in the city are doing a *good business*; and so are they in the country as far as we have heard."

REGALIA.

We have been requested to republish in *The Ark* the regulations of the Grand Lodge of the United States in reference to the Regalia to be worn by the Order. Although this makes the Regalia uniform, yet we are told that many members are disposed to disregard it, and to wear Regalia to which their rank does not entitle them. This is also in violation of the laws of the Subordinates; and should in no case be countenanced. If a Brother is permitted to wear just what he chooses, the initiate may as well put on Encampment Regalia at once. We have sometimes

been disposed to think that there is too much attention paid to Regalia—the object being to make a *fine appearance*. The *principles* of Odd Fellowship does not consist in *this*; and although we desire to see every Brother wear the Regalia to which he is entitled, and care not how expensive that is, we dislike much to see him going beyond it. Such a Brother must *think* of something else besides the *principles* of the Order.

The following is the 25th Article of the By-Laws of the Grand Lodge of the United States, regulating the color and kind of Regalia to be worn:

ARTICLE 25. The Regalia of the Order shall be as follows: Aprons and collars of subordinate Lodges shall be white, trimmed with the emblematic color of the degree intended to be represented, *i. e.* first degree, white; second degree, pink; third degree, blue; fourth degree, green; fifth degree, scarlet; rosettes of the various colors can be worn on the collars. The Noble Grand shall wear a scarlet collar; the Vice Grand, blue collar; Secretary, green collar; Treasurer, green collar; each of which trimmed with white or silver. Supporters of N. G. scarlet sashes; of the V. G. blue sashes; Warden and Conductor, black sashes; Scene Supporters, white sashes; Chaplain, white sash. The aprons of the elective and appointed officers shall be white, trimmed with the color of the collar or sash indicated for the office.

Past Grands will wear scarlet collars or sashes, and aprons either white, trimmed with scarlet, or scarlet trimmed with white. The aprons and collars or sashes of Past Grands, may be trimmed with silver lace or fringe, and those having attained to the R. P. degree may have trimmings of yellow metal. The Grand Officers and Past Grands of Grand Lodges shall wear the regalia of Past Grands as above defined.

The Encampment regalia shall be black aprons and gloves, and of those Patriarchs who have attained to the R. P. degree, purple collars, and the aprons and collars trimmed with yellow lace or fringe.

GRAND LODGE OF INDIANA.

The Grand Lodge of Indiana held its annual meeting at Madison, on the 21st of July; and we are indebted to Bro. S. W. CAYCE, Grand Secretary, for the names of the officers elected, and other information, which we give below.

The session of the Grand Lodge was a very harmonious one. The principle business of importance transacted, (out of the usual routine,) was the passage of a resolution removing the Grand Lodge from Madison to Indianapolis.

Increase of Lodges the past year, 7—increase of members, 228—deaths during the year, 5. Total number of members, 697.

Bro. C. has also furnished us with a complete list of the Lodges in Indiana, (now numbering 22,) their time of meeting, and officers for the current term, which we are reluctantly compelled to omit until our next number.

The following are the officers of the Grand Lodge of Indiana for the current year:

JOHN H. TAYLOR, M. W. Grand Master.
BRYANT N. LANHAM, R. W. D. G. Master.
STUART N. CAYCE, R. W. G. Secretary.
THOMAS S. TAYLOR, R. W. G. Treasurer.
H. N. DAVIDSON, R. W. G. Warden.
BENJ. B. TAYLOR, R. W. G. Conductor.
DANIEL WESTOVER, R. W. G. Guardian.
OLIVER DUFOUR, R. R. Grand Chaplain.
GEORGE BROWN, Grand Representative to the Grand Lodge of the United States.

THE GAVEL, for July, completes the 11th No. of that excellent magazine. It contains a prospectus for the 2d volume, in which is given a list of contributors, among the ablest writers in the Order. It is to be increased to 32 pages, an evidence that it is properly sustained. Terms, \$1 per annum. JOHN TANNER, Publisher, Albany, N. Y. Bro. Tanner says the Gavel will be "undoubtedly the cheapest magazine devoted to the Order, ever published in the United States." We are glad he didn't add *and best*, as in that case we might have joined issue.

VISITING LODGES.

There is but one *correct* way to examine a visiting Brother, and admit him into a Lodge. The rule is laid down by the Grand Lodge of the United States, and although it has been published, it is not always adhered to. We republish it, in order that it may become better known. The method of receiving a visiting Brother, was adopted by the Grand Lodge, at the September session, 1844, and will be found upon page 86 of the Journal, from which we copy, as follows:

"When a visiting brother presents himself at the door of a lodge, it is his duty to hand in his card to the Guardian, that it may be placed in possession of the lodge. If the lodge be satisfied of its authenticity they will thereupon appoint a committee of three members, all of whom must have received the Scarlet degree, to proceed to the ante-room and examine the visiting brother. One member of this committee must be the Noble Grand himself, or his Vice, or sitting Past Grand, or some other brother known to be in possession of the T. P. W., whose especial duty it shall be, *first* to obtain the said T. P. W., privately from the visiter, whose duty it shall be to commence by letters. This preliminary being settled, the committee will then proceed to examine the visiter in the degree in which the lodge is open, and report their judgement to the lodge. If the visiter is received, he will work his way in."

Bro. THOMAS SPOONER, Grand Corresponding Secretary, passed through this city on the 24th of July, on his way to institute the Lodges at Republic, New Haven, Wooster and Coshocton. He will furnish us with a statement of his journey for our next number.

We are informed by Bro. SPOONER, that he has received a large supply of Travelling and Withdrawal Cards, and Subordinates can now be furnished with them on application to the Grand Corresponding Secretary.

KENTUCKY.—We are indebted to our worthy Brother, GEORGE STACKHOUSE, of Covington, and D. D. G. M. for the 2nd District, for information in reference to the times of meeting, &c. of some of the Lodges and Encampments in Kentucky; also, for the following:

NOAH'S DOVE LODGE, No. 20, was instituted at Newport, Ky., on Monday evening, June 16, by G. M. Hinkle, assisted by P. G. M. Clark, of Ohio, and D. D. G. M. Stackhouse. The officers installed are William B. Hull, N. G.; Daniel L. Thompson, V. G.; Jacob L. Thomasell, Sec'y; John L. Simmons, Treasurer. The Lodge now numbers 20 members, and bids fair to be an ornament to the Order in Old Kentuck. Regular meeting night is Monday.

Olive Branch Encampment, No. 6, at Covington, meets every other Friday, and is in a prosperous condition. Officers: George Stackhouse, C. P.; Ambrose Ambrose, H. P.; John K. Stewart, S. W.; A. H. Jamison, Scribe; James Lett, Treasurer.

We hope Newport and Covington may be blessed with many Noah's Doves and Olive Branches.

ADDRESSES.

We have received the address of Rev. Bro. L. N. HALL, delivered at Georgetown, Ky., on the 27th of June; and the address of Rev. Bro. H. P. WARD, delivered before Seneca Lodge, No. 35. We will, if possible, comply with the request made to publish these addresses, but we fear the limits of *The Ark* will not permit it, and at the same time enable us to give that variety which makes our magazine useful and interesting. Bro. ROGELY's address at Boston, will be expected, and it will be impossible to publish all of these in the present volume. We will, however, do the best we can; and ask our brethren to pardon us if we do not comply promptly with all their requests. It gives us great pleasure to do so when it is at all practicable.

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GRAND LODGE OF THE U. STATES.

The next session of this body will probably be the most important one which has convened since its organization. The regular session convenes in the city of Baltimore on the 3d Monday in September; but it will be remembered that the Grand Sire has called a special session, to convene on the ninth of September, to receive the report of the committee appointed to revise the Work of the Order. The proceedings will be looked for with great interest, as much anxiety is felt to know how far the revision is to extend.

The Representatives from Ohio will be the M. W. G. M. DAVID T. SNELBAKER, from the Grand Lodge ; and P. G. P. DAVID CHURCHILL, from the Grand Encampment. We learn that G. M. JOHN B. HINKLE, and G. P. TAL. P. SHAFFNER, will represent the Grand Lodge and Grand Encampment of Kentucky.

We doubt not but the talents and abilities of that body, will be commensurate with the great work entrusted to their hands, and that the result will meet the approbation of the Order at large.



THE INDEPENDENT ODD FELLOW.—We have not had the pleasure of looking into this favorite magazine since May. The No. for that month completed the 4th volume, and since that it has not been received in this city, nor have we seen a notice of it elsewhere. What is the matter ? We trust it has not shuffled off this mortal coil. That would be a "burning shame" on the Order throughout the country. No, no, we will not believe that ; and we hope Bro. Ford will clear all up by sending the June and July Nos. We must have them.

The May No. of the Odd Fellow contained two important announcements, which we neglected to notice in our last. They are, the securing the services of Dr. JAMES D. McCABE as its Editor, and the election of its worthy publisher, JAMES M. FORD, one of the Representatives to the Grand Lodge of the United States.

RESOLUTIONS OF THANKS.

At a meeting of Nimisilla Lodge, No. 39, held at the Lodge room, Canton, Ohio, June 17, 1845, the following resolutions, presented by Bro. James Armstrong, were, on motion, unanimously adopted :

Resolved, That the thanks of the members of this Lodge are hereby tendered to Bro. JOSEPH PHARES, R. W. Grand Warden of the Grand Lodge of I.O.O.F. of Ohio, for his invaluable services upon the occasion of its Institution ; and that the gentlemanly deportment which characterized his intercourse amongst us, entitles him to the high appellation of a *true Odd Fellow*.

Resolved, That we are under many obligations to Br. H. P. HOPKINS, of Cleveland Lodge, No. 13, for the efficient aid afforded us at the Institution of our Lodge.

Resolved, That our thanks are hereby also tendered to Bros. JOHN T. BLAIN, of Columbus, and JOHN BROUCH, of Cincinnati, for the interest manifested by them, and the aid afforded us, in procuring a Charter from the Grand Lodge of Ohio.

Resolved, That the Secretary be instructed to forward the foregoing resolutions to each of the individuals named therein ; and that a copy, signed by the N. G. and himself, be forwarded to The Ark for publication.

O. P. STIDGER, N. G.
GEORGE MILLER, Sec'y.

—
We request the attention of the Brotherhood, and the public, to the advertisement of Bro. SAVAGE. His assortment of Watches, Jewelry, and Fancy Goods, is very extensive.

Also, to the advertisement of Bros. L. H. OLDS & Co., headed Regalia. We have seen Regalia made by them, very excellent and beautiful. They assure us they can furnish Brothers with an article of as good quality, and at as low a price, as can be had eastward or elsewhere.

Also, to the notice of Drs. BAKER & RILEY, Dentists. Bro. R. sustains the reputation of ranking among the foremost mechanical Dentists in the country.

THE WEST AND SOUTH.

Bro. SHAFFNER, in the Covenant for June, gives the following paragraphs respecting the Order, in the States named:

ALABAMA.—We have visited the Order in this State, and we were much pleased to find the members so resolved to maintain the dignity and character of the Order. The fact is, the institution here had gotten into wrong hands, and the character of our beloved Order has been much abused by the ill-doings of some of those who were admitted within the pale of the society. But noble hearts have been working for a long time to bring the Order to its proper sphere, and I am pleased to say that the day is close at hand when the Order in Alabama will rank with those States possessing the most elevated standing. Success to the noble sons of Alabama. Go on in the glorious cause of benevolence and philanthropy, and honors shall be heaped upon you for your well-doing.

INDIANA.—We have lately had an interview with Grand Secretary Taylor of this State, and were pleased to be informed that the Order is doing well, and that harmony prevails throughout the jurisdiction.

TENNESSEE.—We lately paid a short visit to Memphis, Tennessee, and had the pleasure of having an interview with P. G. M. Wilkins F. Tannehill. He informed us that the Order was prospering very fast in that State. The late anniversary of the Order was celebrated in Memphis, and that in that city no difficulties were existing, and that the Order was increasing very fast. The Patriarchal in that State he also represented to us was in a flourishing condition.

TEXAS.—The last advices which we have received from the Republic of Texas are not very flattering. We regret to announce that the Order is not in a very healthy state. Lone Star Lodge has ceased to work. There are a few difficulties among themselves, which we are pleased to learn will ere long be settled. When these matters are satisfactorily adjusted, we feel fully assured that the Order will

again prosper more than she has ever done before in that jurisdiction. We are fully satisfied more than ever of late, of the necessity of the Grand Lodge of the United States appointing an individual to travel over the States and examine the work, as was recommended in Grand Sire Kennedy's report of 1843. If a commission could proceed to the Republic of Texas with the necessary power, we have no doubt but what all their difficulties would be settled, and from thereafter the horizon of Odd-Fellowship in the land of the "Lone Star," would be free from speck or blemish.

MARRIED,

At Piqua, Ohio, on the 26th of December last, by the Rev. John M. Gordon, Bro. JAMES MORRISON, of Wayne Lodge, No. 10, Dayton, to Miss CAROLINE E., eldest daughter of the late Capt. Woods, of Piqua.

At Zanesville, Ohio, on the 15th of June, by the Rev. J. M. Courtney, Bro. J. M. THOMPSON, of Muskingum Lodge, No. 28, to Miss ANN HEWETT, both of Zanesville.

At Franklin, Warren county, Ohio, on the 29th of June, by the Rev. Levi P. Miller, Bro. MEEKER SQUIER, of Hope Lodge, No. 16, Middletown, to Miss MARY ANN WATSON, of Franklin.

At Tymochtee, Ohio, on the 1st of July, by the Rev. Mr. Seymour, Bro. J. R. CARY, of Seneca Lodge, No. 35, Tiffin, to Miss ELIZA LEWIS, of that place.

At Columbus, on the 3d of July, by the Rev. Henry L. Richards, Bro. JAMES R. ARMSTRONG, P. G. of Central Lodge, No. 23, to Miss MARIA LOUISA SCOTT, both of Columbus.

At Shalersville, Portage county, Ohio, on the 14th of July, by the Rev. Bro. J. W. Lowe, Bro. MILTON PALM, of Mahoning Lodge, No. 30, Warren, to Miss SARONA BURROUGHS, of Shalersville.

At Tiffin, on the 17th of July, by the Rev. Bro. H. P. Ward, Bro. JAMES SIVELS, Secretary of Seneca Lodge, No. 35, to Miss CHARLOTTE BAUGHER, both of Tiffin.

At Dayton, Ohio, on the 21st of July, by the Rev. Mr. Snyder, Bro. TIMOTHY KIBBY, P. G. of Franklin Lodge No. 4, Cincinnati, to Miss SUSAN J. BROWN, of Dayton.

At Zanesville, Ohio, on the 22d of July, by the Rev. James Culbertson, Bro. NAPOLEON A. GUILLE, of Muskingum Lodge, No. 28, to Miss CAROLINE WHITAKER, both of Zanesville.

DIED,

At Vevay, Ind., on the 8th of July, 1845, Bro. IRA MENDENHALL, of Vevay Lodge, No. 6, aged 43 years. His remains were interred by his brethren, with the usual honors of the Order, who assembled to pay the last sad tribute to their departed Brother.

Officers of Subordinate Lodges in Ohio.

OHIO, No. 1. — James Brokenshire, NG; Alex. Campbell, VG; William Chidsey, Sec'y; James Saffin, Treas.

WASHINGTON, No. 2. — T. H. Weasner, NG; G. George, VG; John Groves, Sec'y; John R. Davis, Treas.

CINCINNATI, No. 3. — John Sherlock, NG; Gardner Lathrop, VG; Robert Hosea, Jr., Sec'y; John B. Cobb, Treas.

FRANKLIN, No. 4. — Wm. R. Fibian, NG; James Deery, VG; George A. Smith, Sec'y; Wm. Darrington, Treas.

MONTGOMERY, No. 5. — Hugh Wigam, NG; Wm. S. Westerman, VG; J. Malambre, Sec'y; Wm. Dickey, Treas.

JEFFERSON, No. 6. — J. G. Barr, NG; Jacob Wolff, VG; M. L. Richmond, Sec'y; A. J. Fickes, Treas.

CHARITY, No. 7. — Asa S. Spurgeon, NG; John C. Weaver, VG; Samuel Wilhelm, Sec'y; John Shugart, Treas.

PIQUA, No. 8. — John Wade, NG; John W. Gordon, VG; Jos. C. Horton, Sec'y; Timothy D. Wood, Treas.

COLUMBUS, No. 9. — Wm. Burdell, NG; Edward N. Slocum, VG; John G. Altman, Sec'y; Jacob Boswell, Treas.

WAYNE, No. 10. — Albert Mory, NG; Jonathan Kinney, VG; F. A. Hinsel, Sec'y; E. Favorite, Treas.

WARREN, No. 11. — Charles Wylie, NG; Ephraim Pennington, VG; Jacob Wirth, Sec'y; J. H. Ross, Treas.

UNION, No. 12. — William T. Dawson, NG; Joseph Hall, VG; E. B. Yost, Sec'y.

CLEVELAND, No. 13. — William Cubbon, NG; David Russell, VG; Edward Downs, Sec'y; John H. Graham, Treas.

HARMONY, No. 14. — John Mills, NG; Josiah Breitback, VG; J. Richmond, Sec'y; A. Breitback, Treas.

LEBANON, No. 15. — James B. Graham, NG; Jno. Adams, VG; Ira Watts, Sec'y; C. Smith, Treas.

HOPE, No. 16. — A. Noble, NG; B. Debolt, VG; W. W. Littell, Sec'y; James Bowman, Treas.

HAMILTON, No. 17. — Reuben H. Lewis, NG; Uriah Hunsker, VG; Thos. Robinson, Sec'y; John W. Erwin, Treas.

MARION, No. 18. — William McElwee, NG; M. Gephart, VG; P. Bechtold, Sec'y; M. D. Whitridge, Treas.

MANSFIELD, No. 19. — George W. Warring, NG; Abraham Blymyer, VG; James E. Cox, Sec'y; Thos. Campbell, Treas.

Mt. VERNON, No. 20. — E. Gilbert Bennet, NG; Wm. M. Bunn, VG; R. C. Kirk, Sec'y.

FRIENDSHIP, No. 21. — John Beaver, NG; M. B. Walker, VG; Daniel Kar, Sec'y; Wm. R. Overdier, Treas.

CUYAHOGA, No. 22. — A. A. Selover, NG; J. T. Kingsbury, VG; F. B. Walbridge, Sec'y; A. Lowentrif, Treas.

CENTRAL, No. 23. — Samuel Ross, NG; David Overdier, VG; Asa Tyler, Sec'y; Townsend Shilling, Treas.

CHILLICOTHE, No. 24. — William Ewing, NG; Richard J. Gardiner, VG; James S. McGinnis, Sec'y; John Ewing, Treas.

LAFAYETTE, No. 25. — H. Augustus Johnson, NG; Edward S. Beeson, VG; Isaac Crosby, Sec'y; John M. Leman, Treas.

MORNING STAR, No. 26. — Charles A. Drake, NG; John J. Williams, VG; Alfred Davis, Sec'y; Wm. R. Reynolds, Treas.

ERIE, No. 27. — Enoch Hunt, NG; Roderick Colkings, VG; Wm. Taft, Sec'y; John Counts, Treas.

MUSKINGUM, No. 28. — Edward Davis, NG; Elias Pike, VG; John Metcalf, Sec'y; Robert Howard, Treas.

MAHONING, No. 29. — Lewis P. Lott, NG; Wm. H. Newhard, VG; Charles R. Hunt, Sec'y; David Westcott, Treas.

EATON, No. 30. — Andrew Mikesell, NG; Edward Lanning, VG; Theodore Harbaugh, Sec'y; Perry Kinehart, Treas.

SCIOTO, No. 31. — Arthur C. Davis, NG; Daniel McEntyer, VG; William S. Stilwell, Sec'y; Charles C. Row, Treas.

COLUMBIA, No. 32. — David Ensworth, NG; E. B. Olds, VG; W. W. Bierce, Sec'y; Michael Strayer, Treas.

SPRINGFIELD, No. 33. — Charles Anthony, NG; Wm. A. Kills, VG; John A. Crain, Sec'y; Absalom Mattox, Treas.

OLIVE BRANCH, No. 34. — Daniel Humphrey, NG; H. B. Ten Eyck, VG; E. M. Joslin, Sec'y; Joseph M. Byns, Treas.

SENECA, No. 35. — B. D. Chapman, NG; H. G. W. Cronise, VG; James Siveis, Sec'y; Geo. Knupp, Treas.

VALLEY, No. 36. — H. H. Curtis, NG; Jacob B. Ingraham, VG; Wm. Wylie, Sec'y; A. G. Westgate, Treas.

HURON, No. 37. — T. C. McEwan, NG; Hiram K. Steele, VG; John Tiff, Sec'y; John Cline, Treas.

Degree Lodges.

CINCINNATI, No. 1. — Wm. G. Neilson, LM; Wm. Clitsey, DLM; Jacob Levi, ALM; Edwin Burr, Sec'y; Chatfield Walker, Treas.

COLUMBUS, No. 4. — Joel Searles, LM; Moses Altman, DLM; Samuel Ross, ALM; David Overdier, Sec'y; Joseph G. Canfield, Treas.

Encampments.

NIMROD, No. 2. — James Sinclair, CP; Wm. L. Cooper, HP; Morgan L. Richmond, SW; Robert Shearer, JW; Lewis W. Baltzell, Scribe; John M. Thomas, Treas; James W. Armstrong, Gn.

MIAMI, No. 4. — John Morrow, CP; Joseph Kelley, HP; Samuel Gordon, SW; L. D. Webb, JW; James Cock, Scribe; R. Walkup, Treas; J. W. Horton, Gn.

List of Lodges in Indiana.

2	Monroe,	Madison,	Monday.
3	Jefferson,	Jeffersonville,	Monday.
4	Friendship,	Rising Sun,	Tuesday.
6	Vevay,	Vevay,	Thursday.
7	Morning Star,	Evansville,	Thursday.
8	Union,	Lawrenceburgh,	Thursday.
9	Patriot,	Patriot,	Saturday.
10	New Albany,	New Albany,	Thursday.
11	Washington,	Madison,	Thursday.
12	Neilson,	Logansport,	Thursday.
13	Chosen Friends,	Aurora,	Tuesday.
14	Fort Wayne,	Fort Wayne,	Monday.
15	Lafayette,	Lafayette,	Tuesday.
16	Vigilance,	Lawrenceburg,	Monday.
17	Wayne,	Cambridge City,	Saturday.
18	Centre,	Indianapolis,	Tuesday.
19	Harmony,	Fort Wayne,	Friday.
20	Wabash,	Vincennes,	Saturday.
21	Covington,	Covington,	
22	Friendship,	Lafayette,	Friday.
23	Hoosier,	Centreville,	

THE ARK.

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MAY, 1844.

No. 5.

THE FAITHFUL ODD FELLOW.

CHAPTER III.

We return to the widow, whom the Odd Fellow had left a short time before his visit to Aunt Elsie. His sudden and mysterious appearance, no less than his hasty departure, had excited in her mind no ordinary astonishment. But she felt assured that he meditated no injury. With a grateful heart she took the money he had given—all she possessed in the wide world—and procured a substantial dinner. O! with what delight did that poor mother see her famishing children partake of the food they so much needed! For herself she cared little; she could have died, and thus been rid of all her sorrows, without a murmur—but the helplessness of her orphans wrung her heart with anguish, and made her cling to life, when death would have been far preferable to an existence of unmitigated wretchedness.

But, alas! she was not even permitted to enjoy undisturbed the hour of comfort which had been vouchsafed to her. While in the midst of their meal, the door was suddenly opened, and Mr. Sealey unceremoniously thrust himself into the room. He was not the same mild and smiling gentleman we described him beside his fireside, surrounded by the luxuries of life. A dark frown was on his brow, and fierce passion struggled in his face. He seemed an incarnate demon, and the widow quailed before him.

As he had given no intimation of his coming, so he made no immediate communication of his errand. He folded his arms, and stalked, scowling, to the centre

of the apartment, where he stood, and darkly gazed on the little group gathered around the table. Both mother and children paused in their meal, and alarm and confusion palled their appetite. It was some moments before Mr. Sealey spoke; the first word he uttered was addressed to the children.

“Begone!” said he, pointing significantly to the door: the wretched creatures shrunk from his frown, and quickly disappeared. The eldest boy, however, paused a moment; but he looked on the agonized face of his mother, and passed out without a word, though his eye flashed fire as he cast an indignant glance on the intruder.

“Now, Mistress Warren,” began the gentleman, when he had satisfied himself that he was alone with his terrified victim, “what have you to say for yourself?”

The poor woman looked up inquiringly, and tears choked her utterance.

“What excuse have you to make!” shouted Scaley, fiercely grasping her arm, and pinching it until she writhed in agony.

“What have I done—oh! what have I said, that I should excuse?” asked the widow.

“It may be well for you to pretend ignorance, madam; but it will not do—no, it will not do!” said Sealey, loosening his hold, and doggedly dropping into a chair. “Harkye, now, Mrs. Warren; a man called here to-day. Who is he?”

“Indeed—indeed, I know him not. I never saw him before.”

“And what did you tell him, woman? answer me that—or——”

“Nothing—nothing—as Heaven is my

Judge, I did not utter a single word that I would hesitate to utter in your presence."

"Mark me well!" said Sealey, rising, and again facing the woman; "I have no confidence in you. You have betrayed me.—And he dies!"

The widow clasped her hands frantically, and sunk on her knees before him. "Oh! no! no! whatever else you do, in Heaven's name spare *him*!" she cried. "I implore you to believe me. I said not—as I have a soul to be saved—I said not one word against you. Indeed, I did not open my lips on *that* subject. O! hear my prayer! Save him! save him! He has done wrong—but he is still dear to my heart—he is yet, with all his faults, my own dear brother!"

"And he is a murderer!" said Sealey, with the utmost coolness. "Ay, a murderer, who holds his life by my lenity. I have spared him thus long for *your* sake; but you have betrayed me, and I have now no further motive to spare him."

"Mr. Sealey—dear Mr. Sealey, hear me!" cried the prostrate woman. "By all I hold sacred on earth, and by my hopes of heaven hereafter, I solemnly declare to you that I have never uttered one syllable to living soul that would lead to your betrayal."

"Your brother dies!" interrupted Sealey, in a positive tone. "Nothing can prevent *that*; and your asseverations and excuses are all idle. I will hear no more of them."

The widow sprang to her feet, and her countenance suddenly changed from a picture of agony to a look of stern, determined indignation. She had been for months—nay, for years, the crushed and helpless victim of this villain; and though he had often before threatened the calamity which he now seemed resolved to visit upon her, she had never been inspired with sufficient courage to retaliate. With all her depression, however, the woman's

spirit was not crushed beyond revival. The mysterious visit of the stranger, and the hope that she might find in that person a friend to protect her, and, possibly, in case of her brother's arrest, to preserve him likewise from condemnation, when all the circumstances of his case were made known, emboldened her to change her tone of supplication to one of defiance.

"Mr. Sealey, I have long felt myself to be in your power," she said. "You forged a chain that has bound me hand and foot, and you have for years tightened it, until at last it is in danger of snapping, and setting me once more free. For years I have been your crushed, down-trodden, helpless victim. I have quailed before your threats, until my heart is broken. Your word—your look—the bare mention of your name, has held me in the most appalling dread, until death itself, were I alone and childless, would be preferred to the horrors I endure. I have on my knees entreated you, with bitter tears, to spare my brother, who was ruined by your own hand; and you mock me by a coldness which none but a demon can feel."

Mr. Sealey could scarcely believe his senses. The widow had now for the first time, after years of meek endurance, ventured to remonstrate, and he was astounded. It was a thing which he had not for a moment expected. He never dreamed that his suffering, patient, enduring slave would find courage to assert her rights. He believed that his influence over her was unlimited—that she was too securely within his grasp to elude it. He knew that she was alone and unprotected; that she had no friend save that wretched brother; and even he, poor fellow! never dared to visit her, except by stealth. But Mr. Sealey, though he was thus astonished, did not openly manifest his surprise. He turned his eye fiercely upon the widow, and with a savage sneer replied, "Poor insane wretch!—Are you indeed

so mad as to attempt to browbeat me? O! you doubtless think that you will thus turn me from my purpose! But we shall see—we shall see. My excellent madam, you shall have the inexpressible pleasure of witnessing your dear brother—the boy you so well loved in childhood, and who drew his nourishment from the same maternal bosom with yourself—you shall have the unspeakable delight of seeing him arrayed in a most imposing garb of white, dancing on ‘thin air’ between heaven and earth. Ha! ha! ha!—a most entertaining spectacle that will be! Ha! ha! ha!”

And as he laughed, Mr. Sealey rubbed his hands, and stalked across the room in a most gleeful manner.

The widow turned pale at the horrid spectacle that was held up to her imagination, and sunk faintly on a chair. But she remembered the part she had undertaken; and, now fully resolved to act it out, made a successful effort to recover herself.

“You have never yet spared my feelings, Mr. Sealey,” said she, mildly, but firmly; “never, when I bore all your taunts and threats without a murmur; and I cannot of course expect that you will spare them now.”

“Oh! what a glorious treat it will be to see William die!” continued Sealey, pretending that he did not heed her observation. “The trap-door—the noose—the coffin—the soldiery—the knot—all, all will be so imposing! You shall ride with us in my carriage, my dear Mrs. Warren, and we’ll try to find a place where we can observe every thing most prominently.”

The widow’s heart again grew sick, and she would have fallen to the floor, but her attention was that moment diverted to another object. The door was thrown open, and her strange visiter of the morning strode hastily into the room, and stood face to face with her ruffian persecutor.

Sealey shrunk back aghast from the fierce and triumphant glance of the Odd Fellow. Granby folded his arms, and gazed deliberately into the villain’s pallid face. “Do not pause, my dear sir; do not, I pray you, pause in your consolatory remarks,” said he, in a tone of bitter irony: “I must not rob you of the pleasure you derive from tormenting this unprotected woman. Proceed, I beseech you, and let us hear more of the gallows, about which you were so eloquently discoursing!”

Though Mr. Sealey saw his danger, he resolved to face it boldly; and recovering from his momentary stupor, he replied indignantly:

“Pray, sir, what do you mean? How dare you follow me to this place, and address me in this manner? I was a fool that I did not chastise you when you insulted me in my own house; it would have taught you a lesson that you need to learn.”

“O! I have learned a most excellent lesson, my dear sir, since I became acquainted with you!” exclaimed Granby. “I have discovered that brutality and crime are sometimes rewarded by luxury; and I have seen one, in the eyes of the world a gentleman, who, by means of money unlawfully acquired, has raised himself from blackguardism to ostensible respectability. But you accuse yourself of folly in not chastising me before I last left you! Sir, let me tell you that it was *fear*, and not folly, that prevented you from resenting my words and acts. My treatment of you on that occasion was too gentle; I should have branded you then, as I do now—a scoundrel!”

“I beg your pardon, sir,” replied Sealey, taking his hat, and preparing to leave the place; “I crave your forgiveness that I have for a moment allowed myself to be offended with you. I have committed a most undignified act, I assure you, but it

was altogether owing to my unaccountable impression that you were a gentleman. I wish you a good morning, sir."

And Mr. Sealey bowed, with mock civility, as he moved toward the door; which, however, he had no sooner opened, than a wild laugh rang on his ear, and he shrank appalled from the object that confronted him.

The old woman, "Aunt Elsie," who had accompanied Granby to the widow's, was standing outside, and had heard all that passed. Her hour of triumph had come, and she once more crossed the path of the wretch whose conduct toward her had been such as to excite her most deadly hatred.

"Harry my boy, give us your hand!" she shouted, after her first burst of merriment was over. "Welcome the old woman back again to her native land, and accept her thanks for your kindness in paying her passage across the Atlantic. Ha! ha! ha!"

Mr. Sealey, though he was astounded at the sudden and unexpected appearance of this woman, did not lose his presence of mind; he bowed gracefully to her, and smilingly observed that he was glad to hear of her safe return, as the community would no doubt, be greatly benefited by her presence. The quick-witted crone detected his irony at once, and her countenance suddenly changed from a smile of gratified pleasure to a dark frown.

"Harry Sealey, I know you well!" she exclaimed, while he stood, with curling lip, uneasily gazing on her face, now distorted by fierce passion. "I have known you in infancy and in youth, and been your constant companion in manhood, until you basely attempted to rid yourself of me, your best friend. Hear me, now, for I have a word to whisper in your ear; I am your friend, your protector, no more!"

She folded her arms, and paused, though

her eyes were still riveted on the person she addressed. Still his presence of mind did not forsake him; and quelling his rising rage, he merely returned the hag's gaze with a laugh.

"You shall die!" pursued Aunt Elsie, after a short pause.

Mr. Sealey sneered scornfully, and begged her to inform him how she hoped to effect her friendly object.

"By proving you a murderer my boy," replied the woman, with the utmost composure. "Ay, by showing that you made that woman a widow."

"You would say, by showing that her husband was murdered by her own brother," said Sealey, with a look of triumph.

The hag laughed.

"Fool!" cried she, "do you suppose I believe that tale! Ha! ha! ha! Mrs. Warren has believed it, I know, and Billy believes it. But I *know* better."

Sealey bit his lip, and moved uneasily from his bowing position.

"Harkye!" continued the excited woman; "I'll tell you a story. On the fatal night, when you and Billy Forrester met Warren for the last time, you poured brandy down their throats, and pretended to drink it yourself. They were like two fierce tigers, and you had no trouble to make them quarrel and fight. But did you think I was really gone home at your bidding, honey? Ha! ha! I had watched you many a time before, my lad, and was not to be sent away so easily *that* night. Why Harry," she continued, with a chuckle, "I was in the closet in the corner, and an eye-witness to it all. Ha! ha! ha! The drunken fools fought, I know, and knocked each other down; but there was no blood shed until you plunged the knife into poor Warren, and he fell a corpse at your feet. I watched you thro' that livelong night—I heard you convince Billy, when he came to his senses, that he

was the murderer, and I saw him cower

before your threats when he took the body on his back to the dark street."

* * * * *

It would be impossible to describe the effect this disclosure produced on the parties present. While the widow, when she heard that her brother was indeed innocent—that, after all, *he* was not the slayer of her buried husband—uttered one shriek of joy and fell into Granby's arms in a swoon, Sealey turned pale as death, and gazed vacantly into the old woman's excited countenance. He felt that he was doomed, and that his only hope of safety was in flight. He therefore sprang to the door; it was locked; he attempted to wrench the bolt; but before his efforts could avail, he found himself in the iron gripe of the Odd Fellow, who threw him at once to the floor, and held him firmly until assistance was procured. His struggles and remonstrances were vain, and he was at length compelled to submit to his fate. After some delay a warrant was procured; Mr. Henry Sealey was conducted by an officer before a magistrate, and, after examination, committed to prison. The hag followed him to the dungeon-door, and maddened him by her taunts and imprecations.

Granby's first care, after securing this villain's arrest, was to provide for the widow and her family. They were removed from their wretched dwelling to comfortable apartments. Squalid want no longer stared them in the face and made their lives miserable. They were provided with food and clothing. Profitable employment was found for Mrs. Warren; and now no longer the down-trodden widow, and the slave of a heartless enemy, she was a happy mother, surrounded by the comforts of life, with a mind at ease and contented. Her brother, too, blessed by the startling intelligence that he was not the author of that deed, the recollection of which had made life a burden, was her

constant companion, and no longer the poor vagabond that used to steal at midnight to her sad fireside, to mourn in bitter agony over his dreadful fate. Granby, likewise, frequently visited her, and often brought his brother Odd Fellows with him. Need we say that they were always welcome? Need we tell the reader that the widow's heart beat high with gratitude when she was in the company of those dear friends to whom she felt she owed her present enjoyment? Need we state that her children's faces beamed with delight, and that even the youngest clapped its little hands and laughed with joy, at the bare mention of the name Odd Fellow? Is it necessary to affirm, that, in *their* infant minds, peace, and comfort, and plenty, were identical with Odd Fellowship? When, years after, they had grown up, and the mother saw them respected and beloved by all—when she remembered that, although her unfortunate husband had not belonged to the Fraternity, it had taken into consideration her peculiar case, and thrown its protecting arm around her, blessing her with its friendship, and educating her fatherless children, preparing them to enter into the business of life with credit—who will wonder that her warmest and purest affections were bestowed on the *Odd Fellow*—that she felt *he* was entitled to her love above all other earthly beings, aside from her own family?

We have only to glance at the several remaining characters that have figured in our story, and we shall have finished it.

In due course of time, Henry Sealey was brought to trial. He had employed the most eminent counsel to defend his cause, and, of course, they exerted all their ingenuity to save him. But their efforts were fruitless. Aunt Elsie's story was straightforward and positive, and the widow's relation of his cruel conduct towards her and her children, together with Granby's and Forrester's evidence, convinced

the jury, and indeed all who heard them, that the old woman's narrative was true. The prisoner was convicted and sentenced to die.—And when he was about to be hanged up to the gaze of a thousand indignant spectators, his thoughts reverted to the widow: he remembered, as he stood on the scaffold, the description he had given of the position he now occupied, when, a short time before his arrest, he had pictured her brother standing in a similar situation, with a gaping crowd about him, waiting to see him struggle in death. Few and feeble, however, were Sealey's struggles. The suddenness and violence of his fall finished the work at once. One minute his pulses beat with life, and he was surrounded by human faces and forms,—the next he was a ghastly, spiritless corpse, and his blood-stained soul was hurried to the spirit-land, to stand in the presence of its Judge!

William Forrester, having repented, and by his uniform good conduct gained a character and respectability, was eventually admitted into the ranks of Odd Fellowship. No brother was ever kinder or more affectionate to sister than he; and the widow felt that his attention and love were ample remuneration for the sorrow he had caused her in her younger days.

Granby, the Faithful Odd Fellow, was never happier than when he was in the society of his friends the widow and her brother. The three were, indeed, much together, and many a pleasant evening they passed by Mrs. Warren's cheerful fireside. The 15th of January, that having been the day when she was rescued from the power of Sealey, was always an anniversary with the little circle, at which time there was much rejoicing, and many good wishes expressed for the cause of Odd Fellowship.

The old woman, Aunt Elsie, did not long survive. Death came upon her suddenly. She was found one morning cold

and lifeless in her bed, and her remains were conveyed to the public burial-place, where they repose in solitude and forgetfulness. It had pleased Heaven to make her the instrument to bring a villain to justice and to release an innocent family from despair; that object attained, her life was no longer desirable.

Mrs. Sealey, stripped of her riches and her greatness by the defenders of her liege-lord, (for lawyers' fees must be paid,) carried her head very high and strutted about the house in great wrath for some days after Sealey's execution. But the splendid furniture and even the mansion itself were sold under her very eyes, and she was politely ejected from her comfortable home. She did not, however, leave it peaceably, as sundry broken mirrors and cracked panes abundantly testified. And it was reported that a certain officious gentleman who led her street-ward received certain marks of her affectionate regard, which he carried a long time in his proper person. However, the great work was at length effected, and Mrs. S. retired, after doing all the mischief practicable. Some months afterward she was seen in the market-place, busily employed in selling fish, an occupation that was admirably suited to her taste and ability.

ODD FELLOWSHIP.

BY P. G. DAVID DAVIS.

Great God in whom we trust,
Who formed us from the dust,
Let every heart be just

In thy pure sight;

Friendship and truth we claim,
Knowing from thee they came,
And honoring thy great name,
Is our delight.

We all go hand in hand,
And by each other stand
In this, or foreign land,
Wherever found;

Friendship with us shall reign,
We shall not part again,
Since God hath made the chain,
With which we're bound.

ORIGINAL

WHAT HAS BEEN DONE.

Our citizens have seen at different times, the procession of Odd Fellows, engaged in the last solemn rites to a deceased brother—decorated with their proper regalia, and insignias of office, besides wearing a badge of mourning on their arm and a sprig of evergreen on their breast. The last they intended to cast upon the coffin of their lamented brother, ere it is closed from their view forever. They were generally preceded by a Band, playing a solemn march, and each one appeared to feel deeply the loss their Order had sustained. It is a duty they are required to perform, and all good Odd Fellows do not neglect this, their last office to a deceased brother.

Not many months after the Columbus Lodge, No. 9, was instituted, a member of the Order was taken sick, and after lingering several weeks, notwithstanding all care and attention of the brothers and skill of the Physician, (a brother,) the disease became too firmly seated to be removed, and the brother expired on the 21st day of February, 1840. On the following day, his remains were taken to the tomb by the members of the Order, who were politely accompanied by two Military Companies, in an undress, one each from Zanesville and Putnam. Although the day was rainy and the roads muddy, there was a large turn out, and the sight was a pleasing one, yet solemn and impressive, and fully exhibited the attachment, friendship and love, the brothers bear to each other.

The last sad and solemn duties were duly performed, and they returned as they went forth, unaccompanied by music, as it was the Sabbath day, and then proceeded to their Hall, and the Military Companies to their rendezvous.

The deceased brother was a young man, and had been a member only a few weeks; was highly esteemed, and greatly beloved by all, and his loss deeply lamented. As

usual on such occasions all expenses were paid out of the funds of the Order.

The second time the Odd Fellows performed the last duties to a brother, the day was fair and the weather mild—yet it was a duty no less light or sad than that performed in the first instance. He was sick about two months, and night after night the brothers watched with him, moistening his fevered lips, administering to his sinking spirits, smoothed his dying pillow, and assured him that those he would leave behind would be amply provided for; and with such assurance, in the arms of faithful Odd Fellows, his spirit took its flight from this frail tenement below to regions above.

After his decease, all necessary arrangements were made for the funeral—his remains followed to the house appointed for all the living, and deposited there during a beautiful and impressive ceremony for the dead, and the brethren cast upon the coffin their memento of evergreen, and then returned in solemn march to their Hall.

Again, the third time the brothers were called upon to follow the remains of another member to the resting place of all men. "In the midst of life we are in death"—not more than one week had elapsed since the initiation of the brother ere he was called away. This brother was more advanced in life than either of the former deceased brothers, and had been an old and industrious citizen of this city, and a worthy member of the Baptist Church.

His remains in due form were taken to the Church, followed by his bereaved widow and other relations and Societies to which he was attached. An appropriate discourse was delivered to the mourners and friends of the deceased, in the English and in the Welsh languages. His remains were then followed to the tomb, and the usual and proper ceremony performed.

God's warning voice is loud, and we

should not close our eyes against it. "To-day we may walk in the pride of strength —on the morrow, be helpless on the bed of sickness and death."

These cases present the usefulness of the Order to the public view, and have not failed to elicit the commendation of the observer. It is not the design or the desire of the true Odd Fellow to boast of what the Order has accomplished. Much has been paid for benefits to the sick brethren, and charities to the distressed stranger that is only known through the official reports of the Grand Lodge. He only wishes to invite observation and enquiry, and desires to disseminate the principles on which they act, which, when made fully known, cause the opposition made to the fraternity to be relinquished. The day is not far distant when the opposition will be greatly lessened, and that Lodges will be numerous in every town and village. Great caution, however, is necessary, on the part of the brethren that none but the most upright and virtuous become Odd Fellows.

I will now close this article with an extract from an able address by the Rev. Mr. McLeish, to the brethren, which will show what is enjoined on the members of the Order.

"He is the Odd Fellow who is the most active and mingles most among men, in the exercise of brotherly love, which is one great branch of his duty; relieving the poor and distressed, visiting the sick, protecting the fatherless and oppressed, promoting schemes of benevolence. Here then are the pleasures and advantages of Odd Fellowship.—Love to God, love to men, faith in Christ, hopes of heaven, expanding our piety, deepening our affection and enabling us to experience the true enjoyment of our high social nature; an enjoyment exquisite, permanent and beneficial. Go wipe the tear of sorrow from the widow's eye, speak words of comfort;

to orphan's hearts, bury the dead, perform every holy work, and

"Live a life of prayer,
The life of faith in the meek love of God,
The life of tireless labor for his sake;
So may the angel of the covenant bring
Thee to thy home in bliss, with many a gem
To glow forever in thy MAKER's crown."

LETTER FROM HILLSBOROUGH.

HILLSBOROUGH, Highland co., O.

April 12th, 1844.

BROTHERS BLAIN AND GLENN:—Odd Fellowship being in its infancy in Highland, and as every true Odd Fellow loves to hear of the progress of the Order, especially where new Lodges are instituted, I have thought that a synopsis of the progress of Lafayette Lodge, No. 25, in Hillsborough, would be at least interesting to some of your readers. A Charter was granted to five Brothers on the 16th day of January last, and in the short space of time that has elapsed, we have increased to thirty in number. We have finished our Hall, and have been told by members of the Order from different parts of the State, that it will compare with any Hall in the State in point of good taste and style.

Odd Fellowship is comparatively a new thing in this County, at least to a large majority of the community. Old Highland has always borne a good reputation as an intelligent and religious community, and I have no doubt that she will not be backward in raising the standard of Odd Fellowship. Having increased so rapidly, and weekly application being made for membership, it might be reasonably supposed that some unworthy men might have taken advantage of us. But, sirs, we are wide awake and duly sober on that subject. I believe it is generally known here that to become a member of Lafayette Lodge, No. 25, of the I. O. O. F., a good moral character is required, and a pretty clever fellow in the bargain. We are out

of the woods as regards whether we can raise a respectable Lodge or not; and are fully aware that one unworthy member might do more harm than twenty of an increase could do good, not only by keeping away good men that wóuld become Odd Fellows, but by bringing disgrace upon the Order which we so much wish to elevate.

I have been a member of the Order but a very short time, but have had the privilege of reading many good works on the principles of the Order, and I consider Odd Fellowship second to Christianity in elevating the moral standard of man, and ameliorating his condition, and did it do nothing more than reclaim the blasphemer or the intemperate, I believe Heaven would smile upon it. As for the soothing of the sorrows of the Widow and the Orphan, let the deed speak for itself.

This is only a commencement of what Odd Fellowship proposes to do for man, if he would obey the lessons taught him, and live up to the true principles of the Order. There is one thing I have noticed, that a good Christian always makes a good Old Fellow, and universally as far as I have had knowledge, they are well pleased with the Order, nay, delighted. I will go still farther and say that I believe that Odd Fellowship will assist the Christian to perform his duties, especially to his fellow man. In saying this I wish not to detract anything from the non-professor, but merely to correct an error that some have been led into, that a Christian cannot enjoy himself as an Odd Fellow. It is true that Odd Fellowship will not permit of religious debates or sectarian disputes within its Halls; but at the same time it recognizes and teaches the great and fundamental principles of religion, laid down so plain in the decalogue, which ought to be the guide of every man.

In conclusion I would say that The Ark is a valuable auxiliary in diffusing the

true principles of the Order, and reflects great credit on its Editors, who, I hope will be sustained by a liberal patronage. Every Odd Fellow in the West should do all in his power to sustain it; it being I believe the only publication of the kind west of the Mountains, and more especially is it incumbent on the Brethren of Ohio. Did every Odd Fellow in Ohio subscribe for The Ark, I have no doubt that its enterprising Editors would enlarge it to the size of the Covenant, and of course it would be more useful. If I understand the Editors, they are making the experiment whether the Western Brethren will sustain a good work; therefore Brethren let us be stimulated to exert ourselves, and *The Ark shall move forward.*

With these desultory remarks I shall close, hoping that as the Order increases your subscription list may doubly increase.

Yours in Friendship, Love and Truth,

A MEMBER
of Lafayette Lodge, No. 25.

THE SOCIETY OF WOMEN.—No society is more profitable, because none more refining and provocative of virtue, than that of refined and sensible women. God enshrined peculiar goodness in the form of woman, that her beauty might win, her gentle voice invite, and the desire of her favor persuade men's sterner souls to leave the paths of sinful strife for the ways of pleasantness and peace. But when woman falls from her blest eminence, and sinks the guardian and the cherisher of pure and rational enjoyments into the vain coquette, and flattered idolater of idle fashion, she is unworthy of an honorable man's love, or a sensible man's admiration.

The difference between politeness and rudeness is this: rude people speak ill of you to your face—polite people wait till you are gone.

EDITORS' TABLE.**NEWS FROM THE FRONTIER!**

It is not many years since, when, on opening a newspaper, about the first thing which met the eye, was a large head, (somewhat like the above,) in bold capitals, over an article detailing fierce and bloody struggles between the Pioneers and the savage denizens of our Western Frontier. But now the scene is changed; and, thanks to the progress of civilization, the wilderness is being made to blossom as the rose; and the peaceful and benevolent standard of Odd Fellowship has been planted on the very ground where "raged the battle's din."

With the foregoing remarks we introduce the following letter from Bro. AULL, of Weston, Missouri. It speaks for itself, and must command the interest and attention of every Odd Fellow.

WESTON, Mo., April 18, 1844.

MESSRS. BLAIN & GLENN—

Dear Sirs and Bros: Agreeably to your request, in the March number of *The Ark*, I write you an account of the opening of "Frontier Encampment No. 2," in this place, on Saturday, the 13th April, (which is also the Anniversary of our Lodge,) by the R. W. D. G. S. Wm. S. STEWART, of St. Louis. It was opened in due form, and Geo. J. Aull, C. P.; Anthony Kern, S. W.; Wm. B. Barnett, H. P.; S. C. Ranson, Scribe; H. M. Wilson, J. W.; Wm. G. Bickett, Treas'r., and Wm. Wolfe, Gn., the officers elect, were installed according to the ancient usages of the Order; and on Monday the 15th, we had a procession of "Western Light Lodge, No. 6," of this place, in honor of the opening of the Encampment. We had a fine turn out, and a most eloquent and appropriate address, delivered by Bro. Stewart, at the Methodist Episcopal Church, after a prayer by our worthy Chaplain, Bro. Sugards. Every thing went off in fine style, and the

streets of our thriving little village were crowded by ladies and gentlemen, who had come into town to witness the "Odd" procession. Is it not cheering to every good Odd Fellow to witness the gigantic strides of our beloved Order? Even here, in the far West, on the extreme Western Frontier, within sight of Indian villages, on the very spot where seven years ago was kindled the Council fires of the warlike Pottawattimies, and where only sixteen months ago I was solitary and alone as regarded Odd Fellowship, we have not only our Lodge room crowded by good and true men, worthy members of the Order, but have established the higher and more sublime Order of Patriarchs. We are increasing rapidly, and have every prospect, that we will still go on. The circulation which we give to the *Covenant* and *Ark*, have gained us many friends, and from the great good they do, and are capable of doing, I hope those papers may be well sustained.

Yours in F. L. & T.,

GEO. J. AULL.

ODD FELLOWSHIP IN ILLINOIS.

We have neglected returning our sincere thanks, as we ought to have done, and as we now do, to our excellent Brother, (and we feel assured he is an excellent Odd Fellow,) Dr. W. G. GOFORTH, of Bellville, Illinois, not only for the interest he has manifested for the success of *The Ark*, and the high terms in which he is pleased to speak of it, but also for the information he has communicated to us in reference to the Order in that State. Indeed, he is the only Odd Fellow that has put himself to any trouble, (to our knowledge,) to extend the circulation of *The Ark* in that State. We have received two letters from him—one of March 5th, and the other April 15th, by which we learn that the Order prospers in Illinois, where, but a very few years since, the great prin-

ciples of Friendship, Love and Truth, as taught by Odd Fellowship, was scarcely known. Bro. Goforth, in reference to his own Lodge, writes as follows:

Jefferson Lodge, No. 7, of the I. O. O. F., was instituted at Bellville, Ill., on the 25th of April, 1842, by Eli Cook, G. M., T. J. Burns, G. S., and Brethren from Clark Lodge at Greenville, Ill. Five Odd Fellows in our town petitioned for the Charter, and we have prospered. We now number forty members, many having drawn Cards and changed their residence. Our Lodge, at this time, is officered as follows: Joseph Sturgis, D. D. G. M.; Geo. W. Hook, N. G.; Philip B. Fouke, V. G.; A. Raney, Sec'y; P. W. Murphy, Treasurer.

Cannot Bro. G. induce the Grand Secretary of Illinois, to send us a correct list of all the Lodges of that State, their time and place of meeting, and officers for the current quarter?—in the same style as Ohio and Indiana appear in the present number.

INDIANA.

We are indebted to Bro. JOHN H. TAYLOR, Secretary of the Grand Lodge of Indiana, for the names of the Officers of the Subordinate Lodges of that State, for the current quarter, which are inserted in the present number; and also, for a correct list of the Lodges and their time and place of meeting. It will be seen that there are fourteen Lodges in that State; and Bro. T. writes us that the Order is prosperous. The Grand Lodge had a very pleasant meeting on the 15th April.

CELEBRATION AT LANCASTER.

We had the pleasure of attending the celebration of the 25th Anniversary of the institution of our Order in the United States, by Charity Lodge, No. 7, at Lancaster, Ohio, on Friday, the 26th of April. The ceremonies of the occasion were very

appropriate, and resulted to the satisfaction of all who participated in them. At 11 o'clock, a procession was formed at the Lodge room, which proceeded through a number of the principal streets, to the Presbyterian Church, where, after music by the choir, and a most fervent and eloquent appeal to the Throne of Grace, by the Rev. Mr. Cox, an able and interesting address was delivered by the Rev. Bro. MAYNARD, of Mount Vernon Lodge, No. 20. The ceremonies at the Church were closed with singing, Prayer by the Rev. Mr. SCHAFER, and Benediction by the Rev. Bro. STRICKLAND. The procession then returned to the Hall, and the ceremonies of the day were closed.

As the Lodge unanimously requested Bro. MAYNARD to furnish a copy of his Address for publication, and as he will doubtless comply with the request, it would not be proper for us to give a sketch of it in *The Ark*, as we might thereby destroy the interest Brothers would have in reading it. Suffice it, therefore, to say, that the address was highly spoken of by all who listened to it.

We may, hereafter, find room for some of the Hymns sung on the occasion.

CELEBRATION AT MADISON, IA.

The Anniversary of the Order was celebrated at Madison, Indiana, on the 16th of April, by the members of the Lodges of that city. At 9 o'clock a procession, numbering about one hundred, was formed, preceded by a band of music, which, after marching thro' the principal streets, entered the Wesley Chapel, where an address was delivered by the Rev. A. W. BRUCE, in explanation and defence of the principles and objects of the Institution. At the conclusion of the address, the procession returned to the Hall, which has just been prepared for their use, where, in the presence of as many spectators as could be admitted, it was solemnly dedi-

cated. The members of the order afterwards partook of a sumptuous dinner, prepared by Mr. E. D. Withers, of the Washington Hall. We are indebted to the Madison Courier for the above information.

RESIGNATION.

We have learned with much regret that our M. W. Grand Master, SAMUEL W. CORWIN, presented his resignation to the Grand Lodge at its meeting on the 20th ult. The reasons assigned by Bro. Corwin for this step, are that "circumstances of a private nature rendered it impossible for him to discharge the duties of the office with satisfaction to himself, or advantage to the Order."

Bro. Corwin was always a faithful and energetic Odd Fellow and Officer, and his resignation will be received with much regret by all the Lodges of the State.

P. G.'s H. Nelson Clark, John Brough and Lewis H. Shalley have been nominated to fill the vacancy. The election will be held on the 18th of the present month.

NEW OFFICER.

The Grand Lodge of Ohio, finding its correspondence increasing to such an extent as to render the business of Grand Secretary burdensome, has created the office of *Grand Corresponding Secretary*; and on the 20th ult. elected P. G. ALBERT G. DAY to fill that station. This officer will hereafter conduct all the correspondence of the Grand Lodge. The other Secretary is known as the *Grand Recording Secretary*, whose duty it is to keep the proceedings of the Grand Lodge.

Bro. SNELBAKER writes us that the reports from all portions of the State, submitted to the Grand Lodge of Ohio, at its late stated meeting, represent the Order to be in a most prosperous and flourishing condition.

NEW LODGES.

At the stated meeting of the Grand Lodge of Ohio, held on the 20th of April, Charters were granted for three Lodges, namely, Muskingum, at Zanesville; Mahoning, at Warren, Trumbull co.; and Eaton, at Eaton; and at a subsequent special meeting Charters were granted for Lodges at Ohio City and Portsmouth. When these Lodges are instituted there will be thirty-one Subordinate Lodges in Ohio.

CELEBRATIONS.

We understand that Friendship Lodge, No. 21, at Germantown, Montgomery co., will have a procession and celebration on the 26th inst.

There will also be a celebration of the institution of Mount Vernon Lodge, No. 20, at Mount Vernon, on the 22d of June. We believe it is expected that Bro. D. F. DISNEY of Cincinnati, will deliver the Address at both places. All the neighboring Lodges, and all brethren in good standing, are respectfully invited to attend and participate in both celebrations.

THE FREE MASON.

Bro. T. P. SHAFFNER, of Louisville, Ky., has issued proposals for publishing a periodical with the above title. The prospectus says it will be printed monthly in numbers of 32 pages, extra octavo, (the same as Graham's Magazine, or the Lady's Book,) on good paper and new type, and in a style not to be surpassed by any periodical of the day. The first number will be issued as soon as a sufficient number of subscribers shall be received to enable the publisher to commence the work.

It is desired, if possible, to devote the *FREE MASON* to the Fraternity exclusively. It is contemplated to publish original Essays, Addresses, Foreign and Home Correspondence, Editorial, and Miscellaneous matter, of a Masonic character.

Bro. S. possesses the ability to make

the Free Mason all he proposes; in addition to which he presents a bright array of names as contributors to the work, and is highly recommended by the first officers of many of the Masonic Lodges in Kentucky. The Terms are \$2 per annum, to be paid in advance.

We hope the Fraternity may subscribe liberally for the Free Mason, and encourage a Magazine of their own in the West.

“SECRET SOCIETIES.”

The Toledo Herald, in noticing The Ark, introduces some excellent remarks in reference to our being a “Secret Society.” The excellent Editor of that paper says—“To our minds, the objections raised by its opposers on this ground, appear extremely feeble, inasmuch as anything which may be secret in relation to their internal affairs, can only concern members of the fraternity, and that is most surely a privilege which will not be denied to any body of men, in a country justly proud of its republican principles and form of government.

So long as the only palpable fruits of the Institution are those of benevolence and charity in the highest degree, causing the orphan to leap for gladness, and the widow’s heart to sing for joy, raising and assisting with fostering kindness, the needy and distressed, and gently as with a cord of love, drawing back the wanderer from the path of vice, guarding, encouraging him in the right way; in fine, as long as we witness nothing which is not in the most perfect consonance with the motto of the Order, “Friendship, Love and Truth,” we should not attempt to throw an obstacle in their way, but, on the contrary, wish them God speed.

We hope it will not be long before there will be a branch of the Order instituted in our infant city. Here is an extensive field for the exercise of its distinguishing benevolent functions.”

EXTRACT FROM AN ADDRESS
Delivered before the Lodges of Wheeling,
Va., on the 26th of April last, by Bro.
J. B. B. HALE, N. G. of Virginus
Lodge, No. 3:

Among all the virtues which adorn the human character, that of Benevolence may be regarded as among the first. The benevolent man is to society what the oasis is to the desert, a green and fertile spot, whereon the weary traveler in his pilgrimage through this vale of sorrow, may recline in sweet repose. We are all subject to reverses of fortune, for it is said that “riches take to themselves wings and fly away.” The millionaire of to-day may become the beggar of to-morrow, and the lowly subject of penury, who now asks alms at our hands, may, in the mutations of time, become the possessor of millions. Our tenure of existence is equally uncertain. Man is but the sport of time and circumstances. To-day the bright sun looks down and smiles upon his being—to-morrow the green grass waves over his tomb. How sudden the transition, and yet how full of instruction is this reflection that so soon we may become “the pale, the shadowy people of the grave!”

“The young, the brave,
The beautiful, whose gladdening voice and eyes
Made summer in a parent’s heart, and gave
Light to their peopled homes; o’er land and wave
Are scattered fast and far as rose leaves fall
From the deserted stem. They find a grave
Far from the shadow of the ancestral hall,
A lovely bed is theirs’ whose smiles were hope to
all.”

Since such are the reverses to which in the course of human life we are subjected, is it not a happy provision in the requirements of our beloved Order that we are bound by the strongest and closest of ties to relieve the necessities of our brethren—that we may in the wisdom of Providence, become the dispensers of joy and gladness to the widow and fatherless, tenderly supporting the drooping head and binding up the broken heart.

ODD FELLOWSHIP IN MAINE.

What would our brethren in the West think if we were to tell them that in one single town in the State of Maine, the Odd Fellows increased in two months four Lodges, and between two and three hundred members? Would it not astonish them? We think so; and yet such is the fact. We take the following from a late number of 'The Symbol,' and commend that part of it relative to the Degrees, Charges, &c., to the careful attention of our brethren generally. A strict compliance with these suggestions, will tend very much to elevate the character of the Order.

—

ODD FELLOWSHIP IN MAINE.—It has been scarcely two months since the institution of the first Lodge in Maine. Now there are four, all of which are in a flourishing state. In Portland, where, three months ago, there was not *one* Odd Fellow, we believe, there are now upwards of two hundred! and what is better, they are of the right stamp—each and every one evidently striving to promote the welfare of the Order. The Maine Lodge numbers upwards of one hundred and fifty members, and the Ancient Brothers' fifty, or more. And we understand another petition has been forwarded for a third Lodge in Portland. While on a visit at P. a few weeks since, we were indeed gratified in witnessing the interest taken by the brothers in the work of the Order, particularly in relation to conferring of the degrees, which we look upon as being of the utmost importance. To study well the lectures and charges of the several degrees, with their application to the work of the Order, should be the duty of every Odd Fellow. To our brethren East we would say, persevere in the cause you have so zealously and faithfully taken hold of; study well its principles and carry them with you into your every day's

transactions, that the world may know and appreciate them; be careful in the admission of new members into your Lodges, as on this depends the perpetuity of our institution: in a word, live and act like true Odd Fellows, and the blessings of thousands will rest upon you.

ORDER OF ODD FELLOWS.

We are none of us exempt from losses, deprivations, and calamities, which from a state of high prosperity, may at any time hurl us into one of want and suffering. Such an institution as this is, is then invaluable. By becoming a member, you provide against the darkest of earthly calamities. In sickness, you are comforted; and should grim death, bearing you to "that home from whence no traveller returns," tear you from the wife of your bosom—the children of your affection, he is robbed of half his terror. You know, though your exchequer be empty—though ruin has blighted your prospects; and you are allied to hopeless bankruptcy, Poverty—the torturing fiend of many a death bed—cannot add to your misery, by pointing to a wretched hereafter for those you love, when your spirit, that would fain linger here, has obeyed the mandate of its maker. You know, that your wife in her sorrowing love will not have to deprive herself of her last cent to procure a coffin. You know that your little ones will not be left unprovided for. You know that when you have breathed your last, your brethren will gather together, that they will bury you with decency, and will show their respect by following your remains to the grave. You know that your widow will receive a sum of money sufficient for her support for a considerable time, and that your children will be provided for according to their necessities. Thus in your membership are you assisted in sickness, and cheered and comforted in death.—*N. Y. Atlas.*

AN EXTRACT.

There is scarcely a profession in which the sympathies of its professors are more painfully excited than that of the medical practitioner. How often is he called to the bed of hopeless sickness; and that, too, in a family, the members of which are drawn together by the closest bonds of love! How painful is it to meet the inquiring gaze of attached friends or weeping relatives, directed towards him in quest of that consolation, that assurance of safety, which he has not to give! and how melancholy it is to behold the last ray of hope, which has lingered upon the face of affection, giving place to the dark cloud of despair!

And when all is over—when the bitterness of death has passed from the dead to the living—hark to that shriek of agony, that convulsive sob, that bitter groan wrung from the heart's core, which be-speaks the utter prostration of the spirit beneath the blow!

There, cold in the embrace of death, lies the honored husband of a heart-broken wife—her first, her only love! Or, it may be, the young wife of a distracted husband, the bride of a year, the mother of an hour, and by her, perhaps, the blighted fruit of their love, the bud by the blossom, and both are withered.

INTELLIGENCE AND VIRTUE.—Intelligence and virtue afford the only security for the prosperity of states and nations, as well as individuals. They constitute the pillar of fire and of cloud which must accompany the onward march of the human race to civilization and happiness. To add to the aggregate of moral and intellectual attainment, is to accelerate man's progress, and should be regarded as the special mission of every human being. The careful discipline of the mind secures a fund of enjoyment, which is diffusible in its nature, and permanent in its

duration. Early and sound instruction communicates to its recipient unnumbered resources, and enables him to enjoy and to confer happiness and tranquility which are beyond the reach of external fortune.

TO MY MOTHER.

My Mother! on thy fading brow
Is many a mask of care,
The tale of Life's eventful scenes
Is deeply written there:
And day by day a voice there comes,
To whisper unto me,
That Time hath for my manhood claimed
The years of Age from thee.

And now when in maturer years,
The scenes of youth I trace,
And mark the saddened smile that oft
Will steal across thy face,
The memory of my wayward way
Is darkly round me thrown,
To whisper that by acts of mine
That smile hath sadder grown!

Oh! cold, indeed, would be my heart,
Did it refuse to thrill,
When I recall thy love for me,
That lives unchanging still!
That o'er my spirit ever threw,
When I had sought its power,
A spell as sweet as thoughts of Heaven,
In melancholy hour!

How oft when others faithless proved,
And I've gone forth to feel,
Amid the world's discordant throng,
A loneliness o'er me steal,
Hath sweet remembrance given me
For these poor friends of mine,
The thought that as their love grow faint,
It only deepened thine!

In all the bliss which I have felt—
In all the woes of care,
Thy heart, responsive to my own,
Would joys and sorrow share;
And when my love to others turned,
And cold to thee had grown,
My wanderings but seemed to make
Thine love for me alone!

Then, Mother! be it mine to give
A purer love to thee—
A love as holy and as strong
As thine has been for me;
Striving to deepen all thy bliss,
And every grief assuage,
And solace with my better years
The loneliness of thine Age!

OFFICERS OF LODGES IN OHIO.

GRAND ENCAMPMENT OF OHIO—Charles Thomas, G. C. P.; William Winters, G. H. P.; Mark P. Taylor, G. S. W.; David T. Snellaker, G. J. W.; Samuel Douglass, G. Scribe; Jacob Ernst, G. Treasurer; Nathan Stewart, G. Sent.; H. N. Clark, G. Dep. Sent.

Subordinate Encampments.

WILDKY, No. 1, **CINCINNATI**—William Hoffman, C. P.; Joseph Boerum, H. P.; Moses F. Buxton, S. W.; Wm. Winters, Scribe; Chaifield Walker, Treasurer; Samuel B. Neill, Guardian.

CAPITOL, No. 6, **COLUMBUS**—John T. Blain, C. P.; John S. Hall, H. P.; Thomas Stockton, S. W.; James Milligan, J. W.; John G. Altman, Scribe; W. Burdell, Treasurer; H. M. Hubbard, Guardian.

Subordinate Lodges.

OHIO, No. 1, **CINCINNATI**—Henry Frank, N. G.; John R. Meyer, V. G.; James R. Belville, Sec'y.

WASHINGTON, No. 2, **CINCINNATI**—Jacob Flinn, N. G.; Thos. S. Lupton, V. G.; S. S. Ayres, Sec'y.

CINCINNATI, No. 3, **CINCINNATI**—Jos. McCune, N. G.; S. B. Neill, V. G.; John Jenkins, Sec'y.

FRANKLIN, No. 4, **CINCINNATI**—O. Looker, N. G.; John Hirschberg, V. G.; C. Foreman, Sec'y.

MONTGOMERY, No. 5, **DAYTON**—No report.

JEFFERSON, No. 6, **STUEBENVILLE**—R. Shearer, N. G.; Wm. Boyd, V. G.; Samuel Black, Sec'y.

CHARITY, No. 7, **LANCASTER**—Ass S. Spurgeon, N. G.; Joel Radabaugh, V. G.; William C. Booze, Sec'y.

PIQUA, No. 8, **PIQUA**—Joshua Worley, N. G.; Ranken Walkup, V. G.; J. W. Gordon, Sec'y.

COLUMBUS, No. 9, **COLUMBUS**—David F. Hefner, N. G.; Joel Scarles, V. G.; Justin Morrison, Sec'y.

WAYNE, No. 10, **DAYTON**—Augustus Johnson, N. G.; Henry Leiter, V. G.; Edward A. King, Sec'y.

WARREN, No. 11, **FRANKLIN**—W. T. Barkalow, N. G.; Casper Miller, V. G.; A. R. Earhart, Sec'y.

UNION, No. 12, **WARRENTON**—Wm. W. Downing, N. G.; James Calder, V. G.; D. Green, Sec'y.

CLEVELAND, No. 13, **CLEVELAND**—Wm. Bailey, N. G.; Nelson Haywood, V. G.; William A. Bruner, Sec'y.

HARMONY, No. 14, **ROSSVILLE**—F. Creighton, N. G.; S. H. Witham, V. G.; J. G. Rohm, Sec'y.

LEBANON, No. 15, **LEBANON**—Otis Stanford, N. G.; M. B. Upton, V. G.; John Wilson, Sec'y.

HOPE, No. 16, **MIDDLETOWN**—Aaron Rodgers, N. G.; Joseph Sheaff, V. G.; Wilson T. Drake, Sec'y.

HAMILTON, No. 17, **HAMILTON**—H. Richmond, N. G.; O. S. Witherby, V. G.; Charles R. Smith, Sec'y.

MARION, No. 18, **MIAMISBURGH**—Emanuel Shultz, N. G.; Henry Groby, V. G.; Q. Hurd, Sec'y.

MANSFIELD, No. 19, **MANSFIELD**—Barna Burns, N. G.; Franklin Barker, V. G.; J. Meredith, Sec'y.

Mt. VERNON, No. 20, **Mt. VERNON**—William V. Richardson, N. G.; Isaac Davis, V. G.; E. T. Stevens, Sec'y.

FRIENDSHIP, No. 21, **GERMANTOWN**—Geo. W. Gunckel, N. G.; Cyrus Hiester, V. G.; R. Taylor, Sec'y.

CUYAHOGA, No. 22, **CLEVELAND**—D. O. Fanning, N. G.; A. S. Sanford, V. G.; Allen Smith, Sec'y.

CENTRAL, No. 23, **COLUMBUS**—Alex. E. Glenn, N. G.; James Aston, V. G.; Moses Altman, Sec'y.; David Overdier, P. Sec'y.

CHILLICOTHE, No. 24, **CHILLICOTHE**—A. S. Doan, N. G.; W. Q. Vorhees, V. G.; John R. Anderson, Sec'y.

LAFAYETTE, No. 25, **HILLSBOROUGH**—Isaac W. Parker, N. G.; C. W. Jacobs, V. G.; James N. Keys, Sec'y.

MORNING STAR, No. 26, **MEDINA**—Joseph Whitmore, N. G.; L. H. Bradley, V. G.; Harvey Tarbill, Sec'y.

INDIANA.

MONROE, No. 2, **MADISON**—B. N. Lanham, N. G.; A. Zuck, V. G.; G. W. Baldwin, Sec'y.

JEFFERSON, No. 3, **JEFFERSONVILLE**—U. Edward, N. G.; John Dixon, V. G.; G. W. Payne, Sec'y.

FRIENDSHIP, No. 4, **RISING SUN**—B. B. Loring, N. G.; W. H. Mapes, V. G.; James Jones, Sec'y.

VEVAY, No. 6, **VEVAY**—Wm. Boyd, N. G.; Oliver Dufour, V. G.; G. Kessler, Sec'y.

MORNING STAR, No. 7, **EVANSVILLE**—James G. Jones, N. G.; E. S. Chidsey, V. G.; R. W. Dunbar, Sec'y.

UNION, No. 8, **LAWRENCEBURG**—J. Belden, N. G.; R. M. Wallace, V. G.; John Armstrong, Sec'y.

PATRIOT, No. 9, **PATRIOT**—No return.

NEW ALBANY, No. 10, **NEW ALBANY**—J. Newbank, N. G.; Peleg Fisk, V. G.; William Lovejoy, Sec'y.

WASHINGTON, No. 11, **MADISON**—James Juce, N. G.; Thos. L. Roberts, V. G.; A. W. Bruce, Sec'y.

NEILSON, No. 12, **LOGANSFORT**—Wm. Hubbell, N. G.; A. M. Higgins, V. G.; Jay Mix, Sec'y.

CHOSEN FRIENDS, No. 13, **AURORA**—H. L. Dean, N. G.; Samuel Foreman, V. G.; Thomas Wymond, Sec'y.

FT. WAYNE, No. 14, **FT. WAYNE**—Joseph Stanton, N. G.; S. C. Newton, V. G.; B. F. Mills, Sec'y.

LAFAYETTE, No. 15, **LAFAYETTE**—James Ross, N. G.; T. McMillan, V. G.; Timothy Daue, Sec'y.

VIGILANCE, No. 16, **LAWRENCEBURG**—J. Peirce, N. G.; John Medaris, V. G.; O. M. Stockman, Sec'y.

MARRIED,

In St. John's Church, Worthington, O., on the 16th of April, by the Rev. Robert Elder, Bro. HARVEY COIT, of Central Lodge No. 23, to Miss ELIZABETH GREER, of Worthington.

OBITUARY.

DIED, in Rising Sun, Ind., on the 8th of April, Mrs. ELIZABETH, consort of Bro. George G. Brown, of Friendship Lodge, No. 4, in the 29th year of her age. Mrs. B. was a member of the Methodist Episcopal Church, was universally beloved by all, and having lived a Christian and exemplary life, has gone to enjoy her reward.

THE ARK.

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No. 6.

THE ODD FELLOW'S DAUGHTER.

In a small chamber of a dwelling near the suburbs of a large city, lay a pale, emaciated sufferer whose thoughts were now busy with eternity, to which he was fast hastening, and anon with gross earth. A beautiful girl, who knelt by his pillow, as some half-murmured sentence fell on her ear, exclaimed with a voice of uncontrollable emotion, "Oh! father, father—we cannot remain alone in this heartless world; we must follow if you are to leave us. Far away in our own land we *may*

have friends, but here, here in this stranger country, this new home, who are to shield and assist the unprotected? None—none! For myself, there is little fear, but oh! father, look at my young brother, so bright, so gay, so warm-hearted," she continued, wildly clasping her hands, and bending her tearful face so low to her parent's that the warm drops bedewed his attenuated features, and hung, glistening, on his hair, "who is to guide him to duty's path, who to watch his growing years, and (though the truth is terrible to dream of) who is to procure him bread?"

"Hush! hush! Liza, dearest, do not waken *him* to the bitter realities that press so heavily on yourself," returned the invalid, gazing with intense affection on a fair boy beside him, hushed in the calm, peaceful slumber that makes childhood look so beautiful, so innocent and heaven-like; and then turning with an interest equally as fond to his daughter, he resumed—"I have encountered no friends yet in this new land, but then I have been too ill to seek them, and as accident has

deprived us of the little wealth hoarded to procure you a pleasant home in this blessed retreat for the exile, and health seems to have forsaken me forever, it is necessary, love, for you to endeavor to bring to my couch those who can smooth this pillow, whisper soft music toned words of peace to the failing spirit, and protect and cherish my children. Will you undertake the performance of what I desire, sweet Liza?" he asked, carelessly smoothing with his wasted and trembling fingers his daughter's tresses.

The maiden uttered no reply—she imagined him delirious, and again the font of sorrow overflowed, while she encircled his neck with her arm, and pressed closer to his side. Friends! he talk of friends who had been but a single season inhaling America's air, and during that period scarce cognizant of the little enacting even in that close chamber where he lay. He talk of friends, who was poor and ill, and from whom the family with whom he resided had shrunk away, as from contamination, because he had murmured in his sleep of sweet mystic relations; of ties sacred and beautiful that bound him to some distant but cherished objects.

After a brief indulgence of her grief, the young girl arose from her recumbent position, and putting back the invalid's hair, bathed his temples, while she smoothed him tenderly as a watchful mother soothes her infant, for the thought had obtruded that her own agitation might produce consequences, perhaps fatal, to his enervated frame. The sick man observed her silently for several minutes and then again

asked, "Will you endeavor to perform a duty for your father, Liza, ere his eyes close on life? Will you go out into the streets of this strange city and seek for one who can comprehend the nature of this," he said, placing a paper in his daughter's hands, which he had more than once been attentively regarding. "You think me wandering, love—that the approaching doom shadows my intellect," he continued, with a faint effort to smile, "but you are wrong, quite wrong. Draw near, sweetest, and I will tell you what a hope is mine at this hour. Do you remember your brother Templer's connexion with a band of brethren on whom we looked suspiciously, because their mode of initiation and some of their forms were necessarily concealed from public gaze—and can you recall how we became acquainted with their tender charities, their beautiful virtues and the injustice of our suspicions, when he lay suffering for long weeks with that terrible fever, and you too young to be his nurse? Do you mind how those noble-hearted men, fearless of danger, gathered round their brother and ministered to his necessities when even those of his own kindred shrank away terrified from the pestilential chamber; and how, at last, after watching night after night by his side until life failed, what a sweet spot they selected for his resting place, and what groups of attached ones followed him, with slow and solemn steps to the grave, while soft, melancholy music floated on the air for his dirge? Do you remember all this, love," asked the invalid, whose voice grew faint from exertion.

"Oh! yes, I mind well when dear Templer pressed his parting kiss on my cheek," replied the girl, "and bade me tell Stanwood of his cheerful death-bed, and urge him when he grew old enough to join his band of tried and faithful brothers. I would we were among Templer's woman-like watchers now, dear father, and you

were one of them, we should not be so desolate."

"I am one of them, dearest," said her father; "when I comprehended the motives, the acts, the hopes, the charities that linked Templer with those God-like men, my hand and theirs in a clasp of love, while my lips murmured words of faith never, never to be cancelled. This was far away across the blue ocean, but their ties are the same all over the wide world, and it is yours, love, now to endeavor to discover from among the inhabitants of this fair city one who can understand and reply to my mystic language. Whatever may be the standing of such, my Liza, you are safe, for an Odd Fellow's truth is inviolate—an Odd Fellow's protection sacred as a kindred's."

"You dream, father," exclaimed the maiden, "our sex may not be taught the mystic sign of recognition. How then am I to know one of those whom I must ever love for lost Templer's sake, and remember for their virtues?"

"I can devise but one method to discover what I desire, my daughter—listen, and do not shrink from it if the task appear somewhat difficult," said the invalid, to whom an unnatural strength seemed to have been transiently permitted, raising himself and articulating with earnestness. "These are the days of light and knowledge, and this, a land of free privileges, but we have, unfortunately, fallen among those who look on all foreigners with suspicion, and deem their actions faulty, their words treasonable. Ill and suffering as I have been, (though still believing health would be restored,) I could not institute inquiries concerning those whose assistance is needed; so you, dearest, as my only friend, forgetting your maiden timidity and bashfulness, must wander out into the streets of this populous city, accosting those whom you encounter until one recognizes and replies to this Card on which

is inscribed my name and Order. When such is found, he will obey the call of his stranger brother as readily as my Liza would fly to hers, were he sick or suffering. Nay, do not weep love; the mission should not be undertaken with tears, since it may bring happiness to you and Stanwood, and protection when this wasted form is laid to rest," said the sick man, and fatigued with the unusual exertion, his momentary strength vanishing, he lay with blanched cheek, closed eyes and scarcely perceptible respiration, until again roused by the sobs of his child.

Liza Wallace had seldom acted for herself; she had ever been a sweet, petted plaything, docile and obedient to the wishes of those she loved; so when she observed the affliction they caused her father, the tears were speedily dried on her pale cheeks—pale from sorrowful watchings and tender anxieties; they were not always pale, for never did sweeter, fairer roses bloom in southern gardens than those that made a bed on Liza's dimpled cheeks, rivalling the inner hue of the ocean's pride, the boasted and rich-tainted sea-shell—and with her pretty bonnet, partially shading, though not concealing her modest face, she prepared to undertake the required mission.

First making more comfortable the position of her father, who prayed for her success, and kissing him tenderly, she roused her young brother from his happy dreams to watch by him, and set out on her singular errand.

It was a clear, bright summer afternoon, and the sky wore its loveliest robe of unspotted azure, while the atmosphere was rendered pleasant by a soft, cool breeze. Long immured in a small chamber, too full of tender sorrow for her sick parent to think of the various scenes in the outdoor world, Liza moved like a somnambulist, and was many paces from her home (?) ere she recovered from her bewilder-

ment. When she awoke to a consciousness of what was enacting around her, and remembered the object of her errand, she trembled and felt unequal to the task. What! could she who had ever shrunk from strangers—she so bashful and retiring, attract the attention of passers in the public streets, like some half-famished mendicant, to be replied to perhaps in cold and insulting language? No—no. Though the object of her mission was simple and perfectly understood by herself, she felt that situated as she was, she could not make others understand her. She gazed with a terrible sensation of utter loneliness on the unfamiliar objects that met her glance. Men, occupied with their own thoughts, their own anticipations, their employments, pursuits and cares, hurried by so rapidly that she would have failed to attract their observation had she essayed. At length the thought of her father so near to death, her own and her brother's orphanage, together with the remembrance of the numberless petty annoyances they were doomed to endure in the family with whom they resided, acted magically in awakening her to some determination and energy. She stopped a moment, in front of a large and handsome residence, to collect herself, unconscious that two boys, who had followed her steps for some time, were attentively regarding her, and that a young man from a window above was curiously inspecting her charms as she stood, her sweet lips pressed firmly together with new and high resolves, her clear bright eyes bent modestly downward, and her white and ungloved hand still grasping the mystic card, a beautiful representation of girlish thoughtfulness. She was aroused from her meditations by a voice remarking, "your eyes deceive you Charley Gibson—the lady may be sick or troubled, but my word for it, she has her sober reason."

"You are right Leonard, and I am

heartily ashamed of having so indiscreetly expressed myself," returned another voice that had evidently made some remark to which the first speaker's words seemed a reply, "and she appears to be a stranger, I will speak to her. Perhaps these crowded walks are new to her and she has lost her way—in that case we can set her right."

"Thank you, dear boy," said our heroine, advancing and laying her hand on the speaker's shoulder, "these crowded streets are new to me, for I have not walked abroad since I left my home, on the other side of the ocean, four months ago, but I have not mistaken my way."

Charles Gibson, as his young companion had called him, gazed in Liza's face with deep interest while she uttered the foregoing, and when she added, "my father is ill, we are strangers here and friendless," he thrust his hand with a quick, generous movement in his pocket, but, blushing, withdrew it again saying, "I cannot give you the assistance you may require, for money is not all those like you want, but come home with me and mother with her kind voice and soothing words will make your very heart glad—she loves the stranger and feels for the destitute."

Liza smiled faintly, while her thoughts reverted to the sweet matron whom she met, and whose benignant glance seemed closely to resemble the speaker's, but she shook her head, saying, "I cannot accompany you home, but my heart will never forget its debt of gratitude, or cease to cherish your memory, if you will assist me in the performance of a mission undertaken for a dying parent." She then explained the desire of her father, though with considerable embarrassment, for Liza knew but little of the land where she had sought a home, and Mr. Wallace, though he was confident a few of his tried band existed somewhere in our Republic, yet

he was ignorant what blessed spot beheld the commencement of their labor of love.

Scarcely had Liza unfolded her errand than all fear and embarrassment vanished, for grasping her hand with genuine warmth the boy exclaimed, "Leonard Moreland would say 'luck's every thing,' or 'how unfortunate,' but I think it Providential, sweet lady, that you were directed to your humble servant, since my dear father numbers one of the few you name. Come," he cried delightfully, "you cannot refuse to bear me company now when I tell you my mother has sweet words for the comfortless and my father will welcome you tenderly."

Charles Gibson speedily conducted the young stranger to his own dwelling, and led her into the presence of his father, encouraging her with his cheerful voice, and bidding her disclose her errand. Liza attempted but in vain to obey her little guide; the words she would fain have articulated died away on her lips, and all resolutions failing, she covered her face with her hands and wept unreservedly. "You speak to her, mother, and quiet her fears," said the boy, to a lady who entered the room, and he turned aside to hide the sympathizing drops gathering in his own eyes. The trembling Liza looked up as the lady replied, "I will Charles," and encountered the maternal face of one who had much interested her in the street, and to whom she had felt tempted to address. Assured by such gentle presence, her tears dissipated, language came fluently, and a few minutes sufficed to acquaint the Odd Fellow's wife with her little history. How that they had left the old world to seek an asylum in the new—that in removing from the ship in which they had voyaged, a trunk containing nearly all of their wealth was misplaced or stolen; that her father being too ill to investigate the affair, it could not be recovered. How that they had sought a trans-

sient home in a small dwelling on the suburbs, hoping the air, less confined and heated than in the midst of the populous city, would be beneficial to the invalid, but that he grew hourly worse, and now that he was near to death, he had commissioned her to bring to his couch those the Card she bore named.

Mr. Gibson was a noble-hearted man, just such an one as the "Bard of Avon" thus describes:

"His words are bonds, his oaths are oracles;
His love sincere, his thoughts immaculate,
His tears pure messengers sent from the heart;
His heart as far from fraud, as heaven from earth."

Need we explain the result of our heroine's application to such an Odd Fellow? No,—

"The benefits he sowed in her, met not
Unthankful grounds."

The brilliant orb of day had disappeared, leaving as a memento to his visit a few soft beams on the spots he had last kissed, when Liza Wallace knelt again by her father's pillow. Within the past hour, several manly forms had moved with quiet step about the chamber of disease, and voices modulated to tenderest cadences, had fallen on the ear of the sufferer, conveying peace for the present and calming all apprehension for the future, while, as if the scene had lacked something without her holy presence, a mild-eyed woman had lingered among them, now performing gentle offices for the invalid, and now soothing the stricken mourners—the Odd Fellow's children. The father and daughter were alone with each other a brief while, and the latter said, raising her head from the bosom that was soon to cease its pulsation, and speaking earnestly, "I know now dear father that I must yield you up, and I have stilled all selfish murmurings, though not without long and severe struggles. My whole thoughts are with you still, and must be until I behold you no longer, but after that time I will live for those who have taken away half the bit-

terness of this hour, and whatever hopes, or wishes I *may* have, they shall be sacrificed on the altar of gratitude."

"Blessings on thee, dearest, for such words," said Wallace, faintly, "may they be kept unbroken, and may Stanwood too, remember how much is due those who, bound by no kindred tie, have yet extended the hand of friendship to the stranger in a strange land." The maiden waited for him to continue, but he never spoke again. A tender glance, a gentle pressure of the fingers, and now and then a placid smile were the only evidence of his consciousness.

"Oh! God, it is a fearful thing
To see the human soul take wing
In any shape, in any mood,"

says the poet, but the scene is robbed of half its gloom, when the heart from which life is ebbing is at peace with earth and gladly anticipating heaven — when the hand of friendship removes the death-news from the brow, while lips trembling with tenderness whisper words of hopeful import to the dying, and sweet promises to those who weep.

Such was the scene that Liza beheld at midnight in her father's chamber; she who but a few hours since deemed herself desolate, now listened to the language of pure affection and truth. The last sigh was uttered, a beautiful tranquility stole over the attenuated features of Wallace, the limbs grew chill and motionless, and his children were orphans. Soon they wrapped him in his snowy vesture, the last robes poor humanity is doomed to wear; the funeral train glided slowly and mournfully to the place where numbers sleep "the sleep that knows no waking," and the clods of the valley shut out all but his remembrance.—*Covenant.*

Flowers are the alphabet of angels, wherewith they write, on hills and plains, mysterious truths.

EXCLUSIVENESS OF ODD FELLOWS.

We frequently hear it objected to the institution of Odd Fellowship, that it is exclusive in its character, and narrow in the sphere of its benevolence. There is a class of men who, if you will believe their professions, are extremely liberal in their views, and catholic in their feelings of benevolence. They cannot endure the thought, that any one set of men should possess any thing which is not the common property of the race, and they perpetually ask, if there is any thing good in Odd Fellowship, why do you not come out and give it to the world, so that all may enjoy its benefits? Moreover, they cannot endure the thought, that one man should be relieved in sickness and distress, unless all others are made partakers in the same benefits, and hence again they ask, why do you confine your relief to your own members instead of relieving all who need aid? In answer to the first question, it is sufficient to say that it is based entirely upon a misapprehension of the Order. All that is of service to the world is made known and may be the property of any who choose to avail themselves of its advantages. We have never intimated that we were in possession of any great secrets of vast importance to be known, and a revelation of all the mysteries of the Order would confer no benefit upon society. On the contrary, the secrets of Odd Fellows are only useful to Odd Fellows in enabling them to detect the impostor, and preserve themselves from his attempts at deception, and they derive their utility solely from the inherent power to do good to the world. To reveal them therefore would do the world no good, but would render them useless to ourselves and all others. Here then the querist may see the reason, and the only reason why we do not spread out to the gaze of the world all the secrets of the Order.

The other question, which asks why we do not relieve indiscriminately the wants of the suffering, might properly be answered by asking another. Suppose we were to enquire of the interrogator himself; Sir, why do you not relieve all the distress you see around you? And why do you not feed all the children you see instead of confining your provisions to those of your own house? We presume there would be no difficulty in obtaining a definite answer, that the ability is wanting. We pray you then allow us the benefit of the same plea. We are in possession of no philosopher's stone which is able to change every thing into gold, nor are our stores sufficiently abundant to enable us to relieve all the sufferings of the world. It would be very convenient no doubt to have our almshouses exempt of their inmates to be supported by Odd Fellows; and we have little doubt but it would be well pleasing to our friend the objector himself, when asked for alms to be able to say; "no, I never relieve the poor, but yonder is an Odd Fellows' hall, and there you will be sure to find relief." Nor are we disposed to deny that it would be well pleasing to us to be the agents of distributing so wide and universal relief to the sufferings of our fellow beings. But where shall we obtain the funds? Will our friend the objector be one who will furnish his full quota of the expense? Since then the sphere of our efforts must of necessity be limited, where shall the limit be fixed?

The nature of the institution fixes these limits at once. It is formed for *mutual aid*, and its funds are gathered under the express stipulation that each member in need, shall have not merely the poor privilege of receiving charity from the Order, but a just and legal right to specified, timely and efficient aid. For this purpose our funds are collected, under this express stipulation they are paid, and they cannot be

diverted from these objects without rank injustice. There would be precisely as much propriety in censuring an insurance company for not paying for every man's house that happened to be destroyed by fire, as in finding fault with us because we do not support all the sick and bury all the dead. The truth is, one man has paid his insurance, and has a right to a remuneration of his loss from the fund thus created. So in our case some have become members of our society and secured a right to its benefits by aiding in raising the requisite funds, and rights thus acquired cannot be invaded, for the purpose of gratifying a mock benevolence which folds its arms and does nothing, because it cannot do all that might be desirable.

We are perfectly well aware that an attempt to relieve all the distress and suffering of the poor on our part would be a failure. For this reason we choose to do our work well and effectually as far as we go, and we promise the objector beforehand, that where he can point us to an Odd Fellow in distress he shall be relieved. Beyond this, as an institution, we have never professed to have the means of going. As individuals, we hope to say in truth that we would not willingly be slow to relieve the poor around us, but as Odd Fellows we are members of an institution formed for "*mutual aid*," and we are not willing to be charged with exclusiveness, because we practice upon the principles of **MUTUAL** rather than **UNIVERSAL** benefits. So far as we have professed, in this respect, have we also practised, and we repeat the declaration so often made, that any man to receive the benfits of the institution must become a member of it. And there is no exclusiveness in the case, for its doors are open alike to all and upon precisely the same conditions.—*Covenant.*

—
Be sincere, though your sincerity should cost you your life.

From the Dublin University Magazine.

B A B E L .

BY MRS. JAMES GRAY.

It rose amidst the spacious plain
In solitary pride ;
Beneath it, like a billowy main,
The city's roofs lay wide :
It was a wonder in the earth,
From whence the fabric took its birth.

The gazer's upward glancing eye
O'er ridged galleries went ;
Still up and up, till with the sky
Its roofless height seemed blent,
And the thick-columned balustrade
Seem'd dwindled to a bennett's blade.

And he who seal'd that height might bear
The city's distant hum,
Dying upon the atmosphere,—
Till all around was dumb—

Then start at his own lonely breath,
So much it seem'd the realm of death.

The rushing eagle deem'd that tower
Only a darker cloud,

And borne on wing of fatal power
Against its summit proud,
With sudden shriek and shock was hurl'd
Down lifeless to the distant world.

And tower on tower and pile on pile
The monstrous building grew,
Still vainly rising towards the spile
Of heaven's celestial blue—
Or 'midst the tempest and the storm
Rearing unscath'd its giant form.

How swell'd the builders' heart with pride
To see that tower of might —
"We will not ask for wings," they cried,
"Towards heav'n to take our flight :
Some stories more, a little time,
By our own tower its walls we'll climb."

Vain hope ! vain boast ! the lightning came,
And wrapt the building round —
God sent his messenger of flame
To smite it to the ground :
And a great nation's impious trust
At once was levell'd with the dust.

Are not there builders even now
Like those on Shinar's plain ;
Do they not heavenward strive to go
By paths as false and vain ?
How many in their wayward will
Are building other Babel's still !

A Bible and Newspaper in every house,
a good school in every district—all studi-
ed and appreciated—are the principal sup-
ports of virtue, morality, and civil liberty.

THE SYMBOL OF OMNIPOTENCE.

BY J. W. PATTERSON.

The same bright orb rises here as elsewhere, and sets in the western horizon with the same majestic mien to us as to others. Through the day it dispenses light and heat as unsparingly to one part as another, and at night it leaves them all alike veiled in the same darkness. The refreshing rains and sweet dews are scattered alike by heaven on the barren waste and rocky cliff, as on the flowery grove and verdant green. The piercing wind and chilly frost of winter falls with the same withering touch upon the tender flower with all its fragrance, as upon the vilest weed that cumbers the earth. The snows of winter clothes the stinted ditch in the same pure white robes as it clothes the loveliest bower, and in spring the wasting breath of the sun disrobes them both, bearing the former in its accustomed loath-someness, and the latter in all its native loveliness. The beasts that roam unrestrained from forest to forest, enjoy the same sunshine and inhale alike the pure breezes of morning as freely as the noblest man of earth or the purest angel of heaven. Thus beautiful and equal are the provisions of nature, that all come under the pale of its benevolence; and in Odd Fellowship we find a symbol of this lovely picture a fitting emblem of that saint-like goodness. As nature's blessings are extended to all her creatures, so are the blessings of Odd Fellowship dispensed to all over which it has jurisdiction. It may be compared to our Master's table, ready for the feast, and spread to all who will come and partake in the spirit of the cause and form of the Order. The odd name and the society, in themselves, are but tenu-ments supported by a soul of omnipotence. It is omnipotence itself—a portion of God given for the amelioration of his creatures. Like the mariner's compass that guides him across the trackless waters, it enables

way-faring man to mark his course thro' life's tempestuous waste and baffle the waves of adversity that beset him. When the dark clouds of sorrow and distress rise in threatening aspect forboding evil standing ready to crush the victim, Odd Fellowship puts forth its sheltering arm and averts the dreaded doom. When the heart, bleeding and torn, weighed down and made desolate by the touch of the grim monster, then Odd Fellowship lends the sympathizing tear and calms the troubled soul. In adversity it soothes; in prosperity it nerves to more vigorous action. Would you but know the power of its principles, go read their motto and find it there—true worth more powerful than all the combined implements of war is the mighty engine by which it moves. If you question the efficacy of our means, let me say they are ample and effectual. Its soul comprehends all the virtues. It ministers to the sick; it finds means for the indigent; it relieves the distresses of the unfortunate; it drops the tear of sympathy over the departed, and like Joseph of old, pays the most sacred tribute in the great care of burying their departed friends and brothers. It warns of approaching evil and points out the way that makes life truly noble; awakens the sympathies for our fellow creatures, and in fine, it points to the celestial Lodge above which is the resting place of all true Odd Fellows. Its benevolent principles have lived and long shall live as monuments of worth. Like its author, of which it is a part, it shall stand till time shall be no more. Ages may succeed ages, until the sun shall lose its blazing splendor and cease to shine, the elements to sink stagnant in the im-mensity of space, and the earth to tremble on its base at the sounding of the last trumpet that shall speak time from exist-ence—even then, amid the universal doom, an angel shall be seen soaring aloft, pluming its bright pinions to heaven, wa-

ving as it flies, a scarlet banner bearing the true motto inscribed with golden letters, FRIENDSHIP, LOVE and TRUTH.

"WHAT RESULTS FROM THESE FACTS?"

The following narrative carries with it ample testimony of the utility of our Order, and demonstrates the advantages which are to be derived from being a member of it, and conveys at the same time a conspicuous answer to the interrogatory at the head of the epistle:

A brother of the Order, who belonged to a Lodge in this city, was from the fluctuations of trade, constrained to leave his home to seek employment elsewhere. The object of his research was attained, and he soon found himself settled in —. Being in good health, and his almost every hope realised, he drew his card from the Lodge that he belonged, and deposited it in one of the Lodges of his adopted home. But a short time had elapsed ere the cold hand of affliction had evinced its devastating power. His case was made known to the Lodge; and though he had so recently been thrown among the brethren, assistance was kindly proffered him, and the hand of philanthropy extended to investigate his sorrows; but that was all, disease having done its work: still he entertained a hope that he should recover, and thinking that the country air might be beneficial to him, he returned to his once loved home—to the scenes of his boyhood—to the care of an affectionate, though widowed mother, (three or four miles from the city) who had during his absence cherished him in her memory, and been still anxious for his welfare. She nursed him with maternal care; but, alas! it was of no avail. A few fleeting moments only had passed, and the "grim king of terrors" had completed the work that disease had but a short time before begun, and he who had, as it were, but yes-

terday gladdened our hearts with his smiles, was now no more. His spirit had taken its flight to its last abode. Yes! he was gone; and a bereaved parent, and a tender widow left to regret his loss.

During the time of the afflictions of the deceased, expenses had been necessarily incurred, which it was the widow's desire should now be defrayed, but she knew she had no claim upon any one, and she had not wherewith to do it. She had lost him who, during the time he was in health, had been her chief solace, and she now looked upon herself as destitute. These thoughts had engendered hopelessness, and she had almost given herself up to despair. It had been intimated to her that her wants would be supplied, and so in truth they were to be. She was not to be forsaken "in the hour of need." Her husband had been an Odd Fellow! A compact had been made with those whom he had associated with, that was not to be violated. Those who had assisted him were also ready to apply the *balm of consolation* to his unfortunate widow.

During the conversation above described, a letter was received from the Lodge he had last belonged to, and in it was contained the following paragraph:

"We were sorry to hear of the decease of brother —; at the same time we would thank you to present the widow with fifty dollars, and make inquiry into her situation and report the result to us as soon as convenient, in order that we may respond in time to save her from any further trouble than that of the loss of her companion. Should she be involved in debt, which it is more than probable she is, you will please pay all demands at once, and forward us your account for the amount, and it shall be promptly paid at sight. Should she wish to return to this place, you will do us the favor to make all the arrangements necessary for her departure, and also to furnish her with a

comfortable conveyance and an escort to accompany her! We will hold ourselves in readiness for her reception and protection. By giving your personal attention to this matter you will confer a lasting favor on your brethren."

The intelligence was conveyed to the object of our sympathies, without delay, and the effect it produced will not easily be forgotten by those who witnessed the scene. The gloom of care which had darkened her brow was immediately dispelled; joy took the place of sorrow, and gratitude, such as language cannot express, flowed in profusion from her lips. Then, in reality, did the "widow's heart sing for joy." Amidst all her troubles she was enabled to go on her way rejoicing.

I have been induced to place this on record from a conviction of its being one of the purest specimens of Odd Fellowship that ever came under my notice. And will any of those who have calumniated Odd Fellows as worthless characters, associated together for useless purposes, glancing at this fact, dare again to assail us? I think they cannot, especially if they meditate upon "What results from these facts."

This, sir, is not an exception: for such, with other advantages, are numberless; but this is an exemplification of the benevolence and of the acts of charity practised by those who have imbibed the true principles of **Odd Fellowship**.—*Independent Odd Fellow.*

Bro. DREW, of the *Gospel Banner*, says: A Mason or an Odd Fellow is bound to render assistance to his brother in need, in any part of the world; why is it not so among Christians? But let a Christian go from Maine to New Orleans, and be taken sick and needy, and make himself known to the churches as a Christian, and who would come to his aid on that account?

[ORIGINAL.]

ODD FELLOWSHIP.

BY MRS. M. N. GARDINER.

The name of Odd Fellows to the ignorant and unlearned is often considered a term of reproach, and many, very many, are disposed without reading, without reflection, to consider them as any thing but virtuous men. To such we would say, would you but suffer yourselves to become enlightened and properly acquainted with the merits of their Order by closely investigating the results which flow from it, you would not only appreciate the benevolence growing out of its very existence, but you would as patriots and as christians, revere an institution based upon the purest principles of religion and philanthropy. Would you follow the Odd Fellow in his mission of love and mercy, you would weep such tears as angels shed over fallen men when redeemed from the evils brought upon them by the disobedience of our first parents. Follow him into the chamber of wo; before him lies the cold remains of one of his brethren. He is a stranger, but has no less a claim upon his generosity. He was called there by a request from his desolate and afflicted widow, who friendless and alone, unnoticed, save by the pitying eye of heaven, brought by extreme suffering to a state of dependence, worn out with continued watchings over the one she loved in her passage from a foreign land to our free and happy country, that released from the bonds of oppression they might share a freeman's privilege and bask in the glorious sunshine of American liberty. Young and ambitious, the husband of her fondest affection sinks under an accumulated load of anxiety and fatigue, and on reaching the long desired haven, he sinks, and dies! Now pursue the Odd Fellow, not the man of the world, he passes on heedless of the cry of sorrow. But the *Odd Fellow* listens to her tale of suffering, bids her not

despair, gives her money to obtain what necessaries she requires, attends to the burial of her husband, pays his funeral charges, procures a place for herself, and thus, like an angel of mercy, imparts joy and consolation unto her depressed spirit. Is not this sweet? Is not this God-like? Ask the Odd Fellow if it is not a pure and hallowed pleasure known only to pure and philanthropic hearts. Friendship, Love and Truth is their motto. Virtue's immortal in their duration fertilize every portion of our land where their Order is embraced. Ignorance and folly go together; hence so many opprobrious epithets thrown out respecting Odd Fellows—would the public read they would know Odd Fellowship has not sprung up like a mushroom of the night. It has lived through ages immemorial, and many of the most distinguished in the world are, and have been Odd Fellows. Not only do they relieve the stranger and the widow, but the fatherless, the aged, the little child and the youthful maiden. Like the dew of Hermon, Odd Fellowship has scattered its holy effects in reviving hopes, in dissipating grief, in lighting up smiles in the very aspect of wo. It is a blessed truth, a fact which cannot be denied, that notwithstanding prejudice and error, its institutions are gaining ground. Cast your eyes east, west, north and south; what meets your view? Temples dedicated to Odd Fellowship, with the banners of their holy calling inscribed in flaming capitals *Friendship, Love and Truth*, waving over them. The mountains, the valleys, the rivers and seas, echo with their songs of amelioration. Read the eloquent addresses delivered by very many of their Order. Read the much admired and thrilling discourse on "The Supremacy of Principle" delivered by the Rev. E. H. Chapin. If there is a patriot whose bosom will not swell, and whose heart will not beat with sensations new and inde-

scribable; shew him to an Odd Fellow, and he will hold him up as a stoic, a half man, a Centaur. Odd Fellowship is a blessed cause, and the time is not far distant when many freemen will extend the hand of friendship, and rejoice to become united to a society which shall rank high, stand firm, and endure, when the strong pillars of earth shall tremble, and these heavens, under the blast of their Almighty founder shall pass away. Happy then the Odd Fellow who has given a cup of cold water to a suffering brother. Happy, thrice happy that soul, who in the sweet consciousness of doing good, shall stand unmoved amid the wreck of a dissolving world. *Such is Odd Fellowship!* Know, oh world, their institution is based upon the eternal laws of Truth. Throw to the winds your grovelling views of their glorious cause, and come and drink freely at a fountain pure, exhilarating and holy. Come and realize an excitement produced by doing good, which is undefinable in its nature, and lasting as it is overflowing.

Sag Harbor, N. Y., April, 1844.

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[ORIGINAL]

READ THE CONSTITUTION, &c.

I hold it to be the duty of every member to make himself well acquainted with the Laws of the Order. The Constitution and By-Laws of the Lodge to which he may be attached, should be so well understood by him, as to make him competent to answer any question that may arise, or be put to him. I have seen with regret some members misled sometimes thro' ignorance of the Laws, and have heard many questions asked, which the individual would have found answered by referring to the Constitution, &c.

If we make ourselves acquainted with the Laws, we will always be acting with the consciousness that we are right, and on all questions will be qualified to give an opinion. It must certainly be very

troublesome to any Grand Lodge to receive from the Subordinate Lodges questions that might be satisfactorily settled if the brothers would devote a little more time to the study of their Constitution and By-Laws, and the General Laws of the Order.

The several Officers of the Lodge should not be ignorant of the Laws they have engaged to enforce, and they should not be unacquainted with parliamentary rules, that the Lodge may be governed harmoniously and in order.

Many reasons might be added to enforce the above, but I hope that the hints thrown together will be sufficient to turn the attention of the brothers to qualifying themselves to fill the Offices of the Lodge.

ODE.—BENEVOLENCE.

BY BRO. PASCHAL DONALDSON, OF NEW YORK.

Fair, lovely daughter of the skies,
Bless'd attribute of Deity,
To thee our cheerful thoughts arise,
And fair would rest awhile on thee :
Thy deeds oft dwell upon our tongues,
And find a place in our glad songs.

Within thy smiles fair FRIENDSHIP lives,
Sweet LOVE exists where thou art known,
TRUTH to thy cause her blessing gives,
And KINDNESS dwells beneath thy throne :
And peaceful HARMONY is found
Where'er thy voice is heard to sound.

In lowly cot, or palace hall,—
On land or sea,—in desert place,—
Where'er thy gladsome footsteps fall,
Thy bland address, thy smiling face,
Cheers up the drooping mourner's heart,
And bids his fears and cares depart.

Thy gifts are scattered wide and far :
Where'er we tread, thy deeds we trace ;
Thy bounteous, kindly hand of care
Is stretch'd o'er man's afflicted race,
To cheer him in his rugged road,
And lead him safe to heaven and God.

Oh ! let thy light beam on him still,
Still may he heed thy gentle voice,
Till the whole world is freed from ill,
And all mankind in LOVE rejoice :
Till the dark reign of wo is o'er,
And pain and grief are felt no more.

EDITORS' TABLE.

ODD FELLOWS' LIBRARIES.

We are informed that our brethren of Charity Lodge, No. 7, at Lancaster, have taken the incipient measures towards establishing a Library in their Hall; and we deem the announcement of this fact a fitting occasion to make some remarks upon the subject of Odd Fellows' Libraries. It has been our intention to write an article on this subject, but until now it has been neglected.

The establishment of Libraries in our Lodges in the West, for the benefit of the Order, has often been spoken of in our presence; and all have agreed that it would be a wise and beneficial measure; but we have not heard of any thing of the kind being attempted until our brethren of Charity Lodge have moved in the matter. If this is the first attempt—and so far as our knowledge extends it is—to establish a Library for the benefit of the Order, Charity Lodge deserves much credit for setting a good example—an example which we trust will be followed by all the Lodges throughout the country.

Need we argue the propriety and expediency of such a measure? *Odd Fellows ought to be intelligent*—many have not the means of procuring the books they would like to read; and by all the Lodge joining together, (even when the Lodge is a small one,) and putting their means together, making a joint concern of it, a Library may be started; and once started it can and will be increased as the Lodge increases, if that interest is taken in it which it deserves.

We would point out no particular plan to establish a Library. There are a number of excellent plans which have suggested themselves, either of which would answer. One is, that every Brother deposit one or more books, as shall suit him; this, where there are forty or fifty

members, would make a very handsome commencement. Afterwards it could be increased by donations, taxes, or in such other manner, as the contributors might deem most prudent.

We have seen an estimate made where, by the contribution of a single cent a week on the part of members, it would, in five years, purchase a Library of from fifteen hundred to two thousand volumes. This has led us to make an estimate of what might be done in the city of Columbus. We number say one hundred and fifty members. A work deposited by each one of these would, of course, be at least one hundred and fifty volumes. This would certainly make a very handsome commencement. The contribution of a cent a week by each member would amount during the year to seventy-eight dollars. This would certainly make a very handsome yearly addition to a Library. Need we make any further remarks to show how easily Odd Fellows' Libraries may be established?

There would be no expense attending the establishment of a Library, except that of making a place for the books. There is always room enough in our Lodge rooms for a book case. The weekly meetings of the Lodges afford excellent opportunities for receiving and returning books, and thus no time would be lost in obtaining them.

In most of the Lodges in the Western country, we would have to commence on a small scale; but this should be no discouragement. Recollect that it is but comparatively a short time since there was an Odd Fellows' Lodge in all the territory North West of the Ohio. Now look at their numbers—see what has resulted from a small beginning.

In connection with this subject we would remark that the Order in the city of New York have a most splendid Library, and a Museum connected with it, containing a

collection of many rare and valuable curiosities. It is spoken of as not only a credit to the Order, but a benefit and a blessing.

In Baltimore is also a splendid Library; and we notice a recent handsome and valuable donation of books to it by Gen. J. S. Smith, of that city. The Library numbers over one thousand volumes.

This subject will be resumed in a future number; and in the mean time we respectfully invite communications for The Ark in regard to the measure.

OHIO CITY LODGE, No. 27,

Was instituted at Ohio City, Cuyahoga county, on the 8th of May, by P. G. MARK P. TAYLOR, of Cincinnati. The prospect for a good Lodge in that flourishing city, we are pleased to say, is very gratifying.

The following are the Officers for the first term: Chauncy Terrill, N. G.; S. W. Turner, V. G.; John Beverlin, Secretary; H. N. Dewey, Treasurer. The stated meeting night is Tuesday.

MUSKINGUM LODGE, No. 28,

Was instituted in Zanesville, Ohio, on the 11th of May, by P. G. MARK P. TAYLOR of Cincinnati, and P. G. JOHN T. BLAIN and Bro. JUSTIN MORRISON of Columbus.

We arrived there in the afternoon and found the Brothers ready to welcome us on our mission. Our trip was a delightful one, and one which we will long remember from the kindness extended to us by all the Brethren.

Brother Jona. R. Johnson was elected N. G.; Jacob Littell, V. G.; Lamber Thomas, Sec'y.; and John R. Worman Treasurer. Six Brothers composed the new Lodge; eight were initiated, and one received on Card before we left, leaving them fifteen good Odd Fellows, and quite

a number of petitions on the table to be acted on.

Muskingum Lodge, No. 28, has had a fine commencement, and from the good character of the members, we are well assured they will *go on*, and prosper, until the whole Muskingum Valley will feel the benefits of

"Friendship, Love and Truth combined."

KENTUCKY.

We are indebted to our esteemed friend and Brother, TAL. P. SHAFFNER, of Louisville, for a list of the Officers of the Grand Lodge of Kentucky; and also for a list of the Officers of the Subordinate Lodges so far as reports were made to the Grand Lodge at its late session. These Officers will be found in the present number; and we regret to see that a number did not send their reports in time. Punctuality on the part of the Subordinates, in this respect, is greatly to be desired.

Bro. S. says of the Grand Lodge—"Our late session was a very harmonious one indeed, and I feel proud to have it in my power to inform you that the Order is improving very fast."

Bro. S. is one of the most energetic and indefatigable Odd Fellows in the West. He leaves nothing undone to advance and promote the interests of the Order. He has been lecturing all the last winter; and we doubt not Odd Fellowship in Kentucky owes much to his exertions in its behalf. Long may he live to continue these exertions to advance and promote the great objects of our Institution.

THE GOLDEN RULE.

This is the title of a neat weekly journal just commenced in the city of New York, by J. D. Stewart, P. G. M., and W. B. Smith, P. G.—A. A. Phillips, Editor—devoted to the cause of Odd Fellowship, and, judging from the No. before us, to general Literature. The price is \$2 per

annum, in advance. We hope it may prosper.

NEW YORK.

The prosperity of the Order in the State of New York may be learned by the following paragraphs which we take from the Golden Rule. On looking at the list of Lodges in that State, we find them numbered up as high as 117.

STILL THEY COME.—By the quarterly report of the Subordinates to the Grand Lodge of this State, we perceive that the per centage paid in for the quarter ending December 31st, 1843, amounts to \$773 44. The number admitted into the various Lodges by card, 131, and by initiation, 747. Number of deaths, 19, number proposed and rejected for various causes, 20—number of contributing members, 10,447. Total amount of Lodge receipts, \$19,049 03. From the semi-annual report of the Degree Lodges, we learn that the amount of degrees conferred for the past six months, is 1614.

HIGHER—STILL HIGHER!—During the past year, the number of Lodges in this State has increased from ninety-eight to one hundred and fifteen—making a clear increase of no less than seventeen Lodges. Is there not reason to believe that the smile of a benign providence rests upon our Order?

CELEBRATION AT AURORA, IND.

Chosen Friends' Lodge, No. 13, of the Independent Order of Odd Fellows, will have a celebration in the town of Aurora, Indiana, on Saturday, the 8th of June, by procession and Oration. The Encampment and Lodges of Cincinnati, Madison, Rising Sun, Patriot, Lawrenceburgh, Vevay and Petersburgh, have been invited to attend. The citizens of the surrounding country are respectfully invited to partake of the festivities of the day.

CELEBRATION AT SHELBYVILLE, KY.

We learn from the official report published in the *Shelby News*, that the members of Howard Lodge, No. 15, of the Independent Order of Odd Fellows, pursuant to previous notice, met at their Hall in Shelbyville, on the 16th of May, 1844, at half past 10 o'clock, when a procession was formed under the direction of P. G. John C. Bull, Chief Marshal, assisted by Wm. G. Rogers, of Howard Lodge, and Grand Marshal Charles S. Wolford, of Louisville, and marched to the Methodist Episcopal Church, where the following exercises were performed, and listened to by a very large and attentive concourse of ladies and gentlemen:

CHORUS—*by the Choir.*

PRAYER—*by Rev. D. C. Procter.*

AN ODE—*composed by Bro. J. H. Macmichael, of Natchez.*

ADDRESS—*by Bro. I. Shelby Todd.*

SONG—*composed by Miss E. C. Hurley, of New York.*

ADDRESS—*by Bro. Walter F. Hill.*

ORPHAN'S HYMN—*composed by Rev. Bro. J. N. Maffitt.*

BENEDICTION—*by Rev. Bro. J. G. Bruce.*

After the services at the Church had closed, the Procession was formed and marched to the "Redding House," where a sumptuous free dinner, upon strictly temperance principles, was served to the members of the Order, the Amphion Band and the Choir, who kindly officiated for us at the Church and while in procession. After dinner the procession again formed and proceeded to the Hall.

In the evening, the members of the Order went in procession to Bro. Henry S. Hastings, where a very handsome free supper was served to the members of the Order, after which an appropriate Address was delivered by Grand Representative Tal. P. Shaffner, Esq., expressive of the pleasure he and his brethren of Louisville

had derived from their visit to Shelbyville, and the hospitable manner in which they had been entertained. Dr. W. T. Knight, of Howard Lodge, replied briefly and eloquently, and the company dispersed in "F. L. & T."

The procession was large—numbering about 70. We were pleased to see all the Lodges of Louisville, and the Lodges of Frankfort, Danville and Lancaster represented. Among the visitors we were rejoiced to see M. W. G. M. Wm. Mathews, D. G. M. JOHN B. HINKLE, G. S. P. M. JONES, G. W. GEORGE BLANCHARD, G. T. E. V. BUNN, and many other distinguished members of the Grand Lodge of Kentucky.

After the ceremonies of the day were ended, the Lodge unanimously adopted resolutions tendering their thanks to Bros. Hill and Todd for their Addresses; to the Amphion Band for furnishing music; to Bro. Bull and Mr. Redding for their hospitable entertainments; and to visiting brethren, &c., &c.

"THE COVENANT."

Why is it, Bro. RIDGELY, that we do not receive *The Covenant* in exchange? We have sent on the numbers of *The Ark*, in the hopes of an exchange, but as yet it has not been received. We know there is a very considerable difference in the size and value of the two works, and we are ready and willing to pay such difference on our part, if required. If we cannot receive *The Covenant* in this way, we must take other measures to obtain it.

The above remarks will apply to the *Independent Odd Fellow*, at Richmond, Va. Our Ark has been forwarded to it, but no exchange has been received.

Our thanks are due Bro. Prince, of *The Symbol*, (Boston,) for an exchange.

We understand a Lodge was instituted at Eaton, Ohio, a few days since.

ODD FELLOWS' OFFERING, FOR 1845.

Bro. PASCHAL DONALDSON, Editor and Publisher of the Odd Fellows' Offering, has addressed the following note to the Editors of the Golden Rule, in reference to the Offering for 1845:

BROTHERS STEWART AND SMITH:—The Odd Fellows' Offering for the ensuing year will be published on the first of September next. The work will contain 288 pages of original matter, and nine elegant Engravings, from original drawings. It will be printed and bound in the best style, and sold at the usual price of \$1 50.

The "Offering" has been two years before the fraternity; it has been afforded at a price that has brought it within the reach of almost every brother. The book will be next year enlarged and improved, and the publisher confidently hopes that it will meet with a patronage, from those whose principles it illustrates and defends, commensurate with its admitted usefulness to the cause of Odd Fellowship.

Orders for the "Offering" may be forwarded to the subscriber at New York city. Those who contributed to the work last year, and others who may be disposed to furnish articles for the next year's issue, are earnestly requested to forward their favors immediately, as the matter must be in the hands of the printer prior to the 1st of August.

Yours truly,

PASchal DONALDSON.

BUTLER ENCAMPMENT, No. 7,

Was instituted at Hamilton, Ohio, on the — day of June by G. C. P. CHARLES THOMAS. The Officers are, John W. Erwin, C. P.; Samuel Shaffer, H. P.; Samuel Millikin, S. W.; W. F. Creyton, J. W.; Samuel Johnson, Scribe; John S. Brown, Treasurer, Jacob Ebbert, Gn. The location is an excellent one for an Encampment, and we hope it may, as we have no doubt it will, prosper.

Officers of Lodges in Kentucky.

Grand Lodge.

WILLIAM MATTHEWS, M. W. Grand Master.
JOHN B. HINKLE, R. W. Dep. G. Master.
WM. HILL, R. W. Grand Warden.
P. M. JONES, R. W. Grand Secretary.
JOHN IRWIN, R. W. Grand Treasurer.
JOHN FONDA, R. W. G. Chaplain.
T. J. TODD, W. Grand Conductor.
CHARLES HEERY, W. Grand Guardian.
A. WAGGONER, W. G. Host.

Subordinate Lodges.

BOONE, No. 1, LOUISVILLE — T. D. Stith, N. G.; Lewis Shafer, V. G.; Z. R. Kendall, Sec'y.

CHOSEN FRIENDS, No. 2, LOUISVILLE — James McGrain, N. G.; E. Lockhart, V. G.; James W. McGhee, Sec'y.

WASHINGTON, No. 3, COVINGTON — Wm. Martin, N. G.; G. F. Laney, V. G.; Jas. W. Berman, Sec'y.

LORRAINE, No. 4, LOUISVILLE — M. J. Fulty, N. G.; S. C. Spotts, V. G.; G. W. Capping, Sec'y.

FRIENDSHIP, No. 5, LEXINGTON — Charles C. Norton, N. G.; Charles G. Young, V. G.; W. H. Newbury, Sec'y.

CAPITOL, No. 6, FRANKFORT — W. R. Williams, N. G.; Geo. W. Givin, V. G.; William Haly, Sec'y. Seven, Eight and Nine; no Report.

UNION, No. 10, NICHOLASVILLE — Jas. C. Price, N. G.; J. E. Spilman, V. G.; W. J. Ballard, Sec'y.

LAFAYETTE, No. 11, GEORGETOWN — D. Howard Smith, N. G.; R. F. Ford, V. G.; R. W. Keene, Sec'y.

Twelve, Thirteen and Fourteen, no Report.

HOWARD, No. 15, SHELBYVILLE — S. W. Womack, N. G.; G. W. Johnston, V. G.; W. F. Hill, Sec'y.

MORNING STAR, No. 16, PETERSBURG — No Report.

HERMAN, No. 17, LOUISVILLE — Just instituted.

MARRIED,

In Columbus, on Thursday, the 9th of May, by the Rev. Dr. Hoge, Bro. SUMNER CLARK, of Central Lodge, No. 23, to Mrs. MARIA A. WILCOX, all of this city.

On the 16th of May, by the Rev. J. B. Walker, Bro. GEORGE W. WARING, of Mansfield Lodge, No. 19, to Miss ELIZA ROOR, of Mansfield.

On the 17th of May, by the Rev. D. J. Swinney, Bro. JAMES E. COX, of Mansfield Lodge, No. 19, to Mrs. MARIA NEWMAN, of Vermillion township, Richland county.

Bro. H. F. WHEELER, Engraver, of this city, engraves Lodge Seals in a superior style; and charges very reasonable. See his advertisement on the cover.

THE ARK.

VOL. I.

JULY, 1844.

No. 7.

GRAND PROCESSION AT BALTIMORE, SEPT. 18, 1843.

The following account of the Grand Procession and Dedication of the magnificent Hall of the Independent Order of Odd Fellows at Baltimore, on the 18th of September last, by the Grand Lodge of the United States, though rather old, will still be of great interest to many of our readers. We intended publishing it sooner, but kept laying it aside for other matter, until the present number.

From the Baltimore Sun, Sept. 19, 1843.

Our city, yesterday, presented throughout a greater part of the day, a scene of animated and brilliant display, composed of the various Lodges of the Independent Order of Odd Fellows of the city, our State and portions of the States of Pennsylvania, Virginia, and the District of Columbia, assembled on the occasion of the dedication and consecration of the magnificent Hall of the Order, just completed on North Gay street. At an early hour they began to assemble under their respective Marshals, on the line of North Gay street, and by 10 o'clock the column was completed and commenced the march, in the order and according to the arrangement annexed. The procession, composed as it was of the members of an exclusive society, distinguished for the benevolent purposes of its organization, and directing its energies to the amelioration of every kind of human suffering within its defined sphere of action, was well calculated to elicit an eminent degree of moral respect; while the significant and

peculiar character of its various emblems, its rich regalia and glittering insignia, its gay banners and the joyous strains of music, of course attracted universal attention, and drew out the citizens, their wives and families to the streets, thronging the pavements upon the line of march with countless crowds of men, women and children arrayed in holiday clothes, and with their faces dressed with the gladness and the joy the scene was so well adapted to inspire. We presume that the occasion, and those associated therewith, were regarded with the same sentiments, by all observers. The quiet and unpretending manner in which the Order of Odd Fellows has pursued the even tenor of its labor of love, has been in every way calculated to beget, on the part of those who do not even participate in the benefits thereof, an eminent degree of respect and genuine esteem. Combining within its extended and rapidly extending sphere, men of all political and religious sects and denominations, it is impossible for it to interfere with, or in any influence either; hence it engages the good will and respect of all, while eliciting the jealousy of none. This was uniformly manifested yesterday, and throughout the whole day, moving as we were, promiscuously amongst the multitudes of spectators, there was not a single word at any time reached our ear in the slightest degree disrespectful of the Order.

[Nineteen subordinate Lodges and six Encampments were present that joined the procession. Besides those belonging to the city, there were those from the Dis-

trict of Columbia, Virginia and Pennsylvania, bearing banners, on each of which were inscribed appropriate emblems and mottoes.

The members of the Encampments marched in the following order, dress and regalia:

The Sentinel with Drawn Sword.

The Banner with Supporters.

The members two abreast, in black, with black apron and gloves, and purple collars.

Supporter, } Junior Warden, } Supporter, with staff. } with crook. } with staff.

Supporter, } Senior Warden, } Guide, with staff. } with crook. } with staff.

1st Watch } Treasurer, } 2d Watch with staff. } with cross keys. } with staff.

3d Watch, } Scribe, } 4th Watch with staff. } with cross pens. } with staff.

Guard of the Tent, } High Priest } Guard of the Tent, with crook. } with crook.

Son of Nimrod, } Chief Patriarch } Son of Nimrod, with spear } with Gavel. with spear

A band of music succeeded the Encampments, which was followed by

The Grand Lodge of Maryland, with a splendid banner painted by Volkmar, bearing the name of the Lodge and the date of its institution, 1819, on one side; and on the other a blending of the insignia and emblems of the Order, with the motto, "Amicitia, Amor et Veritas." Marshal, Mr. Seth Pollard. The various emblems in charge of this Lodge, are designated as follow, and were borne in the order annexed.

The Grand Guardian.

The Banner with Two Supporters.

Past Grands, two abreast.

The Fasces, borne by two abreast.

The Seven Rams' Horns.

The Hour Glass.

The Ark of the Covenant.

The Three Links, by two abreast.

The Arrows, by two abreast.

The Serpent, by two abreast.
The Golden Pot of Manna, by two abreast.
Aaron's Budding Rod, by two abreast.
Cornucopia, by two abreast.
The Bible and Triangle.
The Two Globes.
Past Grand Masters, two abreast.
The Grand Warden with Supporters.
The Grand Treasurer, with Supporters.
The Grand Secretary, with Constitution, and Supporters.
The Deputy Grand Master, with Supporters.
Grand Master, with Supporters.
The Outside Grand Guardian, with Drawn Sword.
Next came three Heralds on horseback, in whom we recognized W. H. Watson, Archer Ropes, and James M. Anderson, Esqrs.
A large car on wheels, constructed for the occasion, drawn by four gray horses, each led by a groom in Turkish costume, the car containing about 75 orphan children, all neatly dressed, and under education at the expense of the Order. This interesting object, was of course to many by far the most pleasing picture of the whole line; and indeed it was well calculated to call out the deeper emotions of the heart, and bring down blessings on an institution whose fostering care is so admirably bestowed. This car was nearly 25 feet in length and constructed in such a manner that a succession of seats of about ten feet in length, such being about the width of the car, rose gradually from the front to an elevation in the rear of about 8 feet from the ground, presenting a moving gallery of the living portraiture of orphan youth. The whole exterior of the car was covered with blue and pink muslin, hanging round the sides in festoons, supported by rosettes. The space between the seats was very properly occupied by every eatable and drinkable suited to the fatigue of the long ride

and the oppressive heat of the day, with which the wants of the interesting company above were liberally supplied. On the front of the car was a gilt eagle, having in his beak a scroll with the motto, "For my country," and on the muslin beneath, in large gilt letters, the word "Orphans." On the roll of the car behind, was also inscribed in large gilt letters, the words "Protect the Orphan." The horses attached to the car were gaily caparisoned and furnished for the occasion by Mr. Vance.

After the car, marched about 60 more children, the larger of the boys under education as orphans, by the Odd Fellows; there being about 150 at present educated from this source.

The whole of the pupils were under the immediate personal care of the Joint Standing Committee of Education.

The procession was closed by twelve barouches, each containing four persons; in the few first were the Orators of the Day, Chaplains, and Master of Ceremonies. The others were occupied by members of

The Grand Lodge of the United States, from all parts of the Union, with its officers, and the Past Grand Sires of the Order.

The address by the orator of the day, Rev. Bro. E. H. Chapin, M. W. G. M. of Massachusetts, was marked by great beauty of style, an elevated tone and purpose, and forcible and eloquent language.

An accident occurred during the delivery of the address which, while it marred in some measure the pleasantness of the occasion, very happily resulted in no injury to those present. It was the downfall of the stand which had been erected for the occasion, and which was occupied by the orator, members of the Grand Encampment, a band of musicians, a choir of vocal performers, together with some 20 or 30 ladies. They were all brought to

the ground in one general crash, the un-substantial affair having yielded from one end to the other, its entire length and breadth, but happily harmless consequences.

All the ceremonies in the Park having been closed, the procession was again formed and proceeded to the new Hall for the purpose of dedication.

CEREMONY OF DEDICATION.

The Master of Ceremonies now invited the M. W. G. M. of Maryland, to perform the ceremony of Dedication.

The G. M. by three distinct raps with his Gavel commanded the attention of the Brethren, and directed the Master of Ceremonies to proclaim the object of the convocation.

The Master of Ceremonies—Most Worthy Grand Master, I assure you it affords me the greatest gratification, and I experience the highest pleasure in complying with your wishes. This assembly of Brothers of the I. O. of O. F. is especially convened by the authority of the Most Worthy Grand Master, for the purpose of dedicating this Hall to the charitable and humane objects of Odd Fellowship.

The M. W. G. M. replied, you will please accept my acknowledgement for having expressed my will and pleasure.

Dedicatory Prayer, by Rev. Brother A. Case, D. D. G. S. of South Carolina, which was eloquent, fervent, and impressive.

G. M.—Hear, hear all men, by authority and in the name of the Grand Lodge of I. O. of O. F. of the State of Maryland, I dedicate this Hall to the Grand purpose of Odd Fellowship, to disseminate Friendship, Love and Truth, and to diffuse Benevolence and Charity in their fullest extent to all its worthy members; and by this solemn act I hereby declare it duly dedicated. Worthy M. C. you will cause this dedication to be proclaimed to

the rising, the meridian, and setting Sun.

M. of C.—Brother Grand Herald in the East, you will please proclaim the Dedication.

G. H.—I will, Right Worthy Master of Ceremonies.

Hear, hear, hear, all men, by the authority, and in the name of the Grand Lodge of I. O. of O. F. of the State of Maryland, I pronounce this Hall dedicated to the grand purposes of Odd Fellowship, to disseminate Friendship, Love and Truth, and to diffuse Benevolence and Charity, in their fullest extent to all its worthy members, and by this solemn act I hereby declare it duly Dedicated.

G. H.—Assistant Herald of the South issue the Proclamation to the Meridian Sun.

First Assistant Herald.—Hear, all men, by the authority of the M. W. G. Master, I proclaim this Hall duly Dedicated to the purposes of Odd Fellowship, and the promulgating of the principles of Benevolence and Charity.

G. H.—Assistant Herald of the West, issue the proclamation to the setting Sun.

Second Assistant Herald.—Hear, all men, by the authority of the M. W. G. Master, I proclaim this Hall duly Dedicated to the purposes of Odd Fellowship, and the promulgating of the principles of Benevolence and Charity.

G. H.—Most Worthy Grand Master, the proclamation has gone forth to the Rising, Meridian and Setting Sun, that wherever light shines, the principles of Odd Fellowship may be made known.

G. M.—Brother Grand Herald, you have my approbation for having expressed my will and pleasure.

G. M.—(Holding a vessel of pure water in his hand, in the act of pouring it out,) I do proclaim in the name of a Friendship as pure as this water, this Hall solemnly dedicated to the practice of that ennobling virtue, which, uniting men as

brothers, teaches them to sustain that relation at all times each to the other. In the name of a Love that delights in listening to a tale of sorrow that it may relieve it—that exults in every opportunity to wipe the tear from the weeping eye, and is ever found armed in the defence and protection of the Widow and Orphan, this Hall solemnly consecrated. In the name of truth, devoid of guile and hypocrisy, which inculcates sincerity and plain dealing, that communicable attribute of Deity which most exalts the character of man on earth, this Hall solemnly consecrated.

The Grand Secretary then read the record of the Dedication, which being concluded, the M. of C. invited the M. W. G. Master and officers of the Grand Lodge solemnly to attest the same.

TIME.—Time is the only gift or commodity of which every man who lives has just the same share. The passing day is exactly of the same dimensions to each of us, and by no contrivance can any one of us extend its duration by so much as a minute or a second. It is not like a sum of money which we can employ in trade, and put out to interest, and thereby add to, or multiply its amount. Its amount is unalterable. We cannot "make it breed." We cannot keep it by us. Whether we will or no, we must spend it, and all our power therefore consists in the manner in which it is spent. Part with it we must, but we may give either for something or nothing. Its mode of escaping from us, however, being very subtle and silent, we are exceedingly apt, because we do not feel it passing out of our hands, like so much told coin, to forget that we are parting with it at all, and thus from mere heedlessness, the precious possession is allowed to pass away, as if it were a thing of no value. The first and principal rule, in regard to the economy and right improvement of time, is to habituate ourselves to watch it.

ODD FELLOWSHIP AND MASONRY.

According to our promise we proceed to review the third and last ground of objection to Odd Fellowship named in our editorial of February—"its mimicry of Free Masonry." We have often reflected with surprise mingled with regret upon the jealousy entertained by some of the members of the Masonic Fraternity in regard to the Order of Odd Fellows, when those who compose the two brotherhoods should look upon each other in the endearing relation of joint-laborers in the cause of virtue and benevolence. Twin offspring of beneficence and united by kindred sympathies the two Orders should go hand in hand, and so far from suffering jealousy or invidious rivalry to sever the bonds that link them together, should make common cause and shew to the world that however they may be separated by mere shades of distinction, the two are essentially alike in feeling and principle. It has been urged by the exclusive advocates of Free Masonry that Odd Fellowship is nothing more or less than an imitation of that institution—that its ritual is copied from the forms and ceremonies of Masonry, and that therefore it is not entitled to the veneration which attaches to the more ancient, but certainly not more useful associations to which they belong. Being ourselves Masons as well as Odd Fellows we claim to possess, so far as the essential degrees of both are concerned, a fair opportunity of judging of their respective merits, and we confess that we have never been able to see the slightest ground for jealousy, or unfriendly feeling between them. That they both avail themselves of signs and tokens as the means of inter-communication is true, and that their ceremonies have reference in common to incidents and usages that belong to ages long past cannot be denied; nay more, that they both have for their object the amelioration of the condition of the human race

will be readily admitted, but that therefore the one must be a copy, mimicry or imitation of the other, we most unhesitatingly deny. Joint offspring of benevolence, they both bear the stamp of their common parentage, but as well might we say that two brothers are copies of each other, because of the likeness of each to the common parent, as to assert that two institutions which, notwithstanding their general resemblances have their distinctive marks so strongly defined, are copies of each other. We are ready to acknowledge that the existence of Masonry as an ancient and honorable institution, which had been fostered by the good and the wise for centuries, might have suggested to the founders of Odd Fellowship the idea of association for the promotion of good feeling and universal philanthropy. Nor are we backward in admitting that the successful use of signs and tokens for the purpose of distinguishing the initiated from the world at large, had great weight in causing the adoption of a similar plan to distinguish Odd Fellows from others, but further than this we cannot go, as in doing so we should do violence to our sense of justice and right. It must be distinctly understood that the use of signs and tokens, is by no means original with the Masonic Order, but is of origin among the primitive ages of the world, and may be said indeed to be of divine authority. In effecting similar ends, similar means are apt to suggest themselves, not because of any likeness between them, but because they grow out of the circumstances of the case and are necessarily incident to the general purposes in view. So is it with Odd Fellowship and Free Masonry, the promotion of benevolence is the object of both, and therefore brotherly love and affection are inculcated by both, as the readiest mode of arriving at the end. A limitation as to the recipients of the charities of both, growing out of the propriety of

doing the most possible good with means comparatively small, is found to exist in both, not because the one is copied from the other, but because the same experience and wisdom acting originally and independently have led to the same result. As an auxiliary to this very limitation, and to prevent the misappropriation of the funds contributed, it was deemed proper in both institutions to adopt a mode of intercommunication which should be understood by the affiliated alone, and in selecting the plan best suited to embrace the whole human family, it appeared that spoken or written language was too sectional in its character, and that a something that might be *universally understood* at all times and in all places, in the broad light of day and during the darkness of midnight, amid the din of arms and in the silence of the council chamber, and the same discrimination that dictated to Masonry the use of signs and tokens suggested to Odd Fellowship similar channels of intercommunication. The history of benevolence and brotherly love is the history of the human family, particularly during the earlier ages of the world, of which the old testament is the most ancient and best authenticated record, and consequently the source to which the founders of Masonry and Odd Fellowship would necessarily look for incidents and other materials, illustrative of the moral lessons which they wished to impart. That in making out the ground-work of the two associations reference was had to the same common fountain of wisdom must be evident, and is it strange then, that the emblems of both should point to passages of Holy Writ for their sanctions, or is it proof of imitation on the part of either, that the illustrations selected bear a resemblance to each other, when, if made use of at all, they must be derived from the same volume? Thus much for Odd Fellowship's being a servile imitation or mimicry of Free Masonry,

and we would here close what we designed to say on this whole subject, but the occasion invites to some remarks on the effects of this jealousy on the part of some of our Masonic brethren, not only upon the Masonic Order itself but upon the world at large, and to a review of the influence which it exerts, in defeating the very object for which both of the fraternities were instituted. As joint laborers in the same glorious cause, Odd Fellows and Free Masons should, in their intercourse with each other, be governed by the enlightened liberality dictated by mutual and entire confidence. Instead of being envious of the increasing power of Odd Fellowship, our Masonic brethren should view and treat us as so many members of the same family emulating their virtues, and carrying out practically the same human benefactions. Where jealousy now exists there should be nothing but generous and magnanimous rivalry and mutual effort, not to be outdone in the race of well-doing. As for the insignia of the two Orders, they should be regarded as the emblems of *Friendship, Love* and *Truth* united to *Faith, Hope* and *Charity*. When such shall become the feeling and the course pursued, the distinctions between Free Masonry and Odd Fellowship will be merged in the more comprehensive name of Philanthropy exerted for the welfare of the human race, and the good and the wise of all nations will unite under the banner of *Charity* and *Love*.

We have already said that we are Masons as well as Odd Fellows, and we can safely add, that, apart from the shades of difference in the details, we know of no distinction so far as purity of motive and active benevolence are concerned. As Odd Fellows we might perhaps claim a superiority in the active means employed and the never-ending watchfulness required in working out the plans of beneficence de-

signated by the Order. On the other hand, as Masons we might be disposed to demand superior consideration for antiquity and the weight of character which it generally confers, whilst as philanthropists all of our wishes would be gratified were we to behold Masons and Odd Fellows equally vigilant and self-devoted in promoting the holy ends for which they are alike united. We pray that there may be an end of the *evil spirit*, which in creating heart-burning and divisions among good men, can tend to no beneficial result, but must impede the onward march of "peace on earth and good-will among men." Let not the opponents of benevolence rejoice that they behold its votaries at war with each other, and let not the revilers of secret associations be gratified in witnessing two of the most powerful that have ever existed engaged in detracting from the excellence and effectiveness of each other. Our anxious desire is that the same bright sunshine that sheds its glories on the triumphant banners of Odd Fellowship may pour its radiance on the uplifted standard of Masonry, and that whilst the rallying words of our Order—*Friendship, Love and Truth*—are borne on every gale, they shall be mingled with the breathings of "*Faith, Hope and Charity*." Let jealousy be at rest and hand in hand let us cheer each other in the rivalry of good works. When the bigoted and illiberal persecutions which have pursued, and to some extent still continue to attend the two Orders shall have ceased, when the spotless banner of universal concord shall float in triumph on every breeze then, and not till then, will we consent that any but the kindest and most hearty co-operation shall exist between institutions consecrated to the holiest and purest purposes. In the warfare that we wage against vice and its attendant evils—*penury and want*—we tell our brethren in Masonry to press onward and excel us if they can in re-

lieving the needy and sustaining the weak, in cheering the broken-hearted and giving comfort to the careworn and, at the same time, we exhort our beloved brethren in Odd Fellowship to raise their standard still higher and win the laurels which ever crown the toils of all whose lives are guided by *Friendship, Love and Truth*.—*Covenant.*

—
[ORIGINAL.]

FRIENDSHIP, LOVE AND TRUTH.

BY MRS. M. L. GARDINER.

*These virtues rare, Odd Fellows prize,
For these, their hearts in union bind ;
Who e'er this Order may despise,
Knows not the purest joys of mind.
When e'er they learn each other's wo,
Quickly they fly to give relief ;
For 'tis the sweetest bliss they know
To soothe the pains of want or grief.*

*To wipe away the Orphan's tears,
Bind up the Widow's bleeding heart ;
To still their bosoms, calm their fears,
And to their souls fresh hopes impart.
To visit oft the cottage door,
Where once the beauteous wood-bine curl'd,
There cast their bounties to the poor,
Neglected by a heartless world.*

*These, Friendship's offering they bestow, -
Upon a brother's dying bed ;
And to her couch with pleasure go,
To rest a sister's aching head.
'Tis thus Odd Fellows show that love,
Which reigns in heaven's unclouded sphere ;
Seat down from God's high throne above,
To dwell with hapless mortals here.*

*There Truth lifts up her standard bright,
Amid the sufferer's rayless gloom ;
And points his dimming failing sight,
To glories high, beyond the tomb !
In deeds like these, Odd Fellow's boast,
Their trophies gained on time's bleak shore ;
In these they vie with God's bright host,
'Till pain and want are found no more.*

*For creeds and forms, let zealots fight,
And spend their strength and waste their breath ;
These virtues lead Odd Fellows right,
And cheer their hearts in life and death.
Tho' men may boast of high esteem,
And loud their faith and zeal declare ;
Odd Fellows know such faith's a dream,
If love's good works are wanting there.*

Sag Harbor, N. Y. April, 1844.

BEAUTIES OF THE ORDER.

Another beautiful trait in our Order is the provision made for an Odd Fellow's widow. There is in the very sound of the word, from our ideas of the loss she has sustained, some magic power when connected with her distress, that touches the softest chord of the heart, and gives an outlet to the feelings by laying our nature more open, as by a secret power, of the strongest intensity. Her helpless condition in the midst of her sorrows, when no solace seems left her but to weep in secret over the tablets of memory, until every bright picture they bore is washed away, and nothing left for meditation but illegible lines of uncertainty and doubt, and when her means of dependence have, at an unexpected hour, been wrested from her, how sublime, how noble, how inexpressibly beautiful is it to see the condolence poured upon her wounded spirit by the Odd Fellow's protection; bringing comfort and tranquility to her agitated heart, and soothing her aching pangs; and leaving serenity where it had found anguish and despair. Such protection offers her an arm for support and a shield to ward off the shafts of adversity and neglect, which endure so long as they are needed and deserved. When enveloped in the clouds of despondency, and whilst gazing upon the gathering storm of adversity that threatens to drive her from her very hearth, such protection beams through the midst of loneliness, giving light to her darkened prospects, and through her tears she beholds the rainbow of sincerity, which tells her that her hopes will not be drowned in sorrow. The joy that dries up her flowing tears, and the smothered expression of her quivering lip and sobbing breast, prove that the Odd Fellow has done his duty well.

Nor is the orphan forgotten. When manhood blooms upon him, he can tell of the nurturing care of an Odd Fellow,

when no parent was near to shield his tender years and watch over his growing frame. His mind, trained to virtue and truth, shows the fostering aid of an Odd Fellow; and the calm, happy expression of his grateful smile, tells the world his path has not been trodden without an eye to watch his course and avert the calamities which engrave the deep furrows of care with a rough hand upon the brow of the neglected child of sorrow.

When sudden pestilence has spread its dark shroud over the land with a power so dreadful, and presenting an aspect so hideous as almost to destroy the common ties of humanity, and when the living seem forgetful of their duty to the dead, from the terror of its wide-spread contagion, is the brother neglected? Far different has always been found the result. On occasions when the popular members of a community have been borne to their long homes with scarcely an eye accompanying them to moisten the earth with a tear, and barely a friend to mark the hillock beneath which they were deposited by the stranger's hand, the Odd Fellow has been watched over in his sickness, through the day and night, with all the solitude and kindness his home could bestow; and if health crowned their hopes, the moment his eyes acquire the power of vision again, he sees around him on every side Odd Fellows, and an Odd Fellow's arm it is on which he leans when first he quits his long kept couch. Should death triumph over their cares and anxiety, his funeral cannot but convince the world that an Odd Fellow's duty dies not with the expiring groan of the sojourner, but that it clings to him with feelings almost as deep and fully as pure as those of a kinsman, until all that man can do is done, and the last respect paid to what remains, when the spirit seeks where its joys are meted out. His grave, silent and obscure though it be, is pointed out as that of an

Odd Fellow, and the grass that grows upon it is not more lively in its verdure, than are the remembrances associated with the spot, in the bosoms of those who saw it filled when the evergreen was dropped sadly upon the lid of his coffin.

Our system of work, as it is familiarly called, is attractive from many circumstances. Precluding as it does all persons from a participation who are not like ourselves duly initiated, it leaves it more open for the exercise of good-will and friendship. The moment a Lodge is opened, from the knowledge that there is no longer a necessity for that caution and circumspection which prudence forces every one to observe in his intercourse with the world at large, an air of social confidence and a spirit of accommodation soon disperses itself around the room, filling the thoughts of those present with a benign gratulation, alienated from the more worldly considerations and rules of action, thus generating a cordiality of sentiment which prevents that ill feeling, prejudice, and selfishness, which too often predominates in most societies under the best regulations. When conducted in the true spirit of Odd Fellowship a Lodge presents to the view of the moralist and philosopher a beautiful and an instructive picture. Its object is the carrying out and the practice of principles the most laudable and beneficial, bearing in their current benefits that reach over the whole world, and disseminating joy and happiness every hour. And the member whilst exercising his privilege of attendance, often obtains rudiments of correct precepts that can never be effaced. I know of no greater proof that can be adduced of the stability of our principles, or stronger evidence of our future usefulness, than an insight into the harmony, peace and good-will that reigns on such occasions. May innovation's power ne'er be able to change the fabric from its present basis.

The conferring of degrees and the ceremonies usual on such occasions, so far as I have advanced, are so imposing and attractive that it is only necessary for an allusion in order that they should impress the mind with their sublime beauty. The different virtues portrayed seem so firmly impressed upon the imagination by the surrounding incidents presented at the time by the precepts inculcated, and from the novelty of the position when first they are received, that they become indelibly stamped upon the memory, and are joined with the happiest of our reminiscences.

Our modes of recognition too may well claim the attention. Handed down to us as they are from the most ancient times, they have a venerable antiquity about them by which, as though associated by a sainted relic, we feel tied to the Patriarchs by a new-bound chain, and are borne back to the early years of the world. Containing so much of the *antique* in their simplicity, purity and selection, as they do, to violate or expose them would seem like destroying the staff of an aged pilgrim which supports his venerable frame, and keeps his form erect. An unnoticed motion, apparently accidental to the uninitiated, without further form or ceremony, tells one where a friend may be found worthy of the name, though born in a different land, and, perhaps, unable to speak in a similar language.

These are some of the more prominent beauties that present themselves to our consideration, and which claim our admiration from their intrinsic beauty. All that is necessary to make them permanent, is to carry out the principles of our Order. Let them be ever borne in mind as a guide to our practical life, and Friendship, Love and Truth, will then prevail.—*Bro. S. D. Mullony, of St. Louis.*

Levity is often less foolish, and gravity less wise, than each of them appear.

EDITORS' TABLE.**CELEBRATION AT MT. VERNON.**

The members of Mt. VERNON LODGE, No. 20, together with a large number of visiting brethren, celebrated the first anniversary of their Lodge, at Mt. Vernon, on Saturday, the 22d of June, 1844. The day was very pleasant, and every thing went off to the satisfaction of all.

At an early hour, the members met at their room, and at the appropriate time, a procession was formed under the direction of Bro. STOCKTON, of this city, who acted as Marshal of the day, and proceeded from the Lodge room through some of the principal streets to the residence of P. G. BLAKE, where it was joined by a number of Ladies, and then proceeded to the First Presbyterian Church, when the column was opened to admit the Ladies; after which, the procession passed into the Church in the usual order.

The exercises at the Church were opened with an anthem by the Choir, when the Throne of Grace was addressed in a fervent manner by Rev. Bro. MAYNARD; an Ode was then sung by the Choir, after which Bro. DAVID T. DISNEY, of Cincinnati, delivered an able and eloquent Address to the Brethren and audience. The Address was listened to with profound attention throughout, by a house crowded to overflowing; it was highly spoken of by all, and we trust he will comply with the request of the Lodge to furnish it for publication. The ceremonies were closed with an anthem and music by the Band.

The procession again formed in the same manner, and after escorting the Ladies to the Kenyon House, proceeded to the Hall, where it was dismissed. At 2 o'clock, an excellent dinner was served up to the Ladies and Brethren, at the Kenyon House, by Bro. LYBRAND.

The procession was accompanied by the Newark and Mt. Vernon Bands, who

deserve great credit for their excellent music.

In the evening a party was given by P. G. BLAKE and LADY, where we had the pleasure of meeting the Youth and Beau- to of Mt. Vernon. The evening passed off delightfully pleasant, and the Odd Fellows present will long remember the kindness of Mrs. BLAKE. Her ardent attachment to the cause of Odd Fellowship is sufficient evidence of her goodness of heart, and shows that females, although excluded from our Lodge rooms, are not insensible to the great objects of our Order. Indeed, we found the Ladies of Mt. Vernon generally strong advocates of the cause.

Mt. Vernon Lodge is now in a flourishing condition, numbering some forty-five members, and is increasing. We were much pleased with their Emblems and Hall, and the tasteful manner in which it is fitted up. It is composed of the right kind of men, and moves on in harmony and brotherly love.

CELEBRATIONS.

The New York "Golden Rule" gives a glowing account of a celebration by Putnam Lodge, at the beautiful village of West Farms, on the 5th of June, and concludes with the following remarks on Celebrations, which we cordially endorse:

"We are strongly in favor of these friendly gatherings of the various Lodges of our Order. It is the means of an interchange of feeling and sentiment which otherwise would never occur—brings friends together who seldom meet—eradicates and destroys many petty jealousies which will imperceptibly spring up, and tends greatly to foster that feeling of universal affection which is so characteristic of our institution." "At these social gatherings, men are brought in contact—those who have foolishly held out the gage of war against a friend for some

offence long gone by, are brought, by a power which they cannot resist, to a reconciliation tacitly and apparently without the ability to resist the acceptance of the olive branch of peace. Nothing is more conducive to universal good feelings as frequent and unhesitating exchange of thought and feeling, and we trust that this healthy tone will be encouraged among us especially, who profess to be of one great family. These public meetings will do more by the mere force of example to check the absurd croaking of those who shout and affect to be horrified at the *secrecy* of the Order, than all the orations which could be fabricated in years. We know of no evil that is to be feared from such meetings, properly conducted, and it will be admitted that they are productive of much good. This anniversary of Putnam Lodge will, we venture to predict, cause a great increase to their number, and, we trust, greatly add to their usefulness and worth."

MAHONING LODGE, No. 30.

We take pleasure in giving place to the following letter from Bro. G. F. TINDALL, D. D. G. M. for the Cleveland District, announcing the Institution of Mahoning Lodge, No. 30, at Warren, Trumbull Co. This letter was received too late for our last number.

CLEVELAND, May 24, 1844.

Messrs. BLAIN & GLENN—

Sirs and Bro's: In accordance with a dispensation from D. G. Master H. N. Clark, to open Mahoning Lodge, No. —, at Warren, on the 21st of this month, I attended to that duty, assisted by Bro. E. T. Nichols, of Cleveland Lodge, No. 13, opened ~~this~~ Lodge in due form, and installed Lewis P. Lott, N. G.; Johial F. Brown, V. G.; Charles Pease, Secretary; E. W. Weir, Treasurer, in accordance with the ancient usages of the Order. I stayed

with the Lodge the next day, and am happy to say, I assisted to initiate nine strangers into the mysteries of the Order; and I think they will make good Odd Fellows. I conferred the five Degrees on five of their number, and when I took my leave of them, they numbered fourteen of such Brothers as I think will do honor to the Order. Their night of meeting is on Monday.

Brother Lewis P. Lott has offered his services as agent for The Ark, and procured some ten or twelve subscribers to that valuable Monthly Magazine. Their names I suppose he has sent before this.

Yours, in F. L. & T.

G. F. TINDALL, D. D. G. M.

EATON LODGE, No. 29,

Was instituted at Eaton, Preble county, on the 23d of May, according to the ancient forms, by the M. W. G. M., H. N. CLARK, and the following Brothers were duly installed as the officers of the Lodge, to wit: John V. Campbell, N. G.; Amos W. Yoast, V. G.; Richard Y. Lanius, Secretary; James W. Murray, Treasurer. Six candidates were initiated on the same evening, and a Brother writes us that they expect to have a very respectable Lodge in a short time. Of this we do not entertain a doubt, judging as we do of the character of those to whom the Charter was granted. We say to them, go on, and prosper.

INVESTIGATING COMMITTEES.

We take great pleasure in giving place to the following article from the pen of a worthy Brother of this city. We have but one fault with it, and that is, it is too short—by the way, sometimes a very good failing. But in this case, much can be said; pages, indeed, might be written upon this subject, and we wish our Brother had extended his remarks.

The duties of the Investigating Com-

mittee are indeed important. This is particularly the case in the larger towns, where it is impossible for all the Brothers to be acquainted with the candidate. In such a case, the Committee ought always to institute the strictest scrutiny, and not be satisfied with what one or two may say. If a committee fail in this, a bad man may be admitted, and more injury result therefrom than the rejection of a score or two of good men.

The following is the article referred to:
INVESTIGATING COMMITTEE.

More depends on a faithful discharge of the duties of this committee than perhaps on any other part of our work, as to their watchfulness, in a great measure, is entrusted the purity, stability and usefulness of our Order. Charity to its members demands the strictest scrutiny in the admission of those on whom must devolve the responsibility of keeping bright and unspotted its untarnished honor.

How important, then, that reports from these committees should be maturely considered before being presented to the Lodge, so that Brothers unacquainted with the applicant may rely with undoubting confidence on their recommendation.

We should ever remember that all societies which have flourished and fell can trace their decay to the misconduct of their own members, and that our standing will be more injured by one unworthy Brother than by all the shafts of malice and envy united. Then let us resolve to guard with sleepless vigilance the portals of our beloved Order; to be watchful of our own deportment, and unceasing in the practice of those cardinal virtues which have made Odd Fellowship the delight of the philanthropist of every land.

The Odd Fellows had a Celebration at Aurora, Indiana, on the 8th of June. We regret that no one has sent us an account of it for publication.

LETTER FROM KENTUCKY.

We have been favored with a letter from our esteemed Brother D. P. WATSON, P. C. P., of Bereth Encampment, No. 5, at Nicholasville, Ky., dated June 20th, from which we make the following extract, giving an account of an interesting celebration at Richmond:

"I have just returned from a visit to Madison Lodge, No. 14, located at Richmond, Ky., and a more kind and enthusiastic set of Odd Fellows I have never seen. They celebrated their second anniversary on Saturday, the 15th instant, by a public Procession, Address, and Dinner. At 11 o'clock, in the morning, having organized in the Hall, (which is very neatly fitted up,) the procession, preceded by the Richmond Brass Band, proceeded through the principal streets to the Presbyterian church, where an address was delivered by Bro. J. E. SPILMAN, of Union Lodge, No. 10, in which the design and objects of the institution were ably and satisfactorily set forth, and a most able defence was presented to the objections set forth against our Order, which was listened to with great attention by a very large audience of ladies and gentlemen. After the address and benediction, the procession was again formed and proceeded to the Alison House, and partook of a very excellent dinner prepared by our kind hostess, Mrs. ALISON, for which she has the kind thanks and best wishes of the Order. After partaking bountifully of the luxuries spread before us, we again formed and proceeded to the Hall. The whole passed off without any thing occurring to mar in the slightest degree the pleasures of the day."

MRS. M. L. GARDNER.

We are under many obligations to this gifted authoress for the productions of her pen which enrich the columns of our last and present numbers. We hope she will continue her favors.

TO THE GRAND LODGE.

We have frequently thought of calling the attention of the Grand Lodge to a matter of some consequence, (as we conceive,) to the different subordinate Lodges. It is this: Is it not the duty of the proper Officer to notify all subordinates under the Grand Lodge jurisdiction of the institution of a new one? If not, it certainly ought to be so. Every subordinate Lodge in the State ought to be informed immediately of the institution of a new Lodge, and directed to recognize the new *Sister* as one of the great family of our Lodges. The propriety—indeed necessity—of this, need not be argued. We hope the Grand Lodge will consider it.

GRAND LODGE OF THE U. S.

The Covenant for July says, the annual session of the Grand Lodge of the United States "will be held in the city of Baltimore, on the first Monday of September next, when we hope every State Grand Lodge and Grand Encampment will be present in the person of an immediate Representative. We are gratified to say that Georgia, Maine, Rhode Island, and New Hampshire, have been added to the confederacy of Grand Lodges since the last session, and we are not without hope that the State of Michigan will also be included within the number before the next session."

CELEBRATION AT GERMANTOWN.

We are informed that our brethren of Friendship Lodge, No. 21, at Germantown, Ohio, had a celebration on the 26th of May. An Address was delivered by Bro. DAVID T. DISNEY of Cincinnati. We regret that we are unable to give any further particulars. We have not a single subscriber to The Ark at Germantown, nor have we been able to open a correspondence with a brother of that Lodge. In this respect it stands "solitary and alone," so far as Ohio Lodges are concerned.

ELECTIONS, RETURNS, &c.

In our next number, we shall be able to give the names of the officers of subordinate Lodges elected the present month, provided returns are promptly made to the Grand Lodge. The Grand Secretary has heretofore very kindly furnished us the list; and we trust he will continue to do so.

Most of the subordinate Lodges in Ohio are prompt in forwarding their quarterly returns; but there is now and then a failure. This should not be the case; and a failure to comply with the 'Laws of the Order in this respect, should be promptly inquired into. Nothing is so necessary as promptness and punctuality.

While on this subject, we will remark that ever since the commencement of The Ark, we have endeavored to obtain the names of the Officers of Degree Lodges and subordinate Encampments in Ohio, but have utterly failed. The reason assigned by the Grand Secretary and Grand Scribe, is, that returns were not made! We do not understand why this neglect is permitted.

MASSACHUSETTS.

We learn from the Symbol, that the Grand Lodge of Massachusetts, held its regular quarterly session on the first Thursday in May. No business of importance was transacted. Returns from all but three Lodges were received, which show the number of initiations in that State, for the last quarter, to be 1127; number of suspensions 5; rejections 65; deaths 8; withdrawal by card 153; receipts \$14,396 72. Total number of contributing members, including the three Lodges which did not report, 3700. It will thus be seen that the Order is in a flourishing condition in the good old Bay State, and in the ancient city of Boston, where it has met with greater opposition than probably in any other section of the globe. But it will be so: the principles of Odd Fellowship will bear the strictest scrutiny, and fanatics will never destroy it.

OUR EXCHANGES.

Since our last we have received the following Magazines :

THE COVENANT for July. It is as usual filled with matter of interest to the Order, and is so well known that any recommendation from us would be superfluous. Bro. RIDGELY's explanation is satisfactory. We should like, however, to receive the back Nos. of vol. 3.

THE SYMBOL for June. We have already favorably noticed this Magazine, and are pleased to say that it maintains its high reputation. In it our New England brethren have an able exponent of their principles, and we hope it may be sufficiently sustained. The June No. has an excellent article on the subject of Odd Fellows' Libraries, which we intend copying.

THE INDEPENDENT ODD FELLOW for June. This is No. 1 of Vol. 4. It is published at Richmond, Va. by Bro. JAS. M. FORD, and is one of the best Magazines of the day. The new volume has been much improved in appearance, and in matter it is ardently devoted to the good cause of Odd Fellowship. Price \$2 per annum in advance, which is *very cheap* for 48 large pages monthly.

THE GOLDEN RULE is received weekly from New York. Although a good paper, we should be pleased to see it more exclusively devoted to Odd Fellowship.

We have received from Louisville, Ky., the first number of Bro. SHAFFNER's new magazine, the **FREE MASON**, and it fully meets our anticipations. It is elegantly executed, and devoted wholly to the cause of Freemasonry. The Fraternity ought to sustain it liberally, for it is certainly an able advocate of their institution. The first No. can be examined by calling at our office. Price \$2 in advance.

We are in the receipt of sundry other exchanges, for which we return our thanks.

ODD FELLOW'S HYMN.

Oh! who are they who ever stand
Along life's rugged way,
With pitying heart and gentle hand,
Misfortunes tear to stay?
Who from the pleadings of the poor
Ne'er turn their ear aside?
Whose footsteps often seek the door
Where wo and want abide?
'Tis the generous band, who hand in hand,
From graybeard to the youth,
Have sworn, they side by side will stand
In Friendship, Love and Truth!

See stretched on yonder bed of death,
A widowed mother lies,
"My orphan babes!" with struggling breath
And faltering voice she cries;
"Oh, who your young and tender forms
From sorrow's grasp will save,
Or shield you from life's crushing storms
When I am in my grave?"
Peace, dying Mother! friends are nigh
Will guard their tender youth,
And round them twine the hallowed tie
Of Friendship, Love and Truth!

See, lone and friendless on our shore
An exiled wanderer stand;
Oh, where are they who came of yore
To meet his eager hand?
Far—where he bends his streaming eyes,
Across the ocean's foam,
Till his sick heart within him dies
With yearnings for his home!
But, lo! with warm and sudden clasp,
A friend is near to sooth,
And cheer him with the well known grasp
Of Friendship, Love and Truth!

Speed on, ye faithful brothers! speed!
And blessings with you go!
Still aid the widow in her need,
And sooth the orphan's wo!
Still by the heart-sick strangers side
With words of kindness stay,
And bid the deep and troubled tide
Of sorrow pass away!
Ye generous band! long may ye stand,
The graybeard and the youth,
Shoulder to shoulder, hand in hand,
In Friendship, Love and Truth!

VALEDICTORY ADDRESS,

Delivered before Central Lodge, No. 23,
L. O. O. F., on leaving the N. G.'s Chair,
Thursday evening, June 20th, 1844.

BY P. G. ALEX. E. GLENN.

BROTHERS—In a few moments my term of office will expire, and I shall surrender this Chair to our worthy District Deputy Grand Master, who will proceed to instal the officers you have just chosen for the ensuing term. Yet before retiring I must crave your indulgence for a departure from the customary usage, and occupy the few moments left me in returning to you all my most sincere and heartfelt thanks for the honors you have conferred upon me, and for the uniform kindness and good will extended to me while I have been your chief presiding officer. To me it will always be a source of the highest gratification to believe that the various duties of my office have been discharged with satisfaction to the Lodge, and that my decisions have met with your approbation. To secure this, and promote harmony and brotherly love, has been my constant and unceasing aim.

Our Lodge has been in existence but little over six months, and in that short space of time we have prospered beyond all precedent. The Lodge was opened with eight members, and we now number forty-five good and true Odd Fellows. During the quarter just expiring we have initiated seventeen, and the preceding quarter nineteen; which, considering that we have already a large and flourishing Lodge in our city, is evidence of great prosperity.

The fiscal affairs of the Lodge have been conducted with an eye to the strictest economy, and no money has been appropriated or expended except for necessary objects.

Our Brothers have been blessed with health in an unusual degree, and we have had to pay benefits but in a single instance since our institution; nor has it yet been necessary to watch with a sick Brother.

The economy of the Lodge, and the good health of its members, have caused its funds to accumulate beyond any expectation, and we have now a respectable sum to place in the hands of the Trustees, to be by them invested as provided in our By-Laws.

The punctual attendance of the officers and

members in general, reflects the highest credit upon them, and is strong evidence of the interest they take in the prosperity of our beloved Lodge.

The proceedings of the Lodge, and its accounts, have been kept in a manner which reflects the highest credit upon the Secretaries; and it may, in truth, be said, that for neatness and correctness, they are not excelled by any, and challenge imitation.

The quarterly returns are all made out in due season, and correctly. The correspondence directed by the Lodge, or required by its laws, has been promptly attended to. All accounts and claims are settled, and the balance sheet is before you. In a word, all that the Secretaries can or ought to do, is brought up to the present moment.

But the most gratifying of all, is the manner in which the entire business of the Lodge has been transacted from the time of its institution up to the moment I address you. Every thing has been conducted upon the strictest principles of Odd Fellowship, and in accordance with the grand motto of the Order, **FRIENDSHIP, LOVE AND TRUTH**. Not an appeal has been taken from the decision of any of the presiding officers—nor has the justness of any decision been called in question. During the debates we have had, (and there have been one or two exciting ones,) not an unkind or unpleasant word has escaped the lips of any Brother. In the admission of members the greatest caution has been observed—committees have been faithful in the discharge of their duties; and, up to this time, not a single black-ball has been cast. Nothing whatever has occurred to mar in the slightest degree the harmony of our proceedings.

It will thus be seen that so far as the business of the Lodge is concerned, the great ends of the Order have been carried out, and harmony and brotherly love prevailed in an eminent degree. But I claim no credit for our Lodge on this account. We are doing that, and that only, which we are taught upon entering the threshold of Odd Fellowship. And as we have commenced, so may we continue; and prosperity will ever attend us—the smiles of a benevolent Providence—of our **GREAT GRAND SIRE**—will accompany

us in our efforts to do good, while we cannot fail to command the admiration and respect of all.

Brothers, may I ask you to extend to our successors the same kind indulgence which you have extended to my predecessors and myself? Let us do so, and let us continue to practice the same kind feelings towards one another which has ever characterized us as a Lodge, and we shall be in word, in truth, and in deed,

"As a band of Brothers join'd,
In Friendship, Love and Truth combin'd."

I cannot conclude without returning to the several officers who have held appointments under me, my sincere thanks for their punctual attendance, and for the correct manner in which they have discharged their respective duties. They have set an example worthy of all imitation.

And now, on leaving this Chair, I ask you, Brothers, one and all, again to accept the thanks of a grateful heart. I retire with all the honors you can bestow, and I assure you that my memory will often revert to the days I have filled this Chair as among the most pleasing scenes in my life.

OPPOSITION TO ODD FELLOWSHIP.

A fanatical preacher in Boston a short time since, entered the lists armed *cap-a-pie* against Odd Fellowship. In a series of lectures which, so far as we have seen them, abound in false principles of ethics and distorted views of social duty, he assails the Institution from turret to foundation-stone, and threatens it with utter demolition. We are rather pleased than otherwise to see this attack. It will, in some degree, attract public attention to our Order, and we have no fears for the result. We regret, however, that the attack should have been made by a professed minister of the meek and lowly Saviour, "who went about doing good," and whose high function it was to minister to the *poor* and the *needy*. We have carefully examined the whole system of Odd Fellowship, and we honestly aver that we can find no feature against which a valid objection can be urged by the *sound moralist* or *consistent Christian*. There are, however, unfortunately for societies, certain characters, sectaries in religion

and politics, who never look upon efforts founded upon principles of universal philanthropy with complacency. They are too liberal for their contracted views of charity, which, according to their perception, in a dogged maintenance of their peculiar dogmas, and an utter contempt for the opinions and views of all else. To such we would recommend a frequent perusal of *Peter's vision of the great sheet*, and the *Saviour's parable of the good Samaritan*, and would advise them to "read, learn, and inwardly digest" the same.—*Independent Odd Fellow.*

THE WIFE.

It needs not guilt to break a husband's heart; the absence of content, mutterings of spleen, the untidy dress and cheerless home, the forbidding scowl and deserted hearth—these, and nameless neglects, without a crime among them, have harrowed to the heart's core of many a man, and planted there, beyond the reach of cure, the germ of dark despair. Oh! may woman, before that sad sight arrives, dwell on the recollections of her youth, and cherishing the dear idea of that tuneful time, awake and keep alive the promise she then so kindly gave; and though she may be the injured, not the injuring one; the forgotten, not the forgetful wife, a happy allusion to that hour of peace and love, a kindly welcome to a comfortable home, a smile of love to banish hostile words, a kiss of peace to pardon all the past, and the hardest heart that ever locked itself within the breast of man will soften to her charms and bid her live as she had hoped, her years in matchless bliss, loved, loving, and content, the source of comfort and the spring of joy.

MARRIED,

At Mount Vernon, Ohio, on the 29th of May, by Rev. Bro. Maynard, Bro. DANIEL A. ROBERTSON, Attorney at Law, and Editor of the Lancaster Ohio Eagle, to Miss JULIA ANN BELL, of the former place.

At Cincinnati, on the 13th of June, by the Rev. John Collins, Bro. LUCIAN BUTTLES, of this city, and D. D. G. M. of this District, to Miss MARY ELIZABETH, daughter of Bro. David T. Disney, of Cincinnati.

THE ARK.

VOL. I.

AUGUST, 1844.

No. 8.

WHAT IS ODD FELLOWSHIP?

BY REV. BRO. W. MAYNARD.

What is Odd Fellowship? perhaps you have inquired, as you have listened to her joyous song and looked upon her bright array. As you have chanced to pass near her hall, and witnessed this and that man entering her sacred retreat, you have asked, what is Odd Fellowship? You have seen the orphan clothed, and comfort carried to the lonely abode of the widow, as with a magic hand, and inquired, what is Odd Fellowship?

In attempting to answer this question, there are some things that we cannot make known to any, but by their becoming members of the Order, and under no other circumstances would any person be benefited by such knowledge; and upon their secrecy depends, to a great extent, our safety. We cannot, therefore, draw aside the inner veil of our temple, and disclose to public view her hidden things: her sanctum sanctorum must remain impenetrable to all who are not properly qualified to sacrifice upon her altar. But her principles are not concealed from any one. We glory in publishing to the world the springs of all our actions, the laws by which we are governed, and the objects at which we aim, in all of which, it may be seen, that there is nothing contrary to religion, law, or sound morality.

Odd Fellowship is not, as too many have supposed, an association of men without regard to moral character, but this character must not only be irreproachable in the estimation of the Order, but it must be maintained from principle, which is in-

corporated as one of its component parts, and must be based upon the firmest foundation in the universe—upon God and his Word. A belief in God is required at the hands of every one, before he can be introduced to her solemn rites and mysteries. He is contemplated as the great author of all things, existing in all of his glorious perfections, from whose character naught is detracted which appears in nature and is taught in revelation. As Odd Fellows, we acknowledge his superintending providence, and endeavor, at all times, to remember that His all-seeing eye inspects all of our actions, both great and small, and that we cannot be hid from His presence, though we dwell in the uttermost parts of the earth. In one of our earliest lessons, we are taught our duty to Him, in never mentioning his holy name but with that veneration and reverential awe which is due from the creature to the Creator. Profane language is strongly denounced, and never permitted in her assemblies to offend the ear or grieve the heart of any man. Intemperance cannot be tolerated; licentiousness would for ever exclude a man from her society, and prodigality must be avoided. Also we are furnished with the proof of the moral character of Odd Fellowship, by so many ministers of the Gospel being associated with it, all of whom give testimony to its morality by their adherence to the Society. And the great number of professing christians from all the churches in our land of whom it is composed, and by whom it is sustained, all of whom are at liberty to expose any thing which they may discover to be con-

try to religion and good morals. We cannot suppose that all these would bear false testimony.

Yet this Order is like every thing else that exists in this world of imperfection. It is liable to be imposed upon by the unworthy, and it may be, that occasionally, there are those who become connected with the Order, who had better be rejected; and it is certain, that with all of its tendency to morality, it cannot prevent the apostacy of its members, more than can the christian church. When such instances occur, expulsion must and does follow. Many are annually expelled for immorality, as well as for other offences; but it may be, that in this unwelcome task, we are apt to err on the side of mercy, and retain the unworthy to our own injury.

Industry in some honorable calling is a prerequisite to Odd Fellowship; for the man who is dissolute in his habits, carries with him an instability which renders him unsafe to be relied upon in the hour of distress, while idleness keeps constantly open before him the doors of immorality. There is no situation in which a man can be more happy, than when taking a suitable portion of labor of body and mind, and without this, a man will fail to be a good Odd Fellow. He must bring within the possession of himself and his family, those comforts of life which industry may gain, and should have his intellect so trained, that he can take an extensive view of men and things, and his moral sensibilities so cultivated, that he can feel another's woe, so that on the one hand he may be able to discover, and on the other, that he may be able to relieve the wants of his fellow creatures.

This society makes no pretensions to religion, in the common acceptation of the term. Though in ancient times, initiation into the mysteries was called regeneration, and the new birth, in which it was supposed that the candidate was made pure,

and qualified to receive the eternal favor of the Gods, now no such change is contemplated, each one of the members being left to prepare for another life, in the way which he may suppose duty to prescribe. The Holy Bible, from which the lessons provided for our edification and instruction are mostly drawn is acknowledged to be of Divine authority, and is looked upon as the guide of our life and the lamp to our feet, without any sectarian view of it being made a matter of discussion. Thus united, it is the duty of its members to watch over the conduct of each other, both in and out of the Lodge, and exercise such a restraining and salutary influence as will maintain pure morality.

This Order is also a mutual aid Society, in which a fund is raised, by each member contributing a certain amount on his initiation, and other sums on taking the several degrees of the Order, in addition to which he pays a small weekly due; he is then entitled to receive from this a weekly benefit during sickness, which in most cases will pay his expenses, and in case of death, of himself or of his companion, the funeral expenses are paid.

While it practices mutual aid in these prescribed bounds, it is also devoted to benevolence and charity in their greater work. When the stranger who has traveled away from his loved home, his friends, and his fortune, which there smiled about him, falls among thieves and robbers, or by some other providence is laid prostrate and helpless, Odd Fellowship, like the good Samaritan, in her course passes not by on this or that side, but instantly springs to his relief, binds up his wounds, refreshing him with her oil and wine, sets him upon her own beast, takes him to an inn, and gives him money to aid him on his journey. She fails not to extend her benevolent aid, moistened with the tears of her sympathy, in the hour of affliction and distress; assuring the object

of her charity of the existence of a friendship the value of which cannot be told by wealth. The manner in which she draws near the bed of affliction speaks it to be done with a feeling heart, and thus does she keep her vigils at the couch of suffering by the midnight taper, as by the noon-day sun, day after day, week after week, or month after month, until the pain is o'er; thus does she keep her station with the dying, bolstering up the aching head, and wiping away the cold and clammy sweat, until death has devoured its victim, and then turns with quick but noiseless step, to pour consolation into the grief-stricken heart of the living. She has carried out her brothers to the grave and shed her last tear of affection upon the cold earth. She has returned, and carried in her comforts, and scattered them upon the desolated hearthstone of the widow. She has fed and clothed the orphan. She has taken him by the hand and led him up the rugged hill of science. She has pointed out to him the virtuous path to honor and fame, and then only turned to inquire for new objects of sympathy and existence. All of this is not the result of mere mechanical effort, but springs from love and friendship, which are cultivated in the Order, and ever soar on tireless wings, in quest of their object. Here, as elsewhere, they frequently put on their diviner form. Such love existed between Damon and Pythias, two disciples of Pythagoras. Damon was condemned to death by Dyonitus the tyrant, but obtained permission to go first and settle his domestic affairs, provided he would leave a substitute, with a promise of returning to meet his fate at the appointed hour. Pythias had no sooner heard of the condition, than he threw himself into the hands of the tyrant and pledged himself to meet the fate of his friend, provided he did not return. At the appointed moment Damon made his appearance, and redeemed the pledged life

of his friend. The tyrant was so struck with this, that he remitted the punishment, and entreated them to permit him to share and enjoy their friendship. But behold it in the purer minds of David and Jonathan. See Jonathan, "whose soul was knit unto David as unto a brother," braving the violent resentment of a powerful father, hazarding his succession to the throne, and preferring before his own interest, that of David. "Mark the solicitude with which he watched over the changeful and sometimes dark and fearful fortunes of his friend; his affectionate instinct and anxious haste in detecting and exposing the lurking dangers which surrounded him—the eager aid—the kind encouragement—the tender consolation—the depth and sincerity of that true sympathy which made him a partaker of his joys as well of his sorrows." This was covenant love.

But did I hear that wealthy and honorable man say, in these respects Odd Fellowship will be no benefit to me. Then let me remind him, that however one may rejoice in the pride of his health, and vigor of manhood—however stores of wealth may have been poured out profusely at his feet, and however often the sunny smiles of near and dear relatives may have greeted and cheered his heart, and warm friends waited fondly about him, yet misfortune may supervene, mar and blight the present, and blast and scathe the future before him. Uncertainty is stamped upon all earthly things, and trial is the common lot of man.

"The swain that plods the fruitful field,
The rich man e'en can find no shield,
Against unerring destiny."

The thing which we may grasp to-day and call our own, to-morrow may be gone as the baseless fabric of a vision, and cause us to stand in need of a band of brothers to whom we may go to find a brother's love.

But if you have nothing to gain, then it

becomes your duty to let every benevolent institution gain something from you. If Providence has so abundantly blessed you, then you should show your gratitude, by supporting whatever has for its objects the advancement of human happiness, the amelioration of the condition of mankind, or to lessen the mysteries incident on human life, knowing that "he who giveth to the poor lendeth to the Lord."—*Address at Lancaster, Ohio, April, 1844.*

HISTORY OF ODD FELLOWSHIP.

BY BRO. I. SHELBY TODD.

As this is the first celebration of our Order, in this place, it may not be amiss for us to notice, very briefly, the proof we have of its antiquity: Its principles are eternal and unchangeable, as all moral principles are. They were inculcated to Adam in the Garden of Eden; and are essential to the existence of society. Whilst the universal instincts of humanity, which teach us the necessity of mutual dependence, and the duty of mutual aid and comfort, naturally led men, in all ages of the world, to form themselves into societies for the common weal, we have every reason to believe that institutions for charitable purposes of some sort or other have ever existed.

We are unable to trace the Order regularly down, through the long roll of ages; but do catch occasional glimpses of it at different times. The name of the Order is to be found prior to the sacking of Jerusalem. In Cæsar's Commentaries we meet with this passage: "And the minds of all our men being intent upon that thing from another part of the town Adcantuanus, who held the chief authority, made an irruption with five hundred devoted followers, whom they call "*Soldurii*," of whom this is the agreement: that in life they shall enjoy every fortune together with those to whose friendship they may have devoted themselves; that, if any thing

may happen to them by violence, they will either bear the lot with them, or procure death to themselves; nor yet, in the memory of man, has any one been found, who would refuse to die, he being slain to whose friendship he had devoted himself." From the term "*Soldurii*," which denotes a Gallic Order, we may easily derive the name of our society: it is derived from two words, *solutus* and *durus*; which, united together, mean "*oddly constant*," which, when used plurally, we might supply "*companions, or fellows*," and hence the name of *Odd Fellows*. The ruling principle which seemed to govern this Gallic Order, and which the superstition and ignorance of the times induced the one to offer up his life for the other, is one of our fundamental principles, refined and chastened by the improvements of the age. Again: Plutarch speaks of a society, which Anthony and Cleopatra were connected with, in Alexandria, that was denominated the "*Odd or Inimitable Livers*," which, with full propriety, may be rendered "*Fellows*." Hence, we have more clearly the name of the Order of *Odd Fellows*. It has been supposed by some, that the Order came originally from the land of the *Nile*, and worked its way into Gaul. We cannot doubt but that there were many secret societies in Egypt; as her innumerable pyramids, her subterraneous galleries, her hieroglyphics, her mystic rites, and sublime ceremonies testify.

There are other proofs, which might be adduced, to establish the antiquity of our Order, were it important. But, since we cannot hold to the principle, that the long existence of an institution is positive proof of its intrinsic value, or that no institution should be sustained, because it has not stood the test of ages, we pass on to notice the improvement of our Order, as time rolled on in its mighty course, developing the signal revolutions which have taken place in Science, Morals, Religion, and

the explosion of antiquated prejudice. *Odd Fellowship*, which appeared so imperfect in olden times, like the rude marble from the quarry, is now fashioned into shape and beauty; and aided by the lights of knowledge, and the powerful and heavenly influences of the Christian Religion, its votaries are enabled to present it, so purified, and refined, that it cannot fail to win the admiration, and command the respect, of every intelligent community.

It has progressed most extensively in Europe. Its blessed influences have been felt in the mitigation of the miseries of men in England, France, Russia, Prussia, and Austria; and the Order occupies the most exalted station in the judgment of the most enlightened men of those countries. The Grand Lodge of Great Britain includes in its jurisdiction upwards of 4,000 Lodges, containing 250,000 regular members, appropriating annually, to the cause of Charity, more than one million of dollars. Here is a strong proof of the sympathy of those good men for the needy and distressed; as also, a practical exemplification of the benevolence of the Order. Its progress in this country is even more astonishing than in any other. Twenty-five years since, there were but five *Odd Fellows* to be found in the United States! Now, they number over fifty thousand! Like the small spark of Liberty, which, at one time, glowed only in the breasts of a few individuals, but quickly caught into a flame that cemented the whole American people, Odd Fellowship need only be planted here, until a few years, its wide spread branches stretch themselves over this whole continent, whose fruit giveth nourishment and comfort to thousands in want and distress.—*Address at Shelbyville, Ky. May, 1844.*

Precipitation often ruins the best laid designs, while patience ripens the most difficult.

ODD FELLOWSHIP.

BY BRO. ISAAC N. WALTER.

This day we are met to celebrate the fourth anniversary of the Independent Order of Odd Fellows, in this city; the birthday of an institution which has for its object the happiness of mankind. Four years ago the first impulse was given to the principles of Odd Fellowship by regularly organizing a society and adopting a constitution. Its commencement was small, popular sentiment against it, the prejudices of the people stood ready to impede its progress, but in the midst of all opposition it has moved on in the majesty of its strength, and the beauty of its character, dispensing its blessings upon the afflicted, raising the bowed down, cheering the heart of the widowed mother, and wiping the tear from the orphan's eye.

And when the indiscriminate leveller of all human greatness, while spreading his ruthless devastations in the world, has marked for his object a brother and a husband in this city, Odd Fellowship brooded over his afflicted pillow, and stood around his dying couch, until the flickerings of life were gone, to administer the balm, and lend a helping hand. Thus to the living and the dying have the principles of the Order been demonstrated before you. The principles of Odd Fellowship have only to be known to be appreciated—possessed to create happiness, and reduced to practice, in order to spread joy and peace throughout community.

In vain men try to ridicule a system that is productive of so much good; one that carries with it the evidence of its own worth, and stamps, in all its acts, its profession with eternal value.

Poetry may delight the world with song; the orator may fascinate mankind with his towering eloquence, and still, when the excitement of the moment is past, the multitudes dispersed, not a fragment or a crumb remains to feast the mind.

in quiet retirement. But Odd Fellowship is best enjoyed when reflecting upon the past, and silently meditating the deeds of charity performed. Charity is one of the leading attributes of the Order. Charity, the heaven-born—first of the christian graces; for what says the apostle, in summing up the choicest of the heavenly gifts? “Faith, hope, charity,” ‘the *greatest* of these is *charity*.’

But the world has wondered, and the curious have inquired, if the principles of Odd Fellowship are productive of so much good, why not publish them to the world, and let all mankind become acquainted with the tenets of our creed, our forms and ceremonies? We answer, that such of these as are concealed from the public gaze, concern only ourselves; they do not, and they cannot, in any way, affect the uninitiated; at the same time they are accessible to all worthy men upon the same conditions as we ourselves receive them. The rules of the Order admit to membership every man of good moral character who is capable of pursuing the ordinary avocations of life.

The more secret principles are the more sacred, and the more sacred they are invariably productive of the greatest good. To publish all, then, would at once destroy the object, the whole fabric would fall to the earth, and no guardian angel be found in the Ark of Odd Fellowship to soothe the sorrows of the afflicted.

But we are accused of having bad men in our society—men who are unworthy of the countenance of the wise and good.

This objection is one that might, with equal justice, be urged against any society that exists, or that ever did exist, whether social, political, philanthropic, or religious; for there never yet was sect or denomination however pure and holy the tenets of its creed; no political organization, however patriotic in motive; no combination for relieving the distresses, or promoting

the happiness, of men, and scarcely even a private family, but has numbered in its list of members some who were unworthy.

It is necessarily so from our very natures, for man is an imperfect being. Sufice it, at this time, to say, that good moral character is made a requisite for admission to our Order, that no indecorous or immoral conduct is suffered at our meetings, and that offending members are punished with expulsion, or other appropriate penalty. We meet in friendship, transact our business in harmony, and depart in peace.

Again, it is said, secret societies subvert the government, and destroy all well regulated systems.

Fortunately for us, there is a rule whereby to judge of men, their motives, and their deeds. The Savior of the world has said that, “by their fruits ye shall know them.” The more general and important regulations of our Order have been published, and are open to the inspection of the world; these bear testimony that its object is the happiness of man. This is the *blossom* and the promise; if the *fruit* be different you will know it; however secret our actions, their effects will be visible; and if it be seen that our institution is productive of evil in community; if it encourages vice, immorality, or crime, or in any way tends to the subversion of good order in society, then visit it with the withering scourge of public opinion; or, if you please, suppress it entirely by the strong arm of power. If, on the other hand, you find following in its train, support to the feeble, comfort and consolation to the afflicted, and relief to the distressed; if you see the sweet stream of charity flowing from it as from a natural source, then, we ask for your confidence and support. We cheerfully abide the result.

Those who are blest with health and prosperity, surrounded with kind relatives and friends ready to minister to every want, may deem an institution like ours

unnecessary; but the dearest friends may be taken away from us, and the treasures of this world take to themselves wings and flee away. Even in this situation the Odd Fellow is not without a resource; he may be stretched upon a bed of sickness in a land of strangers, penniless, and with nothing to hope from the cold charity of an unfeeling world, but even there he will find in his extremity a brother and a friend to relieve his necessities, and send him on his way rejoicing. It is thus that Odd Fellowship smooths the rugged paths of life, and turns the wilderness into a garden, and the thirsty lands into springs of living water.—*Address at Columbus, O., July 4, 1843.*

RAISE THE STANDARD HIGH.

Odd Fellows should raise high the standard of moral excellence. As a distinct organization in the army of associations for the promotion of the welfare of humanity, our standard should be elevated above others of the host, so that it may be seen and known of all men. We must be consistent. If we have a pure system, around which are thrown safeguards superior to those of other organizations, we must also have good works, and ‘works’ which are ‘good and profitable unto men,’ and if we do not perform those works we come short of obvious duty. Ours is a noble system of morality and benevolence, *which nobody can deny*; and our moral and benevolent deportment should correspond with the system.

If other associations have a low standard of morals—if their members cultivate a vitiated taste—if they spend in conviviality the time and money which should be devoted to the furtherance of charity and benevolence, and imbibe loose principles, and form bad habits, it is no excuse for us, but should serve as a warning of which we will do well to take heed. Better things are expected of Odd Fellows. We are to

cultivate the principles of F. L. and T. We have discarded those practices on Lodge nights, which tend to make glutony and drunkenness, common and honorable; and whoever attends where ‘honour’s court’ is held should show to the world that he has profited by the system of moral culture of which we boast. His conduct should be consistent with the purest teachings of morality and benevolence. Lodges should require a moral and upright walk on the part of the members, as the best evidence of their devotion to the principles held dear by every good Odd Fellow. They should be required to show their love for the principles of Odd Fellowship, by a strict observance of all its requirements, not only in Lodge, but in their intercourse with community at large. This should be the *sine qua non* in all our Lodges, and the conduct will always show the truth, as to the purity of the principles cherished. That never deceives. It is a living evidence. None but a sincere profession of love for the morality of our institution is worthy to be made, and the life of that love is shown by works—it is active in the promotion of moral purity and benevolence—it is the blood of the system we have espoused which diffuses vitality and health throughout the whole body. He who breathes a generous spirit—speaks and acts honestly, will be known, and acknowledged as worthy a seat in the Lodge—he carries out the principles in which he is there instructed, and causes their influence to be felt far beyond the walls of his Lodge room.

He will show his respect for the wise laws and regulations adopted by the Order; and will be careful to be influenced by the principles of Friendship, Love and Truth. His standard of moral excellence will be elevated high, and he will constantly strive to reach the shining mark. Brethren, let us all be Odd Fel-

lows in the true and honored meaning of the name. Then will we extend Odd Fellowship in its spirit and power—then will moral purity prevail wherever our banner floats on the breeze,—then will we be known as engaged in the cause of humanity;—God will smile upon and bless us.

EDUCATING THE ORPHAN.

The subject of education, as an adjunct to the great purposes of Odd Fellowship, is one to which the attention of our brotherhood cannot be too often or too earnestly directed. To relieve the distressed, succor the disconsolate and educate the orphan, what nobler cause could prompt the energies of our beloved Order? Education has been well said to be the "*guardian of liberty* and the bulwark of morality." The day has come when the light of this inestimable blessing is being shed abroad throughout our happy land, illuminating the darkest sections of the country, and dispelling ignorance every where, even among the most destitute and friendless of our race. Let not the efforts of a brotherhood, whose high moral aim has been so successfully exerted to elevate the character and comfort the need of its votaries, be withheld from this beautiful handmaid of the "*chiefest virtue*." Let it be remembered that there can be in the holy office of educating the children of our deceased brethren no sting, no wound to the most delicate or refined sensibility. Such schools are no *charity schools*—they must be established upon the same principles which characterizes our ministrations to our sick and disabled brethren, so that the orphan will occupy the same position as the parent, begging not as a boon the blessing of education at our hands, but *demanding* as a right a participation in the advantages of that institution to which the parent in his lifetime contributed his subscription, and to the accumulation of

which he may have devoted his time, talents and untiring zeal.

Our Order is, for the most part, composed of the industrial classes of our fellow citizens, whose life is and has been, generally speaking, occupied in laborious efforts for the support and maintenance of their families, and whose legacy to their offspring seldom exceeds the good name and example of their parents. Children thus cast upon the world, if permitted to pass on into maturing life without the benefit of education, not unfrequently grow up a burthen to themselves and to the country which gave them birth, when, if the interposing agency of Odd Fellowship was at hand, to train them to virtue and wisdom, by the force, influence and teachings of education, they would become ornaments to society at large, useful citizens and bright examples of the redeeming character of our beloved Order. The life of man is, at best, but short, and it has been estimated that in every seven or ten years the great body of the youth of the country are passing into manhood and taking the place of the generation that is receding from the world. The helpless child becomes the grown man or woman, assuming the rights and duties incident to life. In view of this picture of mankind we cannot fail to observe that the character of each succeeding generation must partake, in a greater or less degree, of the virtue or vice, intelligence or ignorance, of that which preceded, and the march of improvement must, in equal ratio, be effected by the relative capacity of one generation to profit by the experience of another, avoiding its errors and advancing its salutary admonitions, prompted by the light and influence of knowledge—thus, to a great extent, the cause of education is intimately blended with the cause of all high and elevated efforts of man to advance the general good of his fellow creatures.

It would be idle to offer any suggestions

upon the value of education to the rising generation—it is indeed a pearl of priceless value, and whatever may be said of the aristocracy of mind, we acknowledge ourselves the willing, captive votaries of intellectual greatness, most especially when enshrined in any of God's creatures, where the first feeble scintillations of mind were cherished into a living flame through the instruction and teachings of a simple, unostentatious common school. We commend this subject to the representatives who are to assemble in Grand Lodge of the United States, in September next. It is worthy the efforts of their united deliberations, and he who shall be able to unite the opinions and concentrate the energies of that distinguished body upon a well digested scheme of education to the orphans of our departed brethren, to be uniform and general throughout the jurisdiction, will not only have secured for himself a monument more enduring than brass, but will also have entitled himself, justly, to the proud distinction of being ever hailed and acknowledged as a benefactor of the human race.—*Covenant.*

IMPROPTU,

Written by an absent husband (Bro. J. B. B. H.) to his wife, and communicated to The Ark for publication.

“ When will ye think of me, my friends ?
When will ye think of me ! ”

I'll think of thee when gloomy night
Spreads darkness o'er the sea ;
I'll think of thee when stars are bright,
Thine eye that ever beams with light,
My guiding star shall be.

And oh ! should sorrow's blight e'er come,
To dim that sparkling eye—
To shroud in dark oblivious gloom
The flowers of hope that fairest bloom,
Too fair alas to die.

I'll think of thee — thy faithful heart,
In love is linked to mine,
And till death tear the links apart,
Mine be the task to soothe each smart,
Each weal and woe be mine.

CELEBRATION AT VEVAY, IND.
The Vevay Indiana Palladium, of the 29th of June, gives the following account of a celebration at that place:— The members of Vevay Lodge, No. 6, I. O. O. F., joined by a large number of their visiting brethren from abroad, celebrated the anniversary of their organization in this place, on Thursday last, the 25th inst. Although the weather was quite unfavorable, rain having fallen copiously the night previous, and the day being accompanied throughout by alternate showers, the number in attendance from other Lodges was much greater than the Order here expected. A long and imposingly grand procession was formed at the Hall on Liberty street, under the direction of BENJAMIN MAYHEW, Esq., of Lawrenceburgh, as Marshal of the day, which moved at about 11 o'clock, A. M. and after passing through several of the principal streets, entered the Methodist Episcopal Church, where, after an appropriate air from the Band, and an humble appeal to the Great Giver of all Good, by the Rev. Mr. GOODWIN, a very able and interesting address, pertaining to the character and principles of the Order, was delivered by T. P. SHAFFNER, Esq., of Louisville, Ky.

After the exercises at the Church were concluded, the procession was again formed and moved in beautiful array to the Franklin House, where the members, together with about one hundred and fifty ladies, partook of a sumptuous dinner, served up in Mr. Le Clerc's best style. After the cloth was removed, several beautiful and excellent sentiments were read by the President of the day, DAVID CHURCHILL, of Cincinnati, and drank with cold water.

Forget not in thy youth to be mindful of thy end ; for though the old man cannot live long, yet the young man may die quickly.

EDITORS' TABLE.**BENEFITS.**

The Editor of the *Golden Rule* could not certainly have read the decision of the Grand Lodge of Kentucky, and particularly the report of its committee, when he stated in his 2d number, that that Grand Lodge had decided, by a formal vote, "that the widow and orphans of a brother who dies in arrears to the Lodge, and who was, at the time of his death, excluded from the benefits of the Order, become entitled, at his death, to the same rights and immunities, as if he died in good standing and in full communion."

Now the Grand Lodge of Kentucky *never made any such decision*, as we shall presently show; and the facts are simply these: An appeal was taken from a decision made by Friendship Lodge, No. 5, that the children of a deceased brother "could not receive the benefits and protection of said Lodge, in consequence of the deceased not having been, at his death, a regular contributing member of said Lodge," &c. The Grand Lodge went into a minute examination of the case, and the report is drawn up by P. G. SHAFFNER, in a most lucid and masterly style, reflecting the highest credit upon his head and heart. The following paragraph from the report states the case clearly—

"It appears that P. G. Leonard G. Finnell withdrew from the aforesaid Lodge, [No. 5,] some time in 1842, for the express purpose of establishing a Lodge in the town of Georgetown. In February, 1843, he returned his Card to Friendship Lodge, No. 5, and at which time the fee for depositing a Card was remitted by said Lodge, 'in consequence of his having drawn his Card for the express purpose to aid in the establishing a new Lodge.' A short time after his return to the Lodge, he was taken sick, and remained so until the 5th of August, at which time he breath-

ed his last, leaving a wife and two orphan children to lament the loss of a Christian father. At his death he was not in arrears enough to have deprived him of the legal benefits; and to have been deprived by law, he must have been fifteen weeks in arrears, according to Art. 6, Sec. 3," &c.

Now, how very widely this report differs from the statement made by our Brother of the *Golden Rule*! It places the whole matter in a very different light, and shows that Bro. Finnell "died in good standing, and in full communion," and of course his children were and are entitled to the benefits and protection of the Lodge.

The Editor of the *Golden Rule* ought to give the entire report to his readers—[we should do so ourselves, did our limits permit]—and thus spread the facts of the case before them. His statement does manifest injustice to the Grand Lodge of Kentucky, which we are at present far from supposing was intentional. Our own opinion of the case is, that the decision shows enlarged and liberal minds, worthy of the Order—worthy the noble, the benevolent, the charitable purposes for which the Order was instituted; and we can most cordially endorse the remarks of Bro. FORD, of the *Independent Odd Fellow*, who copies the entire report, and says—"The doctrines of the report are sound, and breathe that spirit of 'truth and equity' which inspires the Order. We are glad to see that our brethren of Kentucky understand so well the genuine principles of our institution, and are not swayed from the integrity of Odd Fellowship by a selfish and contracted estimate of dollars and cents."

It was our intention to have made some remarks on the conclusions drawn by the Editor of the *Golden Rule*, in reference to this decision, and the decision of the Grand Lodge of New York directly the reverse; but as we have placed the matter before him in a very different light, these remarks, for the present, at least, are unnecessary.

REGALIA.

The By-Laws of the Grand Lodge of the United States requires uniformity in Regalia for officers and members, according to rank, but we are of opinion this law is not always observed; probably, however, for a want of knowledge of the fact. We believe strictly in uniformity, and a close observance of all the rules and laws of the Order; and for general information we copy the 25th Article of the By-Laws alluded to, prescribing Regalia, and who shall wear it. It is as follows:

ARTICLE 25. The Regalia of the Order shall be as follows: Aprons and collars of subordinate Lodges shall be white, trimmed with the emblematic color of the degree intended to be represented, *i. e.* first degree, white; second degree, pink; third degree, blue; fourth degree, green; fifth degree, scarlet; rosettes of the various colors can be worn on the collars. The Noble Grand shall wear a scarlet collar; the Vice Grand, blue collar; Secretary, green collar; Treasurer, green collar; each of which trimmed with white or silver. Supporters of N. G. scarlet sashes; of the V. G. blue sashes; Warden and Conductor, black sashes; Scene Supporters, white sashes; Chaplain, white sash. The aprons of the elective and appointed officers shall be white, trimmed with the color of the collar or sash indicated for the office.

Past Grands shall wear scarlet collars or sashes, and aprons either white, trimmed with scarlet, or scarlet trimmed with white. The aprons and collars or sashes of Past Grands, may be trimmed with silver lace or fringe, and those having attained to the R. P. degree may have trimmings of yellow metal. The Grand Officers and Past Grands of Grand Lodges shall wear the regalia of Past Grands as above defined.

The Encampment regalia shall be black aprons and gloves, and of those Patriarchs who have attained to the R. P. degree,

purple collars, and the aprons and collars trimmed with yellow lace or fringe.

WORK OF THE ORDER.

If there is any *one* thing more desirable in our Order than another, it is, in our opinion, that the work of the Order should be uniform. We have always opposed any innovation, however slight, from the work as laid down to us in the charges, lectures, &c., which we have received from the great head of the Order, (the Grand Lodge of the United States.) We were opposed to any innovations in the work before we ever knew that it was strictly forbidden by the authority referred to; and even if it were not forbidden, it must be apparent that uniformity is greatly to be desired.

But from our own personal knowledge, and from what we have heard, we know that all Lodges do not work alike. There are additions and omissions, contrary to "the forms furnished by the the Grand Lodge of the United States." This is wrong, and should not be permitted. A Lodge in Maine should work precisely as one in Georgia. But even the subordinates in the same State do not work alike; and for this the Grand Lodge is responsible.

We make these remarks for the purpose of calling attention to the matter in time, for if one innovation is permitted or even winked at, another may be, and then there is no telling where it will end. We do not pretend to say that what we have heard or seen, is any thing very serious, but we do say it is not according to the *forms* furnished us; and the observance of these forms is strictly enforced by the 23d article of the By-Laws of the Grand Lodge of the United States, which is as follows:

ARTICLE 23. All state, district, or territorial Grand Lodges and Grand Encampments shall enforce upon their subordi-

nates a strict adherence to the work of the Order, according to the forms furnished by the Grand Lodge of the United States, and shall be held responsible for any irregularities that they may allow under their jurisdiction. They shall neither adopt nor use, or suffer to be adopted or used in their jurisdiction, any other charges, lectures, degrees, ceremonies, forms of installation, or regalia, than those prescribed by the Grand Lodge of the United States.

PERMANENT SECRETARY.

The office of Permanent Secretary is one which has recently been created in but few of the Western Lodges; yet it is one which no Lodge should be without, as experience has already amply shown the good effects resulting from that office. Heretofore, it has been the custom for Lodges to have but one Secretary, whose duty it was to keep the minutes of the Lodge as well as the accounts, aided by an Assistant. This office changed hands every three months, and the day book and ledger, thus passing into new hands, were not always kept correctly, and but few Lodges escaped confusion of accounts and errors in making entries and posting. Indeed, it has frequently occurred, that persons were elected to the office of Secretary who were not competent to keep books on the system they are now generally kept, although fully qualified to discharge all the other duties of that office.

The election of a Permanent Secretary obviates all these difficulties, and does away with the Assistant. He is chosen as the other elective officers are, and holds his office for one year. It is his duty to keep the Account Books of the Lodge, subject to the same rules and requirements as the Secretary was subject to. He aids the Secretary when necessary, and acts for him in his absence. The Secretary is thus separated from the account books, and has nothing to do but to keep the minutes

and attend to the correspondence. The Permanent Secretary is paid such compensation as the Lodge may vote him.

Where a Permanent Secretary is chosen, the Lodge will always be careful that he understands book-keeping, and they will then have the pleasure of seeing their books kept decently and correctly. Those who try it, and see that the officer does his duty, will never regret it.

From the Golden Rule.

THE BROTHERHOOD.

BY J. AUGUSTUS SHEA.

A shout for the mighty,
A cheer for the brave,
The foes of the tyrant,
The friends of the slave;
The mighty to grapple,
The brave to withstand,
The simply sublime,
And the truthfully grand!

And who are those mighty?
And where is their claim?
Are they victors in battle
And children of Fame?
Do the laurels of armies
Their prowess entwine?
Do the banner and trumpet
Still marshal their line?

No! weapons of carnage
Ne'er reddens their path;
They know not of battle,
They move not in wrath;
Their brows by no laurels
Of battle are bound;
By the peace-blooming olive
Alone are they crown'd.

In sickness and sorrow,
In fortune and fame,
Those words and their spirit
Are ever the same.
To the widow and orphan
How prompt their reply,
And their strength is to solace
The tear and the sigh.

In Love they are mighty,
In Truth they are brave,
And faithful in Friendship.
To help and to save.
Their banner's a beacon
For manhood and youth
For it shines with the spell words

CELEBRATION IN BOSTON.

The anniversary of the revival of Odd Fellowship in the State of Massachusetts, was celebrated by the Order in the city of Boston, on the 22d of June, by a Dinner, Addresses, &c., &c. The dinner took place in Fanueil Hall—the “Old Cradle of Liberty,”—though its use for that purpose was at first objected to, (as we gather from the proceedings,) by the city authorities, on the ground that the society of Odd Fellows “was not known to the law!” Every thing went off in a manner becoming the occasion, and highly creditable to the Order. The company was honored with the presence of Grand Sire Hopkins of Pennsylvania, P. G. S. Kennedy of New York, P. D. G. S. Neilson of Baltimore, G. Sec'y. Treadwell of New York, and other distinguished Odd Fellows. Several of the brethren delivered able and eloquent addresses, and the proceedings were accompanied with appropriate music and Odes. *The Symbol* gives a very glowing account of the whole affair, and we have no doubt that it will prove a very great benefit to the Order in Massachusetts.

We select from among a large number of Toasts which were given on the occasion, and drunk with cold water, the following:

By the Grand Master. *The Order*—In celebrating its revival in Massachusetts, as we do to-day, we celebrate the law of love and the spirit of human brotherhood.

By P. G. M. Hersey. *The principles of Odd Fellowship*—A light to enlighten the philanthropist, a terror and a stumbling block to bigotry and fanaticism.

By J. G. Treadwell, G. S. of N. Y. *The Order of Odd Fellowship*—Great has been its progress; may its course be onward until its principles shall be planted in every section of our land.

By Bro. Wm. English. *The Principles of Odd Fellowship*.—A pure rill from the fountain of Benevolence—the stream must be enduring as its source.

By a Guest. *The Beauties of Odd Fellowship*—Appreciated by those who have drunk of its fountain; we invite all who are worthy to come and partake of its waters.

By Bro. Cole. *The spirit of Odd Fellowship*—The most ardent and powerful of spirits; it has conquered all others on this occasion.

By Bro. T. Prince. *The three Lectures against Odd Fellowship*—Their author is entitled to our warmest thanks. May he be as successful in converting men to the truths of Christianity, as his lectures have been instrumental in adding “good men and true” to the ranks of our Order.

By Bro. Charles Siders. *The Odd Fellows of Boston*—They number nearly 3,000 of its legal voters, who, in the language of our fathers of our city, are not known to the laws. May the day be far distant, when, by the promulgation of the principles of our Order, we shall need any better acquaintance with the law.

By M. W. G. Sire Hopkins. *Massachusetts*—Her sons were pioneers in the cause of liberty; they struck the first blow to resist oppression. Steady in her habits, she has again put forth her strength, resisted oppression, and planted the standard of Odd Fellowship upon the sure foundation of Friendship, Love and Truth.

By Bro. Thomas Greene. *The Indians who destroyed the Tea in Boston Harbor*—The first Lodge of Odd Fellows, who ever met in Fanueil Hall, in full regalia, and kept their secrets.

By Bro. T. Prince. *The Odd Fellowship Press*—The *Ark of the Covenant*, in which is deposited the *Golden Rule*, binding every *Independent Odd Fellow* to the practice of the virtues of which the rites of the Order are *Symbolical*.

THE ORDER IN OHIO.

We are indebted to Bro. ALBERT G. DAY, Grand Corresponding Secretary of the Grand Lodge of Ohio, for a list of the Officers of the subordinate Lodges, for the current quarter, for which he will please accept our thanks. And we must here remark that if all Officers of Lodges were as prompt in attending to business, and as kind in attending to the requests of brethren, as Bro. DAY is, there would be little cause of complaint for not attending to their duties.

We give the following extract from Bro. D's. letter to us, which shows the Order to be in a very flourishing condition in this State:

“ You will perceive that Nos. 5, 13, 20, 21, 22, and 27, are delinquent from some

cause. So far as received, the reports show a decided increase in numbers over former ones. For the term which closed in June, the increase reported in 24 Lodges is 174 members, chiefly by initiation. The six delinquent Lodges being known as flourishing ones, we may safely calculate the increase to be at least 215 in all, or about 40 per cent. for the year 1844. This is certainly cheering to the friends of the institution."

It will be seen that we were in error in numbering Mahoning and Eaton Lodges in our last number. Mahoning is 29 and Eaton 30. We have now 31 Lodges in the State, and the probability is that before another number is issued we shall have two more—one at Circleville, and the other at Springfield. The number reported to the Grand Lodge of the U. States in September last, was sixteen.

PROGRESS OF THE ORDER.

The "Home Correspondence" published in the June and July numbers of the Covenant, gives the most gratifying and cheering intelligence of the progress of the Order all over the land. In the States of Maine, Massachusetts, New York, Pennsylvania, Kentucky, Indiana, Ohio, Michigan, Georgia and Mississippi, the Order is represented as flourishing beyond all precedent—certainly exceeding the fondest anticipations of its votaries. In other States and Territories the Order also flourishes, as well as in Canada, and at the rate it has progressed during the last six months of the year 1844, it will be safe to predict that no town or village of any consequence throughout this extended land, will long be without feeling some of the blessed influences of the principles taught by a Lodge of the Independent Order of Odd Fellows—the pretended revelation of its secrets, the opposition of fanatics and bigots, the denunciations of the ignorant to the contrary notwithstanding.

SCIOTO LODGE, No. 31.

Bro. DAY, in his letter, says—A new Lodge was instituted by the M. W. G. M. in the town of Portsmouth, Scioto county, on the 5th of June last, to be hailed as Scioto Lodge, No. 31. I understand that it is adding to its numbers rapidly.

"THE COVENANT."

We were quite surprised on finding a paragraph in the Covenant for May last, stating that that Magazine is but poorly patronized. We had supposed it was established upon a permanent basis, as it certainly should be. But it seems the reverse is the case, and we regret very much that it is so. The Covenant, as all know, is the "Official Magazine of the Grand Lodge of the United States," and as such ought to be subscribed and *paid for*, by every Odd Fellow who is able to do so. We want, it is true, our own little *Ark* patronized, but at the same time we want to see others prosper. It would not reflect much credit on the Order to see the Covenant go down; and yet such is the intimation if its subscription list is not extended. The following is the paragraph alluded to, and will speak for itself:

"OUR SUBSCRIPTION LIST."—We have not been remiss in urging upon the brotherhood the claims of the Covenant for their patronage, nor has the work failed to commend itself to the favorable notice of those who do subscribe for it, yet it is we are sorry to say but poorly sustained. We had hoped otherwise, and earnestly struggled for a different result. If it cannot live without the aid of the Grand Lodge of the United States during this year, it can have but little chance of continuance. If therefore its friends desire its continuance let them be up and doing—a few more subscribers only are wanting to enable the Agent to free it from embarrassment. Will the influential brethren who approve its issue and management come to its aid?"

THE ORDER IN N. CAROLINA.

The Grand Lodge of North Carolina held its annual communication at Wilmington on the 8th of May last, and continued in session until the 10th. We find in the Independent Odd Fellow, the following extract from a letter from D. D. G. S. John Campbell:

"The second annual communication of our Grand Lodge was held at Wilmington on the 8th, 9th and 10th of May last. Representatives from all the Lodges were present. The returns show the Order to be in a prosperous condition. Two new Lodges were added the last year, viz: Clarendon Lodge, No. 4, at Fayetteville, and Thaddeus Lodge, No. 5, at Warsaw. But little business was brought before us. You will be pleased to learn, however, that measures were adopted to insure the maintenance and education of *every destitute orphan* in the State, now and hereafter. Funds were provided sufficient to meet any demand which may be made during the current year, and a *pledge* was given to make ample provision for the future. It is not intended by this course to take the care of orphans out of the hands of Subordinate Lodges; all of them *which can, will*, as they now do, fully provide for their own destitute *wards*. But it is to meet the necessities of small Lodges that we have made provision—such as may be unable to raise funds to carry out this benevolent principle of our beloved, our useful, our *necessary* Order. We desired, and we have resolved, that not a *single child* of an Odd Fellow in the good old North State (God bless her for ever) shall be deprived of the necessary comforts of life, or of the blessing of an useful education. The Grand Lodge, by invitation from the Trustees, visited the "Odd Fellows' School," established in Wilmington by Cape Fear Lodge, No. 2. The system of teaching (the Prussian) practised in this school was new to me, as it was,

I presume, to a large number of the members of the Grand Lodge. Its novelty may have enhanced the gratification we experienced, but could not have cheated us into the firm conviction forced upon our minds then, and remaining yet, of its great and *peculiar* excellence, and of the very superior qualifications of the teachers—the astonishing proficiency of all, even the smallest of the scholars, was evidence not to be denied or doubted. The teachers are Mr. McLaughlin and lady, and Mrs. Billups—the number of scholars, I was told, about *one hundred and eighty*."

THE DIFFERENCE.

Let a man of standing and influence commit a fault and how soon it is overlooked. If he is wealthy, the improprieties of his conduct are considered no reproach, and he is as much honored and caressed as ever. Let a poor man be half as guilty and he is condemned and despised, and it is next to an impossibility to retrieve his character. Such is the course of the world. Honors, property, and high standing, make all the difference. We are for calling villainy by its right name wherever discovered, whether beneath a costly and fashionable exterior, or in halls of Congress, or in the shanty. The pretended righteous judgment of the world is wrong. Worth, and worth alone, should be caressed and honored—respected and imitated, while vice should be detested and abhorred in whomsoever discovered. If this should be our criterion of judgment, thousands of the humble and the unobtrusive would be elevated to posts where their virtues would shine and their examples be salutary upon the whole nation, while those who now disgrace their station would sink in the mire, and cease to exert their pernicious and blasting influence. In our choice of men to fill our seats of honor and trust, let us have an eye to the virtues of the heart, and if strict integrity be lacking, we should never list a finger to put such men into office.

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MT. VERNON, No. 20, MT. VERNON—No report.

FRIENDSHIP, No. 21, GERMANTOWN—No report.

CUYAHOGA, No. 22, CLEVELAND—No report.

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NOTICES.

The Journal of the Grand Lodge of the United States since its commencement up to the year 1843, has been published in one volume of 600 pages, by Bros. McGowan and Treadwell, in New York. The proceedings were compiled by direction of the Grand Lodge, and is a valuable work. It should be in possession of every Lodge, and every Odd Fellow who can afford it ought to have a copy. It contains much useful and necessary knowledge which cannot be obtained from any other source. We understand it is for sale in Cincinnati, at \$2.50 per copy.

Bro. LEWIS P. LOTT, P. G. of Mahoning Lodge, No. 29, is Agent for the Ark, at Warren, Trumbull Co.

P. G. M. ISAAC HEFLEY was elected and installed Grand Recording Secretary of the Grand Lodge of Ohio, on the 15th of June, vice Bro. D. T. SNELBAKER, resigned.

We hereby return our sincere thanks to Bro. RIDGELY, of the Covenant, for the back numbers of that Magazine, sent us per our request in the last Ark.

The Editor of the Woburn (Mass.) Gazette is a good fellow, and we hope he is an Odd Fellow. We could not say less on reading the following notice of the Ark:

"THE ARK is one of the most sprightly of our exchanges. It comes to us this month richly freighted with good advice, literature, &c., for the benefit of the Brotherhood. All should have a copy."

Will Bro. STEWART, of the *Golden Rule*, be kind enough to send us Nos. 1 and 9 of that paper?

THE ARK.

VOL. I.

SEPTEMBER, 1844.

No. 9.

(ORIGINAL)

THE GOTHS.

BY T. P. SHAFFNER, M. E. G. H. P. OF G. E. OF KY.

The Goths were a people of a wandering disposition; and but little is known of them by the present generation. The learned Cassiodorus wrote at one time a full history of them, comprised in twelve books, but they are not in extant. Jornandus, a very learned writer, abridged the work of Cassiodorus into one single volume, passing over nearly all, I may say, of the most interesting events, and merely gives an outline view of their history, &c.

The Goths came originally from Scandinavia, or as the country is called in modern times, Norway, Sweden, Lapland and Finmark. Some writers, (and I believe Grotius and Sheringham of the number,) maintain that the Cambrians, Getes and Goths, were the same nation; that Scandinavia was first peopled by them; and that from thence they detached colonies into the islands in the Baltic, the Chersonesus, and the adjacent places, yet destitute of inhabitants in a great measure. The ancient residence of the Goths, in the countries beyond the Baltic, are attested by many vestiges which can not be ascribed to the arts of popular vanity.

From the time of the Geographer Ptolemy, the southern part of Sweden seems to have continued in the possession of the less enterprizing remnant of the nation. From what we can learn of the character of the Vandals, there is a striking resemblance, in our opinion, with the Goths; their manners, complexion, religion and language, seemed to have come from one

and the same common stock. The particular time when the Goths settled in Scandinavia, we are unable to say. They crossed the Maresnevicum or Baltic sea, by boats, or large vessels, with oars, probably that part which is only about one hundred miles, as from Carlscroon to the nearest ports, Pomerania and Prussia. As early as the Christian era, and as late as the Antonines, the Goths were established towards the north of the Vistula, and in that fertile province, where those great commercial cities, Thom, Elbring, Konningberg and Dantzig, were long afterwards founded, on the banks of the Oder, and westward from the Goths, the Vandals were spread, and also on the sea coast of Pomerania and Mecklinburg.

The Goths were of an exceeding wandering disposition, and the cause of their going southward, perhaps, was the mere desire of a leader, an oracle of the gods, or some other such cause no doubt led them southward. The round buckler and short sword rendered them formidable in a close engagement. Their whole enjoyment was in warlike excursions, to be in battle, making conquests, and rambling from place to place. They, like the Scandinavians, taught their children the principles of their military tactics, (if they may be called such,) when young. They were born in camps, amidst the arms and effusions of blood. They were taught to climb the steepest hills, and to go into the most dangerous places, to use the implements of war, and hardened their bodies by exposing them to the coldest of weather.

The Goths were celebrated for their hospitality and kindness to strangers; and it has been said that they derived their name from their being eminently good; the name of *Goth* being derived, according to Grotius and other writers, from the German word *guten*, signifying *good*. They encouraged the study of the philosophy of the day. Polygamy was not only allowed, but in a great degree encouraged, and we are informed from old authors, that every one was respected according to the number of his wives, and we presume, of course, his children. Although their disposition to encourage polygamy was so great, yet adultery was a capital crime, and the penalty was death. This is enough almost to redeem the wrong of the former evil. This severe penalty for adultery, and also their encouragement of polygamy, prevailed among them when they were known to the Greeks and Romans only by the name of *Getes*, as appears from the poet Menander, who was himself a *Gete*, and from Horace, who bestows great encomiums on the virtue and chastity of their women. The women were themselves brave, and encouraged the men even in the heat of battle, to fight with zeal and double energy. They despised a coward, and would not allow one to approach them, as they regarded them as stained forever, and unworthy of their confidence. They were kind and affectionate, always yielding to the direction of the husband, and displaying all the graces which they could, according to their education. Their desire was to fill their own places. The following lines we truly think are applicable to them:

"For in what place,
What state, what exigence, what trying scene,
Where love, benevolence, or sympathy,
Or deed of noble daring, was required,
Was not there found this angel — minister —
This holy PRIESTESS OF HUMANITY!"

Their laws were such maxims as were

handed down to them from their ancestors, presuming them all to have originated from the gods. Their religion consisted in the belief of one God, who had many subaltern gods, as one for the wind, one for the air, the thunder, lightning, rain, &c., &c. They worshipped these gods, by offering up sacrifices to them of animals, and sometimes of human beings. Their government was, or participated of, monarchical. A celebrated temple subsisted at Upral, a very considerable town of the Swedes, until the eleventh century. This temple was enriched with the gold which the Scandinavians had acquired in their piratical adventures, and sanctified by the uncouth representatives of the three principal deities, the god of war, the goddess of generation, and the god of thunder. They had a general festival every ninth year, and at which time nine animals of every species were sacrificed, (without excepting the human,) and their bleeding bodies were sometimes suspended in a sacred grove near the temple.

Caracalla was the first Roman Emperor who quarrelled with the Goths, and marched against them into that part of Dacid, north of the Danube, of which they had taken possession; but the advantages which he seems to have gained over them in a few skirmishes were very inconsiderable.

The Romans were very much alarmed at the progress of the warlike nations, and at an early period during the reign of Alexander, which began in 222, considerable sums of money were sent to them, from Rome, in order to prevent their disturbing the peace of the empire. But they laid waste totally to the province of Moeria, as soon as they heard of the assassination of the emperor Maximin, who was of Gothic extraction. We cannot mention the different engagements the Goths had with the Romans, but they were continually at war with them. The

Goths besieged Rome the third time, A. D. 410, and on the 24th of August, at the hour of midnight, the Salarian gate was silently opened, and the inhabitants were awakened by the tremendous sound of the Gothic trumpet. Eleven hundred and sixty-three years after the foundation of Rome, the Imperial City, which had subdued and civilized so considerable a part of mankind, was delivered to the licentious fury of the tribes of Germany and Scythia. After six days pillage and devastation, the victorious Goths evacuated Rome, and their intrepid leader advanced into Campania, and having ravaged that and the neighboring provinces of Lucania, Samnium, Apulia and Calabria, he approached the straits of Sicily, with a design to pass over into that island, and thence into Africa, but he was seized near Regium with a fit of illness, and died.

Teias was the last king of the Goths. He was chosen March, A. D. 553. Sixty days were at this time consumed in distant and fruitless combats between the Gothic and Roman armies, but at length, after an engagement of many hours, Teias, fell, and his head, exalted on a spear, proclaimed to the nation that the Gothic kingdom was no more. After a reign of sixty years, the throne of the Gothic kings was filled by the exardis of Ravenna; and the remains of the Gothic nation evacuated the country, or mingled with the people.

This warlike nation was soon scattered over all Europe, and formed a part of other nations.

Louisville, Ky.

BENEFITS.—Do not confer benefits in the expectation of meeting with gratitude, and do not cease to confer them because you find those whom you have served ungrateful. Do what you think fit and right to please yourself; the generosity is not the less real, because it does not meet with a corresponding return.

FRIENDSHIP.

BY DR. J. LUSBY PITTS.

"A friend," says Solomon, "loveth at all times." But how rare is such a friend! When found, tried and proved, how valuable such friendship!

Friendship is not wanting in penegyrists. Philosophers, historians, orators and poets have made it their favorite theme, and dwelt upon its praises with enrapturing eloquence. There have been found some, in all ages, to decorate its shrine with the choicest flowers of fancy and the most exquisite adornments of art. And yet, in all ages and at all times, lamentations have been made of the selfishness, the insincerity, or the perfidy of professed friends.

Few who have tried it have found it capable of affording those high pleasures which are ascribed to it. Most men have suffered from the ultimate worthlessness of the bosom companion, or from his low and sinister views, and have had the fund of sensibility and confidence with which they commenced the attachment fairly exhausted. Their bleeding affections and injured peace have given them cause to regret the trust they reposed with such fond and unsuspecting affiance. How many, too, under the specious garb of friendship, have been betrayed by their fond credulity, or precipitated by their unsuspecting heedlessness into extravagant attachments and pernicious intimacies! And O! how many have been deceived and undone by unprincipled companions, whom they have cherished as virtuous friends!

The fact is, friendship, as it is known and cultivated in the world, seldom arises from a cool, discriminating choice, founded on worth and sanctioned by virtue. Men revolt from such formal contracts, where the affections must wait for the slow probation of the judgment, and the heart restrain its impulses or delay its regards

till reason has been consulted, and had opportunity to decide upon the propriety for their indulgence. Hence the connection of which we are speaking most commonly originates from casual acquaintance, the consequence of a similarity of sentiments, situations or pursuits, rendered more and more agreeable and intimate as it is found conducive to mutual convenience, pleasure or advantage. Sometimes it is nothing more than the reciprocal negotiations of interest, or the mercenary exchange of services, which the selfish employ to promote their advantage. The intercourse ceases with the motive that gave it birth, as partnerships in trade are dissolved when the special object of the firm has been accomplished or has failed.

There are friends enough to be faithful, and brethren enough to love in the season of prosperity, to participate in our abundance, to feast on our plenty, and to rejoice in our pleasures. But it is the most deplorable fate of adversity that, when we are in the greatest need of friends, it often puts them farthest from us. A friend cannot be known in prosperity, and an enemy cannot be hidden in adversity; in the prosperity of a man, enemies will be grieved, in his adversity even friends will depart.

In short, friendship is so commonly founded on self-interest, and in its utmost purity is so much like self-love; it is subject to so many interruptions; so uncertain and short lived, and withal is so partial and limited an exercise of the social affections and benevolent dispositions of our natures, that we must abate much from the high praises with which it comes recommended to us, and expect to find it defective as a pure virtue. Christianity does not expressly inculcate it. She indeed enjoins upon her followers benevolence towards all, and universal kindness and brotherly love, but not discriminate friendship, which, strictly speaking, cannot be a permanent obligation upon all. It is not

to be enjoined like justice and general kindness. Its rise and progress must often depend on circumstances and events, which we are not always able to influence or control. That could not properly be made the object of a Divine requisition which is purely a matter of free choice, and so delicate in its nature as to render the meeting of those who are qualified for it altogether uncertain. So that even intelligent and worthy men of the most amicable dispositions may, and often must, forego the attachments of this peculiar and appropriate alliance, in their strictest intimacy and warmest cordiality; not from any fault of theirs, but from not finding easily in others that perfect similarity of disposition and coincidence of sentiment and regard on which friendship is founded. And, indeed, to lavish on one object that kindness and affection which ought to be diffused among the whole human race, might well be regarded a monopoly, incompatible with that free and general commerce of good offices which Christianity certainly intended to extend to every quarter of the globe.

On the other hand, though it be our incumbent duty to love all, and to do good to all, even this is to be but as we have opportunity; and it is still to be understood, that some have a more special claim upon our esteem, and a more immediate need of our assistance. Widely as we extend the circle of our benevolent regard, universal and disinterested as our good-will may be, yet it is certain we can neither know the need nor administer to the comfort of every individual.

Ignorance of the former and inability to the latter restrain even our attempts. The circumstances of the case require a more special appropriation, while our reason, our instincts and our natural propensities lead us to make choice of some on whom to gratify our kind inclinations and benevolent regards, where they may be indulged

and applied with dearer interest and happier effect. And this may be done in entire consistency with that universal *law of love* which Christianity inculcates.

It remains, then, that we seek for some medium where our affections may be exercised, without being partial and without being indiscriminate. And how shall we attain this desirable medium between the diffusedness of general regard on the one hand, and the contractedness of individual attachment on the other, but in a selection of those among our fellows who possess congenial hearts, mutual good dispositions and propensities and reciprocal esteem and love? Who are inspired with like ardor in the pursuit of wisdom, like zeal in the cause of virtue? Of whom to form an association which shall partake of the liberal spirit of *philanthropy* and the intimate union of *friendship*; combining the benevolence of the one with the tenderness of the other? And what institution answers so exactly to this description, and unites so many of these purposes and advantages as that of *Odd Fellowship*? Founded on a liberal and extensive plan, its benignities extend to every nation under heaven. It invites to its Lodges the sons of virtue, of love, and of truth, that it might connect them by vows of eternal amity in a most sacred, intimate and endeared alliance, and unite and invigorate their best endeavors for mutual and general advantage. Blending their resources in a common stock, forming a community of interests, it makes the prosperity of each individual the object of the whole, the prosperity of the whole the object of each individual. In Odd Fellowship, too, is realized that constancy of affection which the friendship of the world so boastingly promises but frequently fails to retain, and that tender sympathy which fraternal love ought ever to express. And such are the mutual relations and connections of the Order, that if one member suffer, all the members suffer

with it, and if one member rejoices, all the members rejoice with it.

The Order, though composed of persons from various countries, separated by all those natural barriers which prevent men from running into coherent masses, yet seems to be one body, animated and actuated by one soul. Thousands and thousands who compose this Order have one heart, one hand—the heart of benevolence, the hand of charity.

Sweet are its uses in adversity—then when the offices of general philanthropy would not reach us, or our share in its benignities be inadequate to our need; when the friendship of the world grows cold and its most zealous professors forsake us, *Odd Fellowship* triumphs in the exercise of its lovely charities. The noblest sphere of its operation is in redressing the wrongs of neglected, injured merit, investigating the wants and supplying the need of indigence and poverty, relieving pain, pitying and softening infirmity, admiring and fostering virtue. Yes, the Odd Fellow, (and all who are not should not be numbered among us,) the true Odd Fellow, looks as much to the welfare of his brother as his own; feels more satisfaction when he can give him assistance, when he can benefit him, or suffer for him, than when he receives help or favors from him, and is most forward to relieve him when his want is most urgent and the ability to repay the favor appears the least.

If his means of assistance are small, and his powers of relief limited, he will at least discover those soft and gentle attentions, and that tender and heart-felt compassion which soothe the distress he cannot remove, and bathe with tears the wound he cannot heal. He remains true to his brother when he can procure him no more advantage and afford him no more help, and when he has no tribute to make him but the sighs of his sympathy and tears of his pity. He forsakes not his bed of languishment.

He stays to support his drooping head, to catch his expiring breath and close his eyes with the last offices of fraternal affection. Nor does his love cease to act in his brother's behalf because his spirit has fled and his person is no longer an object of necessity. It is stronger than death. It is the inheritance of his family. It sympathizes in their sorrows, enquires out their necessities, and strives to be to them all that he was, in kindness and in care.

Such are the offices of Odd Fellowship in adversity. Such its affection and its sympathy. What sweet cordials may thus be infused into the bitterest sorrows of life! What cheering light spreads over the darkness that surrounds it! With what vigour and courage will it inspire the weary and heavy laden heart! With what a lenient hand will it bind up its wounds! With what animating encouragements awaken its hopes!

To this kind end, what attention, what assiduity, what complacency, what indulgence, what sacrifice is too small or too great! And what repays and rejoices more than when we see the suffering brother suffer less, suffer more composedly, or suffer no more; when we can see him restored, strengthened, changed and satisfied; again in possession of the comforts of life.

This, I am bold to assert, is the genuine spirit of our institution. These are its appropriate services, its peculiar duties.

In this philanthropic affection, and in these benevolent and gentle cares, does it endeavor, by the inculcation of forceful precept, and the exhibition of touching example, to instruct and exercise its attentive and faithful disciples, exciting the generous dispositions of *Friendship, Love and Truth*. Confirming the habits of disinterested beneficence, and prompting "the capacious wish that pants for universal good."—*Extracted from an Address at Middletown, Md.*

THE EDUCATION OF THE ORPHAN.

One of the most beautiful features of our Order, is that of the education of the *orphan*; of providing the means of instruction for those unfortunate beings, who, in the wise dispensation of a mysterious Providence, have been deprived of those earthly benefactors, whose duty, and whose pleasure it was, to provide for their offspring such instruction as should be to them more valuable than gold, and more precious than even a monarch's crown. The blessings of education, who can prize? Its value, who can rightly estimate? In the language of an eloquent writer, "it is a companion which no misfortunes can depress, no clime destroy, no enemy alienate, no despotism enslave: at home a friend, abroad an introduction, in solitude a solace, in society an ornament: it chastens vice, it gives at once a grace and a government to genius. Without it, what is man? A splendid slave! a reasoning savage, vacillating between the dignity of an intelligence derived from God, and the degradation of passions participated in with brutes. . . . What is this wondrous world of his residence?

A mighty maze, and all without a plan; a dark and desolate and dreary cavern, without wealth, or ornament, or order. But light up within it the torch of knowledge, and how wondrous the transition! The seasons change, the atmosphere breathes, the landscape lives, earth unfolds its fruits, ocean rolls in its magnificence, the heavens display their constellated canopy, and the grand animated spectacle of nature rises revealed before him, its varieties regulated, and its mysteries resolved! The phenomena which bewilder, the prejudices which debase, the superstitions which enslave, vanish before education. Like the holy symbol which blazed upon the cloud before the hesitating Constantine, if man follow but its precept purely, it will not only lead him to the victories of

this world, but open the very portals of Omnipotence for his admission." Such is the testimony of one of the highest geniuses of Ireland. Of one who had been reared amid its depravity, its degradation, and its ignorance. One who had witnessed all its crime, its wretchedness, and wo! and was therefore peculiarly fitted to form an estimate of the value of education in promoting the peace, the harmony, and the happiness of individuals, communities, and nations.

"Knowledge is power." The truth of this maxim is almost daily displayed before our eyes. In all countries, and in all ages, the great and learned have generally held the reins of government, and have too often employed their knowledge in oppressing and enslaving the ignorant, rather than enlightening their minds and elevating their characters. We see this unjust abuse of knowledge and power, in the oppressions which have been heaped upon Ireland, and other unfortunate portions of our world. And when we turn our eyes back through the long periods of the past, we find the pages of history darkened with the records of blood and carnage, which have been the fruits of an unholy ambition, that did not hesitate even to desecrate political and intellectual power to its own unhallowed purposes. And thus the ignorant have been oppressed; the unlearned have been bowed down beneath the iron yoke of bondage; and the illiterate have groaned beneath the heavy burdens of an educated, but merciless and unrelenting aristocracy. Who, then, can fail to see the importance of an universal education? and who does not see in it an antidote for many of "the ills of which flesh is heir to?" But it is in a republican government more particularly, that such an education becomes necessary. In a country like ours, where the people are their own law-makers, and entrusted with the power of choosing their own rulers, it

becomes highly necessary that they should be prepared to "act with prudence, zeal, and discretion," that they may not run blindly on to destruction. Hence, it appears evident, that a certain portion of education is essential to enable each individual to decide what measures are the best suited to promote the common good, and what men are best qualified to execute them.

Odd Fellowship, then, so far from being a *dangerous* or *suspicious* institution, is at once a friend, and a blessing to a free government. In its endeavors to furnish an unfortunate class of community with a suitable education, who otherwise might remain neglected and forgotten, it is doing more to bless mankind, and to preserve the independence, and protect the liberties of our country, than all the enemies of Odd Fellowship combined ever *did*, or ever *will* do, or ever *dreamed* of doing. At this very moment, when its traducers are raising the cry of "Treason! Dangerous institution!" &c., and are using their utmost endeavors to crush it, our Order is silently and faithfully engaged in educating the orphan, and fitting him for happiness and usefulness in the world, a duty which our opposers, in their zeal to destroy us, have entirely neglected. God grant that if they cannot find time to attend to their own business, that they may at least not hinder us in attending to ours. But our cause is a good one, and we need fear no evil. A few years hence, and thousands will stand up in our land living monuments of the utility and beneficial tendency of Odd Fellowship; and as they tower among us magnificent and glorious, they will put to shame and confusion of face all who dared to list their voices against us, and silence for ever the serpent-tongue of slander.

"Then, brethren, let us persevere in our endeavors to do good. Remember that the "Orphan's wail" is still heard in our

land, and that we have therefore a work to perform. Let us hush that plaintive wail; let us wipe away those scalding tears; let us become protectors to the helpless, and friends to the fatherless; and ere long, many whom we have been instrumental in rescuing from ignorance, degradation and ruin, will shine forth as stars and jewels in the crown of our rejoicing.—*Independent Odd Fellow.*

PRACTICAL HINTS TO THE ORDER.

The flourishing condition of our Order, the multitudes that are constantly applying for admission into our Lodges are matters of gratulation to every good Odd Fellow, and should lead us to consider well the course of action to be pursued on the different applications that come before us. We would not have our Lodges thrown open to the admission of *all* indiscriminately who apply; nor would we knowingly bar the door to any man of good moral character. In balloting for applicants we should act from principle, and not be swayed by any petty jealousy or private pique. To the upright honorable man, a rejection by our honorable society is truly mortifying, and is calculated to arouse suspicions against us, and injure the Order. His friends will be dissatisfied—aye grieved, and perhaps withdraw from an institution whose object is the promotion of honesty, benevolence and good-fellowship. But on the other hand, we should scrutinize well the character, and if it be such an one as the wise and good do not approve—such as we are confident would not be benefitted by, but be an injury to our Order, it becomes our duty to refuse his application.

Doubtless there have been men of good moral character and fair standing in the community, who have been prevented from enlisting under the banner of the Order, in consequence of some false opposition or private pique, engendered in the

bosom of a member. It becomes us all to be cautious in this particular, lest we abuse our privilege, and injure the Lodge by an act which is extremely unpleasant, to the applicant, his family and friends, and perhaps to a great mass of the brotherhood. The man of honor, of good moral character, considers his reputation safe in our hands—no matter whether he be rich or poor, if he entrusts it to our decision, let us not take advantage of the confidence he reposes in us, to injure him. It may be, that during a long acquaintance some trifling dispute or hasty word has intruded to mar for the moment our good feeling, and that this is all we know against him. It is not wise, it is not proper, then, that we should cherish a remembrance of that and allow it to outweigh all his good actions, and overbalance the virtues of his character. It may have been our fault or his, that the dispute arose,—the hasty word was uttered—and if his, it may have been deeply regretted. How wrong in us then to harbor ill-will, and manifest it when he voluntarily places himself in our power? Let us remember that if

To err is human,
To forgive is divine,

and convince him that we that mercy show, which in turn, we would desire from him.

I have often been inquired of, if it is proper to reject an applicant on account of some private pique, or personal hatred, for which a reason cannot be given. And I have as often enjoined upon Lodges and brothers that it was not. Such a course would create unfriendly feelings among the brethren, and jealousy and suspicion in the minds of men without the Lodge. It might prevent many good men and true, who would be an honor to the Lodge, from allowing us to judge and decide upon their fitness to enter. A few such instances would be sufficient to bring the Lodge to a stand-still, if it did not cause its decline.

The writer has often said in different Lodges, that he would not cause an applicant to be rejected without he had what he deemed a sufficient reason, and that reason not of so trifling a character, but that he could lay it before the Lodge. In all honesty and sincerity he would inform his brethren what were his reasons, and if they were not sound,—let them be explained away, and let no false supposition bar the door against the worthy and true.—*Covenant.*

POPULAR READING.

Tell me what a people read—give me a full account of it, and I will give you a faithful sketch of their moral and intellectual character. Do those books and periodicals which are filled with tales and fiction, constitute their intellectual repast? Their reading is light. The views of human nature presented in such works, are generally erroneous. They do not inculcate the great principles essential to promote individual and public prosperity. Their philosophy of life, and of social interests, is erroneous, and its silent influences injurious to the cause of morals and truth. The great defect of the light literature of the day, is levity; it is too light. It is like chaff which the wind bloweth away. It neither disciplines the mind of the reader, nor enriches it with any valuable knowledge or principles. It merely excites sympathy and curiosity—and then seeks their gratification. The reading of such works will never make the mind vigorous, or the judgment sound.

If the popular reading is to be improved and elevated—if the influences of fiction and romance are to be counteracted, it must be done by the people. They must individually bestow their patronage on such periodicals as disseminate truth and valuable information, and cultivate principles essential to the welfare of the community.

From the New York Tribune.

BALLAD—*From Fact.*

BY C. D. STUART.

It was a cottage, thatched and low,
Which stood neglected by the way,
Where often 'round the widow's door
In summer hours I used to play.

And well, ah I remember well
The two sweet babes, her only joy,
And how they grew like tender flowers—
A fair-haired girl—a gentle boy.

E'en now it comes, their merry laugh,
And Fancy rings it in my ear,
Though cold the turf that veils the forms
Of all that bound the widow here.

They grew till Youth's sweet flush had set
Its signet 'mong their sunny smiles,
When Death spread forth his chilly wing,
And made them captive to his wiles.

Down yonder in the grassy mead,
Where swift the brook's clear waters lave;
Strange hands the Seraph Sleepers bore,
And laid them softly in the grave.

And I was there—for I had seen
Their blooming cheeks from day to day,
Had rocked them in their cradle bed,
Who now beneath the willows lay.

Like two twin buds the frost had nipt
Their sleep was calm and beautiful,
And as I knelt above their grave
My beating heart was overfull.

Few words were said, few tears were left,
For, oh! the widow's heart was broke;
And all its gushing fount had dried
Beneath the burning of that stroke.

And to their couch one calm, clear eve,
Beyond the widow's cot I strayed,
And sat me down beside the turf
'Neath which those gentle ones were laid.

She too was there—the worn and pale,
A watcher by their grassy bed;
But pointing up, she whispered low,
"They are not dead, they are not dead!"

I looked, and lo! between the clouds
Two silvery stars were peering bright,
And something like an angel said,
"They dwell beyond, in Glory's light."

A year—and sleeping side by side,
The widow and her children lay,
And grass and flowers above them grew
Where summer winds were wont to play.

Or wandering there, my heart would turn
To those dear words the widow said,
And I repeated o'er the grave,
"They are not dead, they are not dead!"

For lo! I saw through opening clouds
One silvery light had joined the twain;
It was the Widow's Evening Star,
For she was with her own again!

EDITORS' TABLE.**A GOOD MAN HAS FALLEN!**

It is with feelings of the greatest regret that we announce to the members of our Order the death of one of our oldest and most venerated Brothers. Past Grand Sire JAMES GETTYS is no more! He died at his residence in Georgetown, D. C., on the 15th of August, after a long and painful illness, in the fifty-third year of his age. We are without any notice of Bro. G., further than what we gather from the Washington and Baltimore papers, but hope hereafter to give an extended sketch of his useful life, and his various services as an Odd Fellow.

The National Intelligencer says "he was long a respectable inhabitant of Georgetown, and was extensively known in the District and elsewhere as one of the Fathers of the benevolent association denominated 'The Independent Order of Odd Fellows,' of which he was the second Grand Sire, having succeeded in that office the Founder of the Order in this country. Previous to his selection to fill that station, he had recommended himself to the esteem of the Brotherhood by his active and efficient exertions in establishing the Society in this District, by whose numerous members and a large circle of other acquaintances his memory will be long cherished for his uniform kindness of heart, obliging and affable disposition, and other good qualities."

A correspondent of the Baltimore Sun says—"To those who are familiar with the exertions and sacrifices he made in the infancy of the Order in this country, in promoting its interests, and carrying out the philanthropical views entertained by it, his memory will long be held in veneration. He was for some years in succession Grand Master of the District of Columbia, and held that important office until he was elected Grand Sire of the United

States, having succeeded P. G. Sire Thos. Wildey, the Founder of the Order in this country, and the first Grand Sire. The exertions of Mr. Gettys were unremitting, and to them may be attributed, in a great measure, the sure foundation of Odd Fellowship which has been laid for its prosperity."

THE FUNERAL.—We are likewise indebted to the Sun for an account of the funeral. The same correspondent says—"The remains of the late Mr. GETTYS have been under the constant care of his brethren of the Order of Odd Fellows, from the first hour of his illness to the moment when the last sad rites were performed around his final resting place. At an early hour on the morning of the 18th, the body was removed from Georgetown to the Odd Fellows Hall in Washington. It was enclosed in a leaden coffin hermetically sealed, which was enclosed in one of mahogany, and the whole covered with black velvet. On the lid of the coffin was placed the regalia of the deceased.

"The funeral was attended by an immense concourse of the brethren, and citizens. All the Lodges in the District, and a large number from Baltimore and elsewhere, including the Grand Lodge of Maryland, were in attendance, paying the last sad tribute to their departed Brother. His remains were interred in the Presbyterian Burying Ground, near Georgetown, with all the honors of the Order."

THE PAST DEGREES.

In the March number of *The Ark*, we published a resolution of the Grand Lodge of the United States, passed in 1842, empowering State Grand Lodges to "confer the honorary degrees of Past Vice Grand and Past Secretary on all brethren who have served as N. G. of a Lodge during the first and second quarter after its organization, although they have not filled the said offices of Vice Grand or Secretary."

We supposed at the time that of course all State Grand Lodges would confer said Degrees, as we were then of opinion they should; and to which opinion we still adhere. The Grand Lodge of this State entertains a different opinion, of which we were not aware until advised of it by the kindness of our esteemed Brother, A. G. DAY. It seems that our State Grand Lodge does not consider the resolution of the Grand Lodge of the United States as *binding*, but merely giving them the discretion to act in the premises as they shall deem proper. In this they may be correct; still, we are sorry to differ from the views of this subject entertained by the Grand Lodge, and must reluctantly yield to their better and more experienced judgment. It seems hard, however, that Brothers are debarred these Degrees. Some one *must* be N. G. and some one *must* be V. G. of a new Lodge. These must be debarred honorary degrees, unless, after passing these Chairs, they go back to the Secretaryship, and go through *all* the offices. If they stop at the N. G.'s Chair, it will disarrange the usual mode of succession. However, we are not disposed to argue the case, further than above stated. The following is an extract from the report of the committee of the Grand Lodge, to whom the subject was referred, made to the Lodge in March last:

"Your committee are of opinion that these degrees are intended to be a reward for labor, and that by *actual* service alone should they be obtained.

"The Grand Lodge of the United States has, by a special act, left it discretionary with the State Grand Lodges to regulate this as they think proper; but your committee can see no good reason why the settled policy of your body should now be changed. We therefore offer the following resolution :

"Resolved, That this Grand Lodge, recognizing the principle 'that labor in the

Order is the legitimate mode in which honor should be gained,' decline passing a law by which those who have not filled the offices shall be entitled to the degrees appertaining to them."

I. O. O. F. DIPLOMAS.

We have frequently been applied to for information in regard to the Diplomas issued by the Grand Lodge of the United States, and it has not been in our power to give the information sought after until now. We can say to all that the Grand Lodge of the United States has placed the Diploma within the reach of *all worthy* members of the Order.

Bro. DAVID T. SNELBAKER, D. G. M. is Agent for Ohio, with power to appoint special Agents in subordinate Lodges. A resolution adopted by the Grand Lodge of this State, at the meeting in February last, provides, that "he shall deliver Diplomas granted to members of subordinate Lodges, provided the applicant produce a certificate under the seal of the Lodge, setting forth that the application was made and granted in open Lodge; each member so applying shall pay into the hands of the Deputy Grand Master, one dollar, on receipt of the Diploma."

THE GAVEL.

This is the title of a very beautiful magazine just commenced at Albany, New York, by Bro. JOHN TANNER, devoted to Odd Fellowship and General Literature. It is certainly got up in good style, and the matter is of the first order. The Editor promises that it shall contain all matters of general or local interest, and also a complete Odd Fellows' Directory. We hope it may meet with good success. The price is very low, being only \$1.00 for 24 large pages of matter monthly.

What better evidence of the progress of the Order can we have, than to see magazines devoted to it, multiplying so rapidly?

MAHONING LODGE, No. 29.

We have an excellent letter from our kind friend, Brother Lewis P. Lott, P. G., of Mahoning Lodge, dated July 23, from which we make the following extracts:

"It gives me pleasure to inform you of the rapid strides our infant Mahoning Lodge, No. 29, has made. Scarcely two months have passed since we opened its portals for the admission of seekers after light, and we now number thirty of as respectable, moral, and influential a class of men as were ever banded together with the silken cords of affection, in one social tie, for a charitable and benevolent purpose. Every member, without an exception, takes a lively interest in the good cause; are regular in their attendance, although some reside from ten to twenty-five miles distant. Our Lodge is composed of men of almost every religious belief—Presbyterian, Methodist, Episcopalian, Baptist, Universalist, &c., &c.—and the precepts of our beloved Order are strictly carried out in witnessing men of so many discordant opinions and diversified sentiments, cemented in one bond, in one Gordian knot, for the avowed purpose of extending charity and benevolence to their fellow creatures.

"Although Mahoning is the last on the list of Lodges, we augur that it will soon outstrip many of its contemporaries, not only in numbers, but in disseminating benevolence and charity and brotherly love, which are the peculiar characteristics of the Order."

SCIOTO LODGE, No. 31.

On the day our last No. was put to press, we received an interesting letter from Bro. A. C. DAVIS, of Portsmouth, giving an account of the Institution and progress of Scioto Lodge, No. 31, which had to lay over for the present No. We now give the following interesting extracts:

"Scioto Lodge, No. 31, of the Independent Order of Odd Fellows, was instituted at Portsmouth, on Wednesday, the 5th day of June, by our M. W. G. M., H. N. CLARK. The officers elected and installed were, James Malcolm, N. G.; William Miller, V. G.; Thomas S. Currie, Secretary; Arthur C. Davis, Treasurer. After the ceremony of installation, the Lodge took a recess until half past 7 o'clock, when it again met, and initiated five, and received two on card, when it adjourned until the ensuing Friday evening, when two more were initiated, making in all nine. Since then up to this time, (June 22d,) we have initiated five others, which swells our number to twenty, all good and true brethren. We have plenty of petitions still before us, and work every night we meet.

"Odd Fellowship, so far as its principles are known here, is very popular. I think we will be able, in time, to raise a good Lodge. Those who now compose it are all men of unblemished character.

"Some of our brethren have progressed already so far in the principles of the Order, as to put at least *one* of the three great principles (Friendship, Love and Truth,) into practice—that is, they have taken unto themselves help-mates. [Does not this make them even? See marriage notices on page 143.—*Eds.*] May happiness attend them through this troublesome world, and ease and plenty crown the evening of their days, is the sincere wish of your correspondent."

COLUMBIA LODGE, No. 32.

We are indebted to Bros. HOFFMAN and MEDCRAFT, for an account of the Institution of Columbia Lodge, No. 32, at Circleville, Ohio, on the 12th of August. The interesting ceremonies were performed by the R. W. G. G., Bro. PHARES, assisted by several Brothers from Chillicothe and Lancaster, and the following

Brothers were elected and installed officers: Peter S. Hoffman, N. G.; Henry A. McCullough, V. G.; William Medcraft, Secretary, and S. Marfield, Treasurer. The brethren are very sanguine of success. One of them says—"I have every reason to believe that Circleville will, in a short time, be blessed with as good a Lodge as any in the State, and one that will, in every respect, carry out the principles of *Friendship, Love and Truth.*"

Nine strangers were initiated into the mysteries of the Order on the first evening. The stated meeting night is Wednesday.

STILL ANOTHER!

At the stated meeting of the Grand Lodge, held on the 17th of August, a Charter was granted for OLIVE BRANCH LODGE, No. —, to be located at Newark, Licking county. We are acquainted with the Brothers who applied for the Charter, and they are the right kind of foundation upon which to erect a most beautiful superstructure of Odd Fellowship. We hope to give an account of the Institution of Olive Branch Lodge in the October number.

THE GOLDEN RULE.

It is not in our power at present to comply with the request of our Brother of the *Golden Rule*, or we would gladly do so. Our statement was founded upon the report of the Committee on Grievance, published in the proceedings of the Grand Lodge of Kentucky, and which Bro. STEWART will find at length in No. 2, vol. 4, of the *Independent Odd Fellow*, page 93. This report quotes the *Constitution of Friendship Lodge*, No. 5, which must, of course, agree with the Constitution of the Grand Lodge of Kentucky. We ask our Brother to examine that report, and if he does not come to the same conclusions we have, and still asks the documents he re-

fers to in the *Golden Rule*, we will take measures to have them forwarded to him.

A WORD FOR THE ARK.

We hope our esteemed Bro. DAVIS, of Scioto Lodge, will pardon us for publishing the following, which he may have written for our eye alone. He speaks so much in favor of *The Ark*—so much to the point—that we cannot resist a desire we have to call the attention of a great many Odd Fellows to it, with the hope they will profit by Bro. D's advice and opinion, and increase our subscription list by adding their names. Our word for it, they will not regret doing so. Bro. DAVIS says:

"I might have added that I hope to send you more subscribers soon. The Ark is certainly worthy of being encouraged, being an excellent source or medium of communication. Persons who deprive themselves of *The Ark*, show to me a manifest indifference to the advancement and spread of our beloved Order. I have always considered it a duty to avail myself of all the information within my reach, in reference to any cause I might be engaged in. Just so with Odd Fellowship. How can a member know any thing about its doings abroad, if he does not inquire? Now *The Ark* is just what the Odd Fellow wants. If he will take it, and read it attentively, he will become familiar with the doings of the institution both in and out of the State. By so doing a member will find that he has attached himself to an Order of no small magnitude, for I believe Odd Fellowship will become one of the greatest beneficial institutions in this country. And may it go on and spread its branches until there shall not be a city or village in Ohio but will contain members who can hail each other as Brothers engaged in the great and philanthropic cause of relieving the sick and distressed of all climes and countries whom chance or misfortune may throw in their way."

UNION.

The saying that "in Union there is strength," though trite, is still not the less true. While a single stick may be easily broken, yet when united with its fellows and bound together its feebleness becomes power, and serves as the corner-stone to support the whole structure. These remarks are not without their meaning, and although no actual danger threatens yet we fear the seeds of faction have been sown in some of our Lodges, and 'tis the warning voice which we would now raise; and urge upon our Brethren by the force of every solemn obligation they have assumed, by the love they bear to our glorious institution, to mark well the consequences of a faction and turbulent organization.

Experience has shown us numerous instances where communities which have for ages enjoyed the greatest tranquility, which have pursued their course unruffled and undisturbed, have by the thoughtless impetuosity of a misguided member become the scenes of the most violent commotions. Imperial Rome, the once Mistress of the World, before whom kingdoms humbled their thrones, whose voice became the law of the nations, owes her terrible downfall to the contentions of her own subjects rather than to the machinations of foreign foes. The Church itself to whom we are taught to look for examples of humanity, and virtue; within whose bosom we should expect to find one still unruffled calm, where quietude and peace should hold eternal rule, even there the destroyer *Disunion* has held his riotous Court, and has caused the sacred edifice to totter and fall. History's pages present to the eye countless instances of the disastrous effects of internal commotions, and her silent admonitions should be wisely heeded.

In an institution where our avowed object is the peace and happiness of our fellow men, we, of all others, should be the

most cautious how we permit the noxious breath of discord to enter the threshold of brotherhood. Love with its Dove-like purity sits upon the highest pinnacle of the temple of our Order, and her quiet spirit once alarmed by the boisterous sounds of contention and strife will take her flight never to return. Odd-Fellowship and dissension should ever be strangers, and the motto "*United we stand, divided we fall,*" engraven on the entrance of every Lodge.

By this we do not mean that we must quietly submit to aggression and wrong, either from those within or those without. In all classes of men are to be found those, who are willing to take advantage of a resistless temper, and advance their peculiar interest, at the expense of the general good; in such instances firm and unflinching opposition, founded upon conscience and right, not arising from self-will or ambition, but from a determination to preserve inviolate every vestige of our unsullied fraternity, becomes the duty of every well disposed member. While we thus unitedly oppose the encroachments of the factious of our own number, we must effectually bar all the efforts of those without the enclosures of the Order, and show a front that will carry dismay into the camp of the enemy; determination and *Union* are bulwarks of iron if rigidly adhered to, but a moment's indecision, a transient schism, will carry dismay into the strongest hold.

Union is the talisman, and *Virtue* the motto by which we are to sustain our noble Order; *Union* is the bond which cements our numberless branches—*Union* is the engine of our might, and blighted be the arm that is raised to sever this mighty power. Our solemn obligations, our irrevocable engagements to the living, our undying promises to the dead, all call upon us to strengthen by the powers of virtue and peace, the cords which bind us together as a body. Come what may, come

sickness, come death, come poverty and want, by night and by day, in every emergency, and on every occasion, still, we say, let your cry be UNION, UNION! — *Golden Rule.*

SONG.

BY JAMES MONTGOMERY.

When "Friendship, Love and Truth" abound

Among a band of Brothers,

The cup of joy goes gaily round,

Each shares the bliss of others:

Sweet roses grace the thorny way

Along this vale of sorrow,

The flowers that shed their leaves to-day,

Shall bloom again to-morrow.

How grand in age, how fair in youth,

Are holy "Friendship, Love and Truth."

On Halcyon wings our moments pass,

Life's cruel cares beguiling;

Old TIME lays down his scythe and glass,

In gay good humor smiling:

With ermine beard and forelock gray,

His reverend front adorning,

He looks like Winter turned to May,

Night softened into Morning!

How grand in age, how fair in youth,

Are holy "Friendship, Love and Truth."

From these delightful fountains flow

Ambrosial rills of pleasure:

Can man desire, can Heaven bestow

A more resplendent treasure?

Adorn'd with gems so richly bright,

We'll form a Constellation,

Where every Star with modest light,

Shall gild his proper station.

How grand in age, how fair in youth,

Are holy "Friendship, Love and Truth."

NOTICES.

P. G. DAVID SNELBAKER was elected and installed Deputy Grand Master of Ohio, for the remainder of the year 1844, on the 20th of July last, vice H. N. CLARK, resigned.

Correction.—In the list of Officers of Lodges in the last Ark, we had A. S. CHASE, V. G. of Charity Lodge, No. 7. It should be A. S. CLARK.

Our correspondents will do us a favor to mail their communications, so that they will always reach us by the 20th of the month at farthest.

MARRIAGES.

At Middletown, Ohio, on the 26th of June, by the Rev. J. B. Morton, Bro. ISAAC F. HAND, P. G. of Hope Lodge, No. 16, to Miss CAROLINE LITTELL, all of that place.

At Portsmouth, Ohio, on the 27th of June, by the Rev. William F. Ferguson, Bro. HENRY D. ZIGLER, of Scioto Lodge, No. 31, to Miss MARY NORRIS, all of that place.

At Louisville, Ky., on the — of June, by the Rev. Thomas S. Malcolm, Bro. JAMES DUNN, of Scioto Lodge, No. 31, Portsmouth, to Miss MARGARET A. V. BRIGGS, of the former place.

In Columbus, Ohio, on the 13th of August, by the Rev. John Miley, Rev. Bro. A. B. WOMBAUGH, of Central Lodge, No. 23, to Miss SARAH P. SELLS, all of this city.

At Chillicothe, Ohio, on the 21st of August, by the Rev. Mr. Crum, Bro. GEORGE ARMSTRONG, of Chillicothe Lodge, No. 24, Publisher of the True Democrat, to Miss JULIA EWING, all of that place.

In Columbus, Ohio, on the 27th of August, by the Rev. John Miley, Bro. MARVIL W. BLISS, of Central Lodge, No. 23, to Miss MATILDA ANN, daughter of Mr. Hugh McMaster, all of this city.

DEATHS.

At Zanesville, on the 29th of July, Mrs. ETHELNE, wife of Bro. Wesley H. Protzman, of Muskingum Lodge, No. 28, in the 31st year of her age. The deceased had resided in Zanesville but a short time, but her amiable qualities had greatly endeared her to her neighbors and friends, who attended her in her last moments with untiring affection.

At Rising Sun, Indiana, on the 3d of August, of congestive fever, Bro. RICHARD BURNS, in the 34th year of his age.

At Cincinnati, on the 5th of August, Bro. ALBERT G. MASON, of Washington Lodge, No. 2.

OHIO.

Officers of the Grand Lodge.

HORATIO N. CLARK, M. W. G. Master.
D. T. SNELBAKER, R. W. D. G. Master.
JOSEPH ROTH, R. W. G. Warden.
ISAAC HEPLEY, R. W. G. Rec. Secretary.
ALBERT G. DAY, R. W. G. Cor. Secretary.
CHARLES THOMAS, R. W. G. Treasurer.
CHATFIELD WALKER, R. W. G. Conductor.
JACOB ERNST, R. R. G. Chaplain.
JOSEPH PHARES, R. W. G. Guardian.
MARK P. TAYLOR, Grand Host.

Officers of Subordinate Lodges.

MONTGOMERY, No. 5, DAYTON—J. B. H. Dodson, N. G.; R. R. Dickey, V. G.; George Weaver, Sec'y.

CLEVELAND, No. 15, CLEVELAND—Nelson Hayward, N. G.; W. A. Bruner, V. G.; Robert Bailey, Sec'y.

Mt. VERNON, No. 20, Mt. VERNON—Isaac Davis, N. G.; B. T. Stevens, V. G.; Thomas Winne, Sec'y.

FRIENDSHIP, No. 21, GERMANTOWN—Cyrus Heister, N. G.; Richard Taylor, V. G.; Abiah Zeller, Sec'y.

CUYAHOGA, No. 22, CLEVELAND—A. S. Sanford, N. G.; F. B. Walbridge, V. G.; Samuel Pond, Sec'y.

OHIO CITY, No. 27, OHIO CITY—S. W. Turner, N. G.; John Bevilin, V. G.; S. W. Johnson, Sec'y.

INDIANA.

Officers of the Grand Lodge.

WILLIAM CROSS, M. W. G. Master.
JAMES GIBSON, R. W. D. G. Master.
JOHN H. TAYLOR, R. W. G. Secretary.
WILLIAM MORRISON, R. W. G. Warden.
WM. WHITRIDGE, R. W. G. Conductor.
ANDREW FARBALL, R. W. G. Guardian.
BENJ. MAYHEW, R. R. G. Chaplain.
DANIEL WESTOVER, Grand Host.

Officers of Subordinate Lodges.

MONROE, No. 2, MADISON—Andrew Zuk, N. G.; George H. Baldwin, V. G.; James Davison, Sec'y.

JEFFERSON, No. 3, JEFFERSONVILLE—John Dixon, N. G.; George Payne, V. G.; H. Carter, Sec'y.

FRIENDSHIP, No. 4, RISING SUN—No report.

VEVAY, No. 6, VEVAY—Oliver Dufour, N. G.; John K. Crooks, Sec'y. V. G. not reported.

MORNING STAR, No. 7, EVANSVILLE—Ephraim S. Chidsey, N. G.; Wm. H. Chandler, V. G.; Daniel Woolsey, Sec'y.

UNION, No. 8, LAWRENCEBURGH—R. M. Wallace, N. G.; John T. Armstrong, V. G.; George Ewing, Sec'y.

PATRIOT, No. 9, PATRIOT—Fountain Perry, N. G.; James Vanhouten, V. G.; Moses Kramer, Sec'y.

NEW ALBANY, No. 10, NEW ALBANY—William T. Denny, N. G.; John H. Askins, V. G.; James Newbanks, Sec'y.

WASHINGTON, No. 11, MADISON—T. L. Roberts, N. G.; A. W. Bruce, V. G.; James Howard, Sec'y.

NEILSON, No. 12, LOGANSPORT—J. Green, N. G.; S. S. Tipton, V. G.; W. Hubbell, Sec'y.

CHOSSEN FRIENDS, No. 13, AURORA—Sam'l Foreman, N. G.; Isaac W. Snook, V. G.; H. L. Dean, Sec'y.

FORT WAYNE, No. 14, FORT WAYNE—B. F. Mills, N. G.; F. H. Tyler, V. G.; George Johnston, Sec'y.

LAFAYETTE, No. 15, LAFAYETTE—No report.

VIGILANCE, No. 16, LAWRENCEBURGH—John Medaris, N. G.; O. T. Stockman, V. G.; P. H. Ewing, Sec'y.

KENTUCKY.

We are indebted to Bro. SHAFFNER for a list of the officers of subordinate Lodges in Kentucky, for the current quarter, so far as reports had been made to the Grand Lodge, at its August meeting. Nos. 5, 9 and 13 are delinquent.

Bro. F. says in his letter of Aug. 8—"The Grand Lodge is now in session, and there is a full representation. Harmony prevails, and the spirit of Brotherly Love is manifested in all the proceedings. The work is principally local, and not of general interest."

D. G. M. JOHN HINKLE was chosen Representative to the Grand Lodge of the United States.

G. C. P. JOHN FONDA will represent the Grand Encampment in the Grand Lodge of the United States.

Officers of Subordinate Lodges.

BOONE, No. 1, LOUISVILLE—Miller Ferguson, N. G.; C. A. Spaulding, V. G.; J. R. Betterson, Sec'y.

CHOSSEN FRIENDS, No. 2, LOUISVILLE—E. Lockhart, N. G.; James McGee, V. G.; James McDaniel, Sec'y.

WASHINGTON, No. 3, COVINGTON—G. F. Laney, N. G.; W. Martin, V. G.; James Arnold, Sec'y.

LORAIN, No. 4, LOUISVILLE—Samuel G. Spotts, N. G.; G. W. Caplinger, V. G.; W. H. Davidson, Sec'y.

CAPITOL, No. 6, FRANKFORT—G. W. Givin, N. G.; W. Hale, V. G.; Samuel Harris, Sec'y.

FRANKLIN, No. 7, LANCASTER—H. W. McKee, N. G.; Alex. R. McKee, V. G.; R. B. Mann, Sec'y.

CENTRAL, No. 8, DANVILLE—W. M. Field, N. G.; J. L. Rice, V. G.; S. S. Dismitch, Sec'y.

UNION, No. 10, NICHOLASVILLE—J. E. Spilman, N. G.; W. J. Ballard, V. G.; H. Metcalf, Sec'y.

LAFAYETTE, No. 11, GEORGETOWN—R. F. Ford, N. G.; R. W. Cano, V. G.; J. F. Bradford, Sec'y.

DEKALB, No. 12, MARYSVILLE—T. B. Brickle, N. G.; E. Outten, V. G.; R. Dawson, Sec'y.

MADISON, No. 14, RICHMOND—James W. Clarke, N. G.; D. Irvin Field, V. G.; Ben. W. Webster, Sec'y.

HOWARD, No. 15, SHELBYVILLE—G. W. Johnson, N. G.; W. F. Hill, V. G.; Thos. Bacon, Sec'y.

MORNING STAR, No. 16, PETERSBURGH—J. Sayder, N. G.; D. M. Skinner, V. G.; — — Sec'y.

HERMAN, No. 17, LOUISVILLE—Fred. Frisbe, N. G.; C. Keatzel, V. G.; G. Shoemaker, Sec'y.

THE ARK.

VOL. I.

OCTOBER, 1844.

No. 10.

EMMA LINDEN;

OR, THE COUNTERSIGN.

BY BRO. J. H. INGRAHAM.

O F.'s wife—“I hate mysteries!”

O F.—“Then never wear a veil again.”

“Charles, who is that plain looking man you just bowed to?” asked a young and beautiful woman of her husband as they were walking down Summer street.

“It is a Mr. Nixon; he is a house carpenter, I believe.”

“Where did you make such acquaintances?” responded his aristocratic wife, with a toss of her pretty head, and its cloud of ostrich plumes.

“He is a member of the Lodge,” answered Charles Linden, with a peculiar half smile.

“Humph,” said his wife, “I don’t think much of an institution that levels all ranks as this of Odd Fellowship seems to do! I suppose, if Mrs. House Carpenter Nixon sees fit to visit me, I must return her a call!”

“I have no doubt Mrs. Nixon is a very worthy, respectable sort of person,” said her husband with a smile; “but you need not apprehend seeing her in Chestnut Street!”

“I should hope not! There comes a man in a short jacket, with a paint pot in one hand, and a brush in the other; I shouldn’t wonder if he was another brother!”

“How do you, brother Vinal,” spoke and nodded the young man in reply, as the other passed him.

The painter bowed with a friendly look, mingled with respect.

“This is carrying it too far, Charles,” said the wife between vexation and merriment. “You certainly must affect this condescension on purpose to vex me, and are far from feeling this cordiality you show outwardly.”

“I assure you, Emma, that I *do* feel this cordiality.”

“Then you are greatly changed; for you have the reputation of being the most *exclusive* person in your set, and I know, until lately, you have prided yourself on this exclusiveness. It seems to me incredible that you should alter so merely from joining an Order which is so objectionable as that of Odd Fellowship. If but one month an Odd Fellow has done all this, I expect to see you at the end of six months inviting cobblers and journeymen tailors to dine with you, and that I shall have to take tea with your barber’s lady! I am really vexed that you should have lowered yourself by joining this Order.”

“I do not agree with you, Emma. I feel that I have elevated myself. I am proud of the designation of Odd Fellow. My only fear is, that I shall not be so worthy a one as I could wish.”

By this time they had reached an elegant mansion in Summer Street, where they were to make a call, and entered in. A few words will give the reader some idea of these personages of our tale. Charles Linden was the son of a wealthy merchant, and the junior partner in his father’s rich mercantile house. He was rich, intelligent, fashionable, and was very aristocratic; for his family was one of the oldest in Boston. He had been two years

married to a young lady, every way his equal, in birth, and in wealth, and distinguished for her wit and beauty. She was a leader in fashion, and reigned supreme over the empire of taste. Nothing had ever transpired to cloud their happiness. Charles idolized his wife, and she lived in the light of his love. But he was led to become an Odd Fellow. He had examined the arguments for and against the Order, and judged rightly of its usefulness. He united himself to the Lodge, without previously acquainting her with his intentions; for he had heard her one day at dinner, when some one present introduced the subject, laughingly, yet earnestly, express her positive opposition to secret societies. Charles had then said with a smile, "what, Emma, if I should become an Odd Fellow?"

"I would hardly speak to you! I don't want my husband to have any secrets he cannot reveal to me. The wife of an Odd Fellow must feel such a secret as a rival to herself. I should be jealous of it!"

Mrs. Linden soon discovered that her husband was an Odd Fellow. He had been such a home husband, when out of his counting room, that she had all his leisure hours. She could account for the manner in which he passed every one of them. She knew all he did, where he went, and whom he saw, and what they said; for he was accustomed to relate to her at home whatever transpired out of doors. Indeed, she prided herself on her husband's devotions, and on being able to say, that there was not an hour of his time since she had been married, she could not account for, that she did "not know how it had been spent. Charles Linden was "a pattern of a husband!"

The evening he had been initiated, he managed in this manner. A friend of his who lived in Winthrop Place was an Odd Fellow, and to his house Charles and his wife walked together after tea. Here it was

easy for Charles' friend to propose to him a walk, and a call, leaving the ladies alone. Mrs. Linden impressed upon Charles' mind not to be out long, and to be back by nine o'clock to see her home. This he promised, his friend having assured him the initiation would occupy less than one hour.

"I wonder where they can be going?" said Mrs. Linden, when they were left alone.

"It is a Lodge night; they must be going there," said the Odd Fellow's wife, after a moment's thought.

"Lodge night!"

"Yes. Frank is an Odd Fellow. The Lodge meets Tuesdays."

"It is impossible Charles can be gone there! He is not an Odd Fellow! I wonder how you would let your husband join!"

"I was opposed to it at first. But he brought me the constitution, which I read, and he explained to me so clearly and fully the principles upon which the Institution was established, that I gave my consent."

"I could never give mine for Charles! Do you know the secret?"

"Why no!"

"Have you never asked Frank for it?"

"Yes, playfully."

"I should be wretched if Charles belonged to a secret Order. I should feel I had not half his heart. It would seem veiled and covered up from me! I am rejoiced he is not one. How can you exist and not know the secret that is locked up with such mysterious awe in your husband's bosom! It is dreadful!"

The Odd Fellow's wife laughed heartily, and Emma joined in the laugh, though with an air of seriousness.

"I do not think it would be right in me to press Frank to reveal to me what he has pledged his honor to keep concealed. I would not wish my husband to perjure

himself to gratify his wife's curiosity. I am satisfied Frank loves me no less; and I have seen with pleasure that, since he has become an Odd Fellow, he enters warmly into my little benevolent plans for the poor, which he never troubled himself about before; that he always now sends money to the destitute families I visit, and sometimes goes with me himself. He has taught me to reduce my charities to a system, and how to accomplish the most good with the little means I have."

"You are benevolent, Clara. You are always doing good, somehow. I believe you had rather see a room full of ragged children than a conservatory filled with plants; you seem to love and take care of and visit the poor families just as I do my flowers."

"Well, the poor are my plants, Emma. I love to water them, and tend them, and see them grow vigorous and healthy under good apparel and nourishing food. I would rather see the grateful smile upon the poor child's face, than the budding of the brightest flower on a rare plant."

The conversation then changed to the fashions and other gossip. At quarter past nine the gentlemen returned.

"Ah, truant!" said Emma, smiling, as Charles entered the room: "where have you been? Give an account of yourself."

"He has been with me to meet some friends," said Frank.

"Where?" asked Charles' wife, seeing him color.

"Why, to tell you the *whole* truth, Mrs. Linden, Charles has been to the Lodge with me."

"How can he go there? He is not an Odd Fellow."

"Yes, he is an Odd Fellow."

"Charles!" cried Mrs. Linden with surprise.

"What say, my dear."

"Is it true, what Frank has just told me?"

"It is true, Emma. I have to-night been initiated."

The young wife would gladly have been very angry. But Frank's gay manner, and his wife's merriment at her surprise, drove the cloud away from her brow.

"Well, Charles, if you have really been so idle as to join the Order, I can't help it. Clara has been speaking highly of it; but yet I have prejudices. Come, now, divulge the secret, and clear your breast and conscience at once, and I forgive you."

"The secret is *SILENCE*," answered Charles gravely.

"Don't tantalize, Charles. What is the secret?"

The new initiate placed his fore finger on his lips, and then removing it, said impressively, "*It is silence!*"

"How provoking!" cried his wife, vexed and laughing. "I declare I am half a mind to—get up some terrible secret as an offset to yours!"

"Don't fear her, Charles," said his friend. "She would come and tell it to Clara here, and Clara would tell it to me before we went to sleep, and then I could communicate the "terrible affair" to you, you know!"

"I dare say I have secrets, Frank, I never told you!" said his wife archly.

"How provoking these men are!" said Mrs. Linden. "Come, Odd Fellow, see if you can put on my shawl."

The next Tuesday evening, at the tea-table, after a little embarrassment and hesitation, Charles Linden said to his wife—

"Emma, I shall be absent part of this evening."

"Where, Charles?"

"It is Lodge night. I would like to go in for an hour or two."

Mrs. Linden looked very grave and slightly pouted. She did not make any reply.

"Shall I go?"

"As you please. If you prefer the society of your new 'brothers' to mine, I have nothing to say."

"I do not! I stay at home with you every other evening."

"I have nothing to say."

"You look displeased. I will stay at home!"

"No, go. You have expressed your preference. I am willing you should follow it."

"How can you be so unreasonable, Emma?"

Mrs. Linden got up from the table and left the room. Charles remained a few moments thoughtful, and then rose and departed for the Lodge. On his return, he found Emma had retired. On ascending to her room, he found the door locked within. A piece of a paper was stuck upon the outside pannel, on which he read, confounded,

NUPTIAL LODGE, No. 1.

No admittance without the Countersign.

At first he stood petrified with astonishment. Then he burst forth into a loud peal of laughter. There was a richness and beautiful appropriateness in the jest that pleased him, though at his own expense. He knocked and said, "Love!"

"That is not the pass-word. No admittance!" said the triumphant voice of his wife within.

After making one or two other equally unsuccessful efforts, he was forced to confess himself conquered; and with an exclamation about "the wit of a woman!" he slowly retired from the door of this "Lodge," from which he was debarred, and spent the night on a divan in the parlor with his cloak for a coverlid.

At breakfast next morning Mrs. Linden was in fine spirits. Charles was also happy that the humor had taken her thus kindly, and he cheerfully acknowledged himself defeated. After they had made

themselves sufficiently merry over the affair, she said seriously,

"But, Charles, I still insist there can be no good in an institution that keeps a husband away from his wife till after ten o'clock."

"Your father was a Mason; and I have heard him say that at the meetings of the Royal Arch Chapter, or some such thing, he sometimes was kept out till two o'clock. Did he love his wife less?"

"But I can't bear to have you away. I shall always regret your joining it. You speak of the advantages. They will do for those who are poor, but *you* would never think of applying for the benefits of the fund!"

"I may have reverses."

"Not while I have my own fortune secured to me. If you should lose all you are worth, we would still be rich. I can see no good object in your joining."

"I am not sorry I have done so. It may be of use to me some day."

"I am sure I shall never be reconciled to it."

The conversation mentioned as having taken place in Summer street, occurred three weeks later than this. A few days afterwards they started on a journey to the White Mountains with Frank and his wife. Thence they extended their journey to the beautiful valley of the Kennebec. Descending a hill towards the Capitol, the bolt in the tongue of the carriage fell out, and the end of the tongue dropping to the ground, the horses started at a run down the hill. With great coolness Charles, who had sprung to the box and taken the reins from the alarmed coachman, guided the vehicle in its rapid course; and as the only means of saving the lives of all, turned it down a slope into a meadow. Here Frank leaped out to try and seize the bits. The carriage rolled over the sward till it came in contact with a log, when the horses broke away with the swingtrees,

and dragged Charles from the box. They flew like the wind, leaving him senseless. The carriage moved by itself for fifty yards, and then gradually stopped. Charles was borne into town to the hotel. Frank had broken his arm in his leap. Here were two ladies with wounded husbands, in a strange town, and at a hotel. Common humanity at first saw every attention paid to them, and the surgeons left them under the care of their wives and coachman. They in a day or two became fatigued for want of sleep. Emma was bemoaning their being so far from home, and fearing they would suffer for want of attention.

"There is a Lodge here," said Clara. She sent for the landlord and inquired who was the Noble Grand.

"Are the gentlemen Odd Fellows?" asked the host.

"Yes, sir."

"Then if they are sick here a year, they will not want for attention, or give me any trouble."

In less than half an hour the Visiting Committee of the Lodge waited upon the ladies. For four weeks that Charles and Frank remained confined to their rooms, they received the most affectionate and untiring attention from the Odd Fellows. The two strangers seemed to have got in the midst of a band of brothers who could not do too much for them. And when at the end of four weeks they were able to take the steamer for Boston, Emma blessed, not only in her heart but in eloquent words, the Odd Fellows; acknowledging that her husband's recovery was owing to the attentive nursing care of the brethren of the Order.

"I shall never speak of Odd Fellows again," she said to Clara, "without saying, 'God bless them!'" And after this she regarded all Odd Fellows with kindly interest, and never again objected to her husband speaking to men with paint pots and brushes in their hands, or ladders on their

shoulders; for she knew the value of such men in the hour of trial.—*Symbol.*

A DEFENCE OF ODD FELLOWSHIP.

Some time since a low fellow, (we judge from the dirty work in which he engaged,) calling himself P. G. Charles Dennison, published a miserable catch-penny pamphlet, purporting to be an expose of Odd Fellowship, in which he figured and fumed about duty to society, superior obligation, &c., the stereotyped cant of every slanderer from the day the serpent said to Eve, "thou shalt not surely die," down to the present time. This pamphlet, we believe, failed even to attract attention from our enemies, and we had almost lost sight of its existence, when we received, a few days since, a neat little pamphlet, written by Mrs. D. P. JOPLING, of Scottsville, Virginia, in reply to Mr. D. bearing the above title. After a most scathing review of the revelations of Mr. Dennison, Mrs. Jopling discourses as follows:

"Thus, you will see, dear reader, if you have read Mr. Dennison's Disclosure of Odd Fellowship, that, by his own confession, (whether it be true or not,) all, every one of their secrets, their degrees, their foundation itself, had its origin in, and was taken from that best of books, the Bible, which contains all the laws of our great Creator and Ruler of the Universe; and is it not sacrilegious, then, to tamper with any thing that has such for its foundation? Surely, the regard that one ought to have for that best of books, should make him (leaving out his voluntary obligations to preserve secrecy) hold every thing inviolably sacred which is connected with it; and does not our religion in all its beauty teach us to cast a veil over what we think wrong in our fellow beings? Yes!

"Let that band keep its secrets; I would not awake One feeling of anguish, or the silent spell break."

"Let that band keep its secrets! there

can be no harm in any of them, that have their origin in that Holy Book, which, like the "Holy of Holies," should be ever held sacred. What then could induce Mr. Dennison to violate his obligations to the Order of Odd Fellows, we will farther notice. The love of gain and insatiate thirst for gold made Benedict Arnold seek to betray his country. The love of power caused Aaron Burr to be tried for high treason. Was it for gain that Mr. Dennison turned traitor? Was it his passion, or desire to rule sole master in the Order of Odd Fellows, that being disappointed he strives to wreak his vengeance upon it? 'Revenge, though sweet at first, bitter ere long back on itself recoils.'

"Remember, sinful man, that Satan only desired to rule equal with the Gods; and for this he was hurled headlong to the regions below, and as Milton describes him,

"Him the Almighty power
Hurled headlong flaming from the ethereal sky,
With hideous ruin and combustion, down
To bottomless perdition, there to dwell
In adamantine chains and penal fire,
Who durst defy the Omnipotent to arms."

"It was the love of power that caused Cæsar to crush millions of hapless beings. It was envy that caused Brutus and Cassius, at the head of sixty senators, to conspire against his life; and now mark, Mr. Dennison, that none who were concerned in the death of Cæsar, came to a natural end. It was the love of power that first caused Cleopatra, the beautiful Egyptian queen, to prefer her claims before Cæsar, which involved nations as it were in ruin, and caused the unfortunate Mark Anthony, for her, in a day to lose the world.

"Is it not natural, then, to conclude, that Dennison had other motives than the welfare of his country, when he levels his shafts at that Institution which has never yet proved or shown any thing but what would benefit mankind? Yes, like a Cæsar, he sighed for power, and like an Arnold, he thirsted for gold, and he has

shown his cloven foot too plainly not to be detected. And the world which he expected to greet him with smiles for his treachery, will now cast his infamy back upon his defenceless head to crush him into utter oblivion, or only remember him with feelings of horror, while he ought to wander over the earth like the Jew who smote the Saviour, and like that unhappy denizen of the world, never again know one hour of peace.

"In conclusion, what shall I say for that honorable and beloved Order of Odd Fellows? What can my feeble pen do for that high and respectable Society, when the power and talents of mightier ones have wrote their praises?

"Could friendship's voice thy matchless praises speak,
Could friendship's hand some dear memento raise,
It had been done—but friendship's power, too weak,
Cannot portray, dare not, thy virtues praise."

"The Society of Odd Fellows is now before the world, as pure and untarnished as it was when Adam, our great progenitor, belonged to it. It is like the gold which was seven times tried in the fiery furnace; yea, it is like old gold which only shines the brighter by being rubbed. It is still dispensing its blessings on all mankind. It is still shedding its benign influence upon the hearts of all wise and good men. It is still protecting the widow and the orphan, and O! may its bright rays be cast over this wide world, 'from Greenland's icy mountains, to India's burning plains;' and when the last lingering beams of the expiring sun, shall set to rise no more, then, then, may Odd Fellows have their reward, by being permitted to meet in that Grand Lodge which is in Heaven."

We are grateful to the fair authoress for this testimony of her regard. She is made of the right sort of material to be a matron of this proud old Commonwealth. We hail her as a sister, and call upon the Order to show their estimate of her excellence by furnishing themselves with a

copy of her work; it can be obtained at S. T. Barclay's, and at the other book stores. By the way, we propose that if a Lodge be opened in Scottsville, it be called Jopling Lodge. What say our brethren?—*Independent Odd Fellow.*

SECRECY.

Much is said against our institution, because it is presumed there are some secrets which the brotherhood will never reveal, save to those who are accounted to become members. We are free to admit that secrecy is enjoined in our Lodges, and we believe that secrecy necessary, and no sin. If we consider secrecy as an abstract principle, we can adduce a mass of evidence to prove it among the praise-worthy virtues which men are bound to estimate and practice in their intercourse with society, to enable them to perform the duties of their several stations with credit to themselves, and advantage to humanity. It is a duty incumbent on all, of whatever class or station. The apprentice should keep his master's secrets—the agent, the secrets of his principal—the husband and wife, the secrets of the family:—the juror, the secret deliberations of the twelve,—the statesman, the secrets of his cabinet—and the sentinel, the secret password by which his post is guarded.

Much as secrecy is spoken against, and much as our Order is reviled for maintaining it, certain it is, secrecy is not a novel doctrine, nor can the assertion that its practice is not necessary, be successfully maintained. If custom sanctions any thing, or furnishes evidence of the utility of any practice, then is the practice of secrecy fully sanctioned, and its utility made plain; for it has been peculiar to every nation and people. The Egyptians veiled their religion and policies under its impenetrable mask; and their goddess Isis had this inscription on her altars—“I am all that is, has been, or shall be, and no

mortal can remove the veil that covers me.”

Lycurgus among his constitutional laws, required that every one keep secret whatever was done or said. For this reason the Spartans were wont when they met at any feast, that the most ancient among them should show every brother the door whereat they entered, saying—“take heed that not so much as one word pass out from thence, of whatsoever shall here be acted or spoken.”

Quintius Curtius says—that the Persians held it as an inviolable law to punish most grievously, him that discovered any secret. The wise king Solomon forbade drunkenness in a king, because it is an enemy to secrecy—and says—“he who discovers secrets is a traitor, and he that conceals them is a faithful brother.”

The benefits of our institution are in a great measure preserved and transmitted by the secrecy we observe. Deprive it of this great lever, and it would not long live to moralize and bless. How important then that we heed the admonition—“be secret.” It has been wisely said that “secrecy is the key of prudence, and the sanctury of wisdom”—let it be observed, and Odd Fellowship will not lose its interest nor its beneficial power.

A wise man says—“whosoever discovereth secrets, loseth his credit.” And who among the “faithful” will repose confidence in the man, (be he professedly saint or sinner,) who betrays the secrets of the Order he is so firmly bound to cherish. On the other hand, who will refuse to confide in him who, having promised, is faithful to his pledge, and makes his promise good.

Pliny, in his seventh book and twenty-third chapter, informs us that the faithful Anazarchus was taken in order that his secrets might be forced from him, but rather than divulge them, he bit his tongue in the midst, between his teeth, and threw

it in the tyrant's face. We may not be forced to such a biting extremity, yet we should remember that many will seek to possess themselves of our secrets unlawfully, and therefore we must guard well the different avenues thereto, that their attempts may prove abortive. Our duty to the Order—to ourselves, and to humanity, requires that in some particulars, we should "be secret," and we are in honor bound so to be.

If we neglect the practice of this virtue, the noble designs of our institution, like the mine having vent, will be frustrated, and of none effect; but by the faithful practice thereof, according to the requirements of the Lodge, the best designs will be successful, and humanity will ere long approve and bless the institution of Odd Fellowship.—"*Be secret then.*"—*Covenant.*

LODGE FUNDS.

The following, from the English Odd Fellows' Magazine, though designed for the Odd Fellows of the Manchester Unity, may not be inappropriate to the Order in our own country. It is good advice, which every Odd Fellow should follow.

"GENTLEMEN—I deem it to be a very liberal feature in the constitution of our Order that the members of each Lodge have the entire management and disposal of their funds, without any, even the least, control from those who are placed at the head of our affairs.

"Within these few years there has been a great extension and rapid increase in the number of our Lodges—an increase perhaps without parallel in the annals of either Freemasonry, or any other secret society. As a matter of course, many of our new Lodges are composed of young and inexperienced brethren, who, being left to themselves in the management of their pecuniary affairs, are often, I fear, from a misguided spirit of rivalry with other bo-

dies, or with other Lodges, too much inclined to dissipate their funds in idle pageantry, foolish parade, or other really unnecessary expenditure. Blessed with present health, they do not dream of a reverse. Forgetting, too, that provident maxim which says, 'in prosperity prepare for adversity,' they do not consider that the prostrating hand of severe sickness may simultaneously visit many of the brethren of the same Lodge when least expected, and when—with exhausted funds, foolishly squandered—they would be ill prepared to sustain the pressure. The members of a Lodge under such trying circumstances, would be driven to the necessity of either closing their Institution, or meeting the exigencies of the case by voluntary gifts. It is to be very much doubted whether this spontaneous liberality would, or indeed could be long continued. Such an extreme course, as a *dernier resort* to sustain Lodges sinking under pecuniary difficulties, will rarely, if ever be needed, if a prudent system of economy in expenditure be but regularly and strictly adhered to, so as at all times to be in possession of the requisite funds necessary to meet every emergency.

"Among the many and great advantages accruing from the possession of ample funds in the Lodges, or Friendly Societies, is the invaluable one of keeping the members together. This is an object, the importance of which is too palpably obvious to need insisting upon for a moment. Few men are so blind to their own interests as to desert an institution in which they have a considerable stake. On the other hand, if funds—which are the 'solder of societies,' the *sine qua non*—if, I say, funds are wanting, I know from experience in my own Lodge, that though there were many among us who were loud in the praise of the good cause in which they had embarked, and lavish of their expressions in admiration of its excellencies,

while our Lodge was in circumstances of prosperity; when the hour of trial came—when we were much embarrassed by severe pecuniary losses, and other adverse circumstances, where were these verbose friends of our Institution?—these seemingly zealous advocates of our Order? Alas! *ardentia verba nulla fides.* They had made themselves scarce—they were not to be found—the golden chain which bound to the Lodge was severed. Thus our altered circumstances fully tested the sincerity of their professions. Words may, but actions cannot be misunderstood. They left us to surmount our difficulties as best we could; which particularly illustrates the truth of the popular adage,—*Amicus res optime parant, adversæ probant.*

“Being intimately acquainted with the circumstances of many friendly societies around me, I feel well assured that their funds are the only ties which hold their members together. I suspect there are but too many bearing the name of Odd Fellows who recognize no other bond of union.

“Another important object connected with our present subject is, a provision for old age. Perhaps it will be said that a great majority of our Lodges consist of young members, by whom old age is seen through the dim vista of so many future years, as they may consider it almost a work of supererogation to think of now beginning to make a provision for so remote a contingency; but let them bear in mind, that the ‘stealing steps of never-standing time’ will, ere long, to the youngest of us,

“‘Life’s dreary winter bring,
When Mirth’s gay tale shall please no more,
Nor music charm.’—

“I trust that my young brethren will not consider it either dictatorial or premature in my thus drawing their early attention to provisional considerations relative to old age; nor imagine that I do for a

moment harbor so uncharitable a thought as to suppose that Independent Odd Fellows—men who have come forward with so much promptitude and liberality in aid of public charities, and in alleviating the distresses of suffering humanity, (to say nothing of the noble efforts which the Order is now making in behalf of the widow and the fatherless)—will ever neglect their aged brethren. No! I feel proudly confident that the case will be far otherwise, that genuine Odd Fellows will firmly stand by each other, in all the checkered vicissitudes of life; and that each younger brother will be ready at all times, when called upon, to contribute his share towards the support of the aged with that cheerfulness and alacrity which has hitherto characterized the charitable spirit of Odd Fellowship.

“Nevertheless, will it not be more wise and provident that adequate funds be previously raised, and regulations entered into, to meet that which we cannot by any possibility avoid; rather, than when the time shall come that those venerable heads, covered with ‘the silver livery of advised age,’ shall appear in our Lodges to claim our sympathy and our support,—that very support shall have been left to depend upon the voluntary impulse of the moment? Such culpable neglect of so important a duty, no Lodge of Odd Fellows will surely ever be guilty of.

PASSING AWAY.—The following beautiful thought from Goethe is peculiarly appropriate to the present season: “The year is going away like the sound of bells. The wind passes over the stubble and finds nothing to move. Only the red berries of that slender tree seem as if they would faintly remind us of something cheerful; and the measured beat of the thresher’s flail call up the thought, that *in the dry and falling years lies so much nourishment and life.*

EDITORS' TABLE.**THE ARK FOR 1845.**

The publishers of *The Ark* have concluded to continue its publication another year, under certain considerations. So far as we have heard, it has met with general approval, and a number of our brethren have made great efforts in its behalf, while there are others who have not exerted themselves to the extent we think they should. Members of the Order in the West, (for whose special benefit *The Ark* is published), are as much interested in its circulation as we have been, so far as the good of the Order is concerned, for we do not make one cent by it: indeed, unless those who are in arrears shall pay up speedily, it will not pay its way, and we shall be obliged to draw on our individual funds to meet its expenses. We know the difficulties attending a new publication—we know it takes time to acquire confidence, and therefore we are and shall be content with this year's patronage, provided all pay up.

We have concluded to add eight more pages to *The Ark*, and continue it another year at \$1 per annum, provided our subscription list is increased to one thousand names. This we think can easily be done. With but very few honorable exceptions, our list can be more than doubled in every Lodge where it is at present taken. Will an effort be made to do this? We feel assured ourselves, and have been assured by others that *The Ark* has done good. Then let our brethren and friends aid us to extend its usefulness.

If *The Ark* is continued its character will not be changed; but it will continue to be wholly devoted to the cause of Odd Fellowship.

A prospectus will be given in the next number.

Bro. HOFFMAN's Address will be published in our next.

GRAND LODGE OF THE UNITED STATES.

This body held its annual communication in Baltimore, on the 16th of September. We are indebted to our worthy Grand Master, H. N. CLARK, Representative from our State Grand Lodge, for the proceedings of the first and second days, and also for the report of the Grand Sire and Grand Corresponding Secretary. We also learn through the Baltimore Sun, that the Grand Lodge adjourned on the 20th, to meet in special session next April.

We regret that we are not in possession of the entire proceedings, so that we might give a sketch of what has been done. As it is, we must defer this until our next number.

Every elective officer was in his seat on the first day of the session, and Representatives were in attendance from twenty States and the District of Columbia.

The Report of the Grand Sire is interesting. He congratulates the Representatives on the continued prosperity of the Order—"from the East, the West, the North and the South, the most gratifying intelligence has been received as well in relation to the increase of the Order—the high estimation in which it is held by our fellow citizens—the great benefit it has conferred on the brethren of the Order, and the good it has done and is still doing to all mankind." The Order in Illinois, from some cause, does not seem to be in a flourishing condition.

The Report of the Grand Secretary is also an interesting paper, going into detail in all matters connected with the action of the Grand Lodge. In all the States and Territories, (with the exception above named,) the Order is represented as flourishing beyond all precedent. The revenue of the Grand Lodge has been much increased during the last year, and is now free from embarrassment.

The state of our foreign relations is

resented in a very favorable light. Since the last communication of the Grand Lodge, warrants have been granted to two subordinate Lodges in South Wales, Great Britain, at Tredegar and Monmouth; and also for a Grand Lodge at the former place. In Canada, a third Subordinate Lodge, and an Encampment have been instituted. In the Republic of Texas the Order does not appear to be advancing.

Allusion is made to the great want of uniformity in the work of the Order—the necessity for the appointment of an officer to visit each Lodge and Encampment for the purpose of correction and giving instruction in the work—and to a revision of the Charge Books.

Warrents for 25 Subordinate Lodges, and 12 Subordinate Encampments, were granted during the past year.

The report of the Grand Secretary shows at once that that officer has a very large amount of labor to perform; and we are now more than ever assured of his abilities to discharge the duties of the station, and feel that the Order at large owe him much for his untiring industry and zeal in their service.

GRAND ENCAMPMENT OF OHIO.

The election for officers of the Grand Encampment of this State, took place on the 7th of September, when the following Brothers were elected to the respective offices:

THOMAS SHERLOCK, G. C. P.
MARK P. TAYLOR, G. H. P.
ALBERT G. DAY, G. S. W.
CHATFIELD WALKER, G. Scribe.
S. B. NEALL, G. Treasurer.
S. W. CORWIN, G. J. W.
JOHN LAYMAN, G. Sent.
WM. HOFFMAN, D. G. Sent.

Bro. SHERLOCK, having been elected Grand Sire of the United States, will vacate the office of G. C. P. and another will have to be chosen.

ODD FELLOWSHIP IN WALES.

It is generally known that the principal cause of the severance of the tie between the Order in this country and Great Britain was a change in the work of the Order in the latter country. Since this severance has been officially announced, applications from Europe have been made to the authorities in this country for Charters, and as already stated, warrants have been issued for Lodges in South Wales. In allusion to the institution of the Grand Lodge of the Principality of Wales, the Grand Secretary, in his late annual report, has these remarks:

"To P. G. Thomas Wainwright Colburn of Suffolk Lodge, No. 8, Massachusetts, and P. G. M. George Bolsover of Stockport, England, the Grand Lodge is greatly indebted, for valuable aid and the most essential service in enabling her to plant the standard of our Order once more upon its native soil. The Grand Master of the Principality of Wales under this new organization, J. Davis, (Brychan) is personally known to the undersigned, as the oldest, most distinguished and influential Odd Fellow in Wales—he is now nearly seventy years of age, and is yet vigorous and energetic—with the animation and fire of youth, he writes, "that he attended in person the whole proceedings from the beginning to the end, and that he is happy to say that it was conducted in such a manner as would make even your heart, and that of our ever to be respected benefactors to leap with joy, had you and they been present, at our soul stirring movements. The old members in particular were more than overjoyed at witnessing the ancient work and language of our beloved Order restored to them in their pristine state." There can now no longer remain a shadow of doubt of the spread of the Order in its true and proper language throughout the kingdom of Great Britain—upon this event the undersigned begs to felicitate the Representatives of the Order."

GRAND LODGE OF MASSACHUSETTS.

Bro. Albert Case, P. G. M., of South Carolina, was present at the August meeting of the Grand Lodge of Massachusetts, and in an article in the *Covenant*, says—“There was a good number of members present—we did not hear the number stated, but there were one hundred and ten votes cast at a time, and probably some were present who did not vote. The M. W. Grand Master, E. H. Chapin, (the New England Orator) presided on the occasion—a harmonious spirit prevailed among the members, and the business was quickly and well attended to and disposed of. There was no attempt at long-winded and tedious speechifying, but all seemed anxious to do what was to be done in the most correct—and therefore the most easy manner.

“The reports show that the Order has prospered abundantly during the last year—we understood that more than twenty Lodges had been organized during that period; and judging from the appearance and business habits of the Past Grands—we have no doubt the Lodges are well conducted and in good condition. We were agreeably surprised at the rapid growth of the Order in the Bay State and feel confident that under the supervision of the present intelligent members of the Grand Lodge, it will continue to increase in numerical and moral strength. Opposition from the notorious Elder Colver, or from any other source cannot affect it, but firm as the rock-ribbed hills, it will stand, and repel all attacks, successfully as the rock-bound coast rolls back the spent waves to the broad Atlantic.”

OUR EXCHANGES.

THE COVENANT for September is an excellent number, and those who read it will, we doubt not, think with us, that it improves with age.

THE SYMBOL is always a welcome visitor. Indeed, we could not well get along without it. The excellent tale in this number, from its columns, by Bro. Ingraham, will be read with interest.

THE INDEPENDENT ODD FELLOW for the last month, fully maintains its well-merited reputation as a good magazine. It has some excellent correspondents, and its Editor wields a vigorous, and occasionally a severe pen, particularly against the opponents of our Order. The Independent Odd Fellow is one of the most beautifully printed magazines in the United States.

THE GAVEL (from Albany, N. Y.) for October, has been received. This promises to be a most valuable addition to the Odd Fellowship Press, and if it keeps up the spirit of this second number, it will be vastly worth its subscription price. Its pages are rich with original contributions, as well as editorial matter.

THE GOLDEN RULE is received weekly, and we cannot add any thing more in its favor than we have already said. It is a most valuable publication for the Order, and occasionally deals heavy blows upon our enemies. [By the way, Bro. Phillips, is there much of that *Joseph P. Pierson* left?]

MARRIED,

In Zanesville, O., on the 1st Sept., by the Rev. J. M. Courtney, Bro. EDMUND DAVIS, of Muskingum Lodge, No. 28, to Miss ANN L. WATERS, all of that place.

In Madison, Ky., on the 24th Sept., Bro. ROBERT D. MAHONE, P. G. of Madison Lodge, No. 14, Richmond, Ky., to Miss FRANCES ANN FOX, all of that county.

Near this city, on the 19th of Sept., by the Rev. Dr. Hoge, Bro. ANDREW SCHNEIDER, of Central Lodge, No. 23, to Miss ELIZABETH STONDAUGH, of this vicinity.

ODD FELLOWS' HALL IN CINCINNATI.

By a letter from Bro. DAY, we learn that the building of an Odd Fellows' Hall has been commenced in Cincinnati, on the northwest corner of Third and Walnut streets. The cellars are to be walled up this fall. The whole building is contracted to be finished as early as November, 1845. It is the intention to make it convenient for the Order, and an ornament to the city. The size of the building is 52 feet 8 inches, on Third street, by 74 feet on Walnut, three stories high. The first story is to be divided into stores—the second story to be one spacious Hall, the entire size of the building; ceiling 18 feet high. It is the intention to rent this room for public purposes, such as concerts, &c. The third story will be for the use of the Order. The principal Lodge room will be 50 by 32 feet, 16 feet ceiling. The entire building is to be finished in the neatest and most substantial manner.

From the Indiana Palladium.

THE ODD FELLOW'S FUNERAL.

"Death reigns o'er all below the skies."

They come—with slow, and measur'd tread,
That band of noble men;
They come—to bear to his last bed,
A Brother dear to them.
Mournful and sad, the funeral train,
Their hearts in sorrow bend,—
Plaintive, and low, the requiem,
For their departed Friend.

Sorrow—for death has sever'd ties
Ye may not form again,—
Stern death, unpitying orphan cries,
Or widow's anguish, pain.
Brothers of *Friendship, Truth and Love,*
To earth a solace giv'n,
How sweetly now your ties can prove,
Vows registered in Heav'n.

"Tis yours to cheer, protect and keep
Your Brother's sacred trust;
"Tis yours to cheer the hearts that weep
O'er his dear kindred dust.
Softly ye lay his noble form
Where willows o'er him wave,
Nor cannon's roar, or winds or storm,
Disturb his quiet grave.

PROGRESS OF THE ORDER.

We make the following extracts from the "Home Correspondence" of the September No. of the Covenant.

INDIANA.—Extract from a letter from D. D. G. S. Coleman, of Indiana, dated August 16: "The Order in Indiana is doing nobly, we have created four new Lodges during the last season. And present appearances indicate a great increase—the fact is, the more intimately acquainted the community become with the Order, the more rapid is its growth! The Patriarchal branch of the Order is commanding much attention, and is to rise in much strength."

GEORGIA.—Extract of a letter from J. R. Johnson, P. C. P., dated Savannah, July 29:—"Our Order is still in a very prosperous condition in this State, and is very popular in this city; now is the time persons see the great benefit arising from it in the attendance which brothers of the Order receive; we have had a great deal of sickness, but as yet have lost none, and I am in hopes will be as lucky for the balance of the season."

MISSOURI.—Extract from a letter from D. D. G. S. Stewart, dated St. Louis, July 22:—"The Order in this State is in a very flourishing condition, increasing fast in number and respectability. Three subordinate Lodges have been chartered since the last report, and I understand there will be one or two more petitions presented at the next meeting of our Grand Lodge, which will take place on the 24th inst. Missouri reported at the last session six working Lodges; she will increase the number to ten next session.

"I take pleasure in informing you that there is a decided improvement in the Patriarchal branch of Odd Fellowship in this State. The Patriarchs in this city and in Weston are good and true men, and while they conduct the machinery the work will be done systematically."

OFFICERS OF THE GRAND LODGE OF THE UNITED STATES.

It affords us the greatest pleasure to announce to our brethren that the Grand Lodge of the United States, on the second day of its late session, elected our estimable P. G. M. THOMAS SHERLOCK, of Cincinnati, to the office of Grand Sire of the United States. He was chosen on the 4th ballot, over several respected competitors. We look upon the office as being most worthily bestowed, and feel that a better choice could not be made. It will be gratifying to the West, and particularly so to Ohio, where no Odd Fellow is held in higher estimation,

P. G. M. GEORGE W. CHURCHILL of Maine, was elected D. G. Sire; P. G. M. JAMES L. RIDGELY, of Maryland, re-elected G. Corresponding and Recording Secretary, without opposition; and P. G. M. ANDREW E. WARNER, of Maryland, re-elected G. Treasurer, also without opposition.

CHRISTIANITY.

Christianity, like a child, goes wandering over the world. Fearless in its innocence, it is not abashed before princes, nor confounded by the wisdom of synods. Before it the blood-stained warrior sheathes his sword, and plucks the laurel from his brow; the midnight murderer turns from his purpose, and like the heart-smitten disciple, goes out and weeps bitterly. It brings liberty to the captive, joy to the mourner, freedom to the slave, repentance and forgiveness to the sinner, hope to the faint hearted, and assurance to the dying. It enters the hut of the poor man, and sits down with them and their children; it makes them contented in the midst of privations, and leaves behind an everlasting blessing. It walks through great cities amid all their pomp and splendor, their imaginable pride and their unutterable misery, a purifying, ennobling, correcting

and redeeming angel. It is alike the beautiful companion of childhood and the comfortable associate of old age. It ennobles the noble; gives wisdom to the wise; and new grace to the lovely. The patriot, the priest, the poet, and the eloquent man, all derive their sublime power from its influence.—*Mary Howitt.*

From the London Odd Fellows' Journal.

THE ORPHAN BOY.

BY C. MACKAY.

Have pity on the orphan boy
Who feels affliction's venom'd sting;
Alas! no mother fond have I,
To sooth my woes or comfort bring.

For me no blessed maternal smile
Sheds kindly influence o'er my heart;
But through misfortune's waves I toil,—
Alas! below we'll never part.

No loving father guides my youth
In paths of holiness and love,
To point the way to heaven and truth,
Those blissful regions far above.

Nor views with a paternal joy,
Or holds me in his parent arms;
Alas! I am an orphan boy,
And struggle with the world's alarms.

No friend takes pity on my fate,
Nor sheds relief with bounteous hand;
I pass the mansions of the great,
And at their dwelling humbly stand.

But, oh! they spurn me from the door
And I am fain to go and die;
Oh! little do they know the more
Than misery of the orphan boy!

For me no father and no friend
Will smile with love upon his brow;
Oh! woe! that death my days would end,
And bring relief for all my wo!

But have I not been told that He,
Whose will the elements obey,
Will to the poor a refuge be,
And chase their sorrows all away?

He will the orphan's friend abide;
He'll make my eyes to stream with joy;
He'll prove a Father, too, and guide
The wanderings of the orphan boy!

Do not sigh for this world's goods, nor
lament thy poverty. Out of the meanest
hovel thou canst get a sight of heaven.

OBITUARY.

It becomes our melancholy duty to record, in the present number of the Covenant, the death of Past Grand Sire JAMES GETTYS, of the District of Columbia, one of the venerated fathers of our Institution, who departed this life at Georgetown on Thursday, the 15th of August. He was in the fifty-third year of his age, and was known to many of the brethren of the Order, especially in this city and at the national metropolis, as a zealous and efficient auxiliary in extending the sphere of its operations, before a knowledge of the correctness of its principles had removed the apparently deep-rooted prejudice against it, which, in the first few years of its existence, appeared to have taken possession of the public mind.

Brother GETTYS was initiated in Georgetown Lodge, No. 2, on the 23d of January, 1828, by our much respected Senior Past Grand Sire, on the occasion of the institution of that Lodge, it being the first one which was opened in Georgetown. He was on the same night, in the organization of the new Lodge, elected to the station of Secretary; and from that time his influence became manifest from the active interest which he took in the welfare of the association, aided as he was by an extensive and favorable acquaintance with his townsmen, which he had acquired by a long residence among them, first in the pursuit of mercantile business, and subsequently in the capacity of magistrate, conveyancer, general agent, &c., as also by his connexion with the city councils and the levy court of the county.

In less than a year from the time of opening Georgetown Lodge, its members united with those of Central Lodge of Washington, in petitioning for a charter for the Grand Lodge of the District of Columbia, which body was duly instituted at Washington, in November, 1828, when Brother GETTYS was elevated to the station of Deputy Grand Master, from which he was advanced at the next annual communication to that of Grand Master. It would be needless here to say that he discharged all his duties faithfully. In the latter office he was continued by re-election for four successive terms; and, before the expiration of the last one, he was required to relinquish its duties in consequence of being

exalted to the distinguished chair of Grand Sire of the United States, then just vacated by the worthy Founder of the Order in this country, whose pre-eminent services in its behalf so properly entitled him to fill in the first instance. This occurred in the fall of 1833, and Brother GETTYS remained at the head of the Order for two years, performing the functions of his office to the satisfaction of the Fraternity, and receiving from the supreme body a handsome compliment therefor, on the occasion of his retirement by the expiration of his term of service. During the greater portion of the above period, and for two or three years afterwards, he also represented the District of Columbia in the Grand Lodge of the United States.

Though the perusal of this brief tribute may convey some idea of the devotion evinced by our deceased brother for the interests of the Order, it is only his former associates in the Grand Lodge of the United States, and the Senior brethren of the District of Columbia, who can duly appreciate the extent of his services, and do his memory full justice in this respect. The latter especially can bear testimony to his unremitting efforts to give stability to the Institution within their District, as well in Washington as in Georgetown and Alexandria, at which last place he took much interest in establishing the first Lodge of Odd Fellows South of the Potomac. This active participation in Lodge business ceased above five or six years ago, on the decline of the Lodge in the city of his residence, when he deposited his card in one of the Washington Lodges, where he continued in membership to the hour of his death, regarding it as one of his most cherished privileges. He died in the arms, and under the care and protection, of the Brotherhood, who paid to his remains appropriate and imposing funeral honors, in which Past Grand Sire WILDEY and a number of brethren from Baltimore united. The malady with which he was afflicted, and which opened the way from this to another and a better life, was a pulmonary affection, which had prostrated him some months previously. Aware of his situation, and having made his peace with his God, he was perfectly resigned to his fate, and awaited it with fortitude and composure.

Brother GETTYS was endowed with an unusually kind and benevolent disposition, was remarkably affable and conciliatory in his deportment, and obliging and generous to a fault. Possessing these traits in an eminent degree, with many other commendable qualities, we believe it may be truly said that he died in peace with mankind, leaving no personal enemy behind him. May he rest in peace!

W. M. M.

OBITUARY.

DIED, in this city, on the evening of September 10th, after a short illness, Bro. FRANCIS LA CHAPELLE, of Central Lodge, No. 23, in the 30th year of his age.

CENTRAL LODGE, No. 23, I.O.O.F.
September 11, 1844.

The Lodge met pursuant to a call.

The N. G. announced the death of Bro. FRANCIS LA CHAPELLE, and stated that he had convened the Lodge to make the necessary arrangements for his funeral.

P. G. GLENN then rose and said—I would be pleased to make some remarks in reference to the announcement just made, but I fear my feelings will not permit me to say much. It is the first of the kind ever made in our Lodge, and may it be long before there is another such. I knew our deceased Brother well. Since his initiation he has been my personal friend, and I can with safety say that he has conducted himself in a manner becoming a good Odd Fellow. I need not say to you that he was esteemed as such by us all, for the melancholy I see all around this Hall, tells but too well the feelings which his death has created. For two days past, the anxiety manifested for him, showed in what estimation he was held by his Brethren. He was a member of a Christian Church, in good standing, and as an Odd Fellow he was without reproach. We can, therefore, safely hope that he has carried with him a passport to the Celestial Lodge above, and gone to receive his reward.

P. G. Glenn then offered the following preamble and resolutions, which were unanimously adopted:

Whereas, it has pleased the Almighty, in His inscrutable wisdom, to remove from among us, by the hand of death, our friend and brother, FRANCIS LA CHAPELLE—And whereas, while we bow with reverence and submission to the will of Him in whose keeping we all are, we cannot but express our deep grief at being thus called upon to render to a Brother the last sad tribute due to the departed, endeared to us as he was by all the brotherly affection which characterizes our Order—by his correct moral bearing and upright life, fulfilling, in an eminent degree, the great requirements of Odd Fellowship. We mourn his loss as a Brother and friend; yet we are not without hope that our loss is his eternal gain, believing sincerely that he has carried with him a sure passport to the Celestial Lodge above. Therefore,

Resolved, That it is with the deepest sorrow we have been summoned together to hear the announcement of the death of our Brother FRANCIS LA CHAPELLE; and that as a testimony for his virtues while living, and for his memory in death, we will attend his funeral this afternoon, and wear the usual badge of mourning.

Resolved, That the N. G. and Secretary communicate a copy of the foregoing preamble and resolution to the wife and relatives of the deceased, assuring them of our heartfelt sympathy in their bereavement.

Resolved, That the members of Columbus Lodge, No. 9, and all other brethren in good standing in the city, be invited to join with us in attending the funeral of our deceased Brother.

Resolved, That the foregoing proceedings be published in *The Ark*.

JAMES ASTON, N. G.
D. OVERDIER, P. Sec'y.

THE ARK.

VOL. I.

NOVEMBER, 1844.

No. 11.

[ORIGINAL.]

ADDRESS

Delivered before Central Lodge, No. 23, Columbus, Ohio, July 12, 1844.

BY BRO. A. W. PERLEY.

BROTHERS—Nothing but the deep and abiding interest which I feel for the success and prosperity of our beloved Order, and in the promulgation of its principles throughout the world, could have induced me to respond to your kind invitation of addressing you this evening. * * * * *

In all ages of the world, social and moral reformers have been selected and held up as permanent and fit objects for the keen shafts of malice, vituperation, and misrepresentation. It matters not how high and holy may have been the motives that called into active exercise the God-like aspirations of an immortal mind, seeking only the good of its fellow men, it is only the more liable to be traduced and villified, as it is farther removed from every selfish feeling and personal aggrandizement. No matter if its precepts, its principles, and its practice, are in strict conformity with the teachings of Him who taught and spake as never man has done; the nearer it approximates his divine system, and the higher it is deserving of being ranked in the scale of *real excellence*, so much the more is it exposed to the attacks both of the selfish bigot, concealing his cold heart behind technical creeds, and lazy dogmas, and a heartless and misjudging world. It is not to be expected, therefore, that an institution like ours, having for its profess-ed object the amelioration of the condition of man, and the smoothing of the troubled

waters, on life's stormy ocean, should escape the envenomed tongue of the calumniator, or the infectious breath of the slanderer.

But, as it is from the sacred volume of inspiration that our Order has drawn its most impressive lessons of admonition, its purest precepts of council, and its most graphic illustrations of the beauty of benevolence and brotherly love, it is by this unerring, but beautiful and severe standard, that we are willing our principles, our motives, and our works, should be squared and tested; and by it will we stand or fall. And if, on examination, it shall be found that it is in any one point unscriptural, or in any way tends to the subversion of good morals, or good order in society; or is in any form productive of evil in the community, then let the withering scourge of public opinion brand it with the infamy which it deserves, and let us renounce it at once and forever. But if, on the other hand, we find following in its track, support to the weak, comfort and consolation to the afflicted, relief to the distressed, and all the attendant train of christian charities, inculcated by Him who said, that "*by their fruits ye shall know them;*" then let us press on with renewed vigor in our noble work, confident of the justice of our cause; and if we fail of gaining the esteem and support of the world, we shall at least gain the approbation of our own conscience, and we trust the approval and blessing of Heaven.

Let us then examine some of the *duties* of Odd Fellowship, and see how far they are in accordance with the unerring stan-

dard of Divine Truth; and how far they are deserving the opprobrium which has been so bountifully lavished upon them by a cold, uncharitable, and ungenerous world.

The following extract is from an address delivered before Genesee Lodge, No. 51, at Rochester, N. Y., specifying some of the duties enjoined upon Odd Fellows, and no one is admitted as one of the brotherhood, until he has solemnly and openly pledged himself fully to perform them:

"Among the chief duties of an Odd Fellow, the first is to God, in refraining from all irreverence in the use of His holy name; in obeying those precepts of truth which have been revealed to us from the source of unerring wisdom, and by so ordering our lives, with a consciousness that His eye is ever upon us, that we may feel assured of His approbation and blessing. To ourselves, by avoiding all intemperance in the use of the blessings of this life; in preserving, unimpaired, those physical and mental energies with which heaven has endowed us, deriving our chief enjoyment in the discharge of our duty to God, and from the exercise of good-will, and active benevolence to mankind; and practising that equal and exact justice, which is honorable during life, and a source of happy remembrance in the hour of death. To the Order, by conforming in all things to its precepts; by defending it when unjustly assailed, disabusing its principles of misrepresentation, and guarding its interests with jealous care; and by so ordering our lives and conduct, that we shall not bring reproach upon the principles of Odd Fellowship, nor incur the censure of our brethren. To our fellow-members, by warning them when exposed to danger; guarding their reputation from the assaults of envy and detraction, counselling them in the hour of temptation, and staying their feet from the paths of dissipation and excess; by relieving them in the pressure of calamity, and dealing faithfully with them

even in the infliction of admonition and reproof. To the world at large, by extending to all mankind, so far as in our power, the practice of those same principles of love and charity, which we have pledged to maintain towards each other; by administering to the wants of the sick and distressed, relieving the widow and the orphan, pouring a portion of our own abundance into the lap of poverty, and cheering with the presence of hope and kindness, the death bed of the aged, and the stranger; and above all, by giving, in our own lives and good actions, an exemplar of well-ordered charity, and thereby shedding an influence on society, imperishable in its effects, and incalculable in its results."

Such are some of the most prominent and important duties of Odd Fellowship, and such the ties that bind us together in one brotherhood of love. The institution of our Order then, has for its only object the *good of mankind*, the *acting out* of the sublime idea of human brotherhood, the cultivation of those christian graces, the carrying into *daily practice* those philanthropic principles of charity, upon which the christian and the philanthropist have so beautifully theorised, and so ably advocated.

And is this wrong? Is *this* unscriptural? If it be wrong to pledge ourselves to the performance of an inviolable and sacred duty, by relieving the distresses and sufferings of mankind—if it be unscriptural to take upon ourselves a solemn obligation to contribute according to our means, to the necessities and wants of a suffering brother—if it be subversive of order and good government by agreeing to submit in all things to our rulers—if it be a perversion of good morals to enter into a free and voluntary compact to keep ourselves unspotted from the world, and above reproach—if it be detrimental to the best interests of religion, and the happiness of

man, to exemplify, in our daily intercourse with each other, and with the world, its sublime doctrines, in the practical application of its noblest precepts to our daily acts and conversation — then, indeed, is our Order obnoxious to the charges which have been preferred against it, and should be held up to the scorn and derision of an insulted and humbugged world, for these are principles of our Order which we stand pledged to maintain.

Is it, then, or is it not, our duty, not as Odd Fellows only, but as members of the great family of man, to lessen the sum of human misery, by contributing a portion of our time and substance to the wants and necessities of our race? Although Philosophy may have no answer to this question, Religion has. She speaks from her observatory of wisdom, and answers me.

And if thy brother be waxen poor, &c. then shalt thou relieve him; yea, though he be a stranger or a sojourner. Lev. 25, 35. Bear ye one another's burdens and so fulfil the law of God. Gal. 6, 9. Give alms of such things as ye have. Luke, 11, 41. Relieve the oppressed, judge the fatherless, plead for the widow. Isa. 1, 17. This is language not easily misunderstood, or misinterpreted; and yet how comparatively few are they who live and practice the divine commands! How many, alas! who not only neglect to practice them in their own lives, but array themselves in hostility against those who do!

But, says the cavilist, we do not so much object to the principles and objects of your Order as we do to the *manner in which you carry them out*. We are willing to grant, that there are many good and excellent features in it; but we do not like the mystery that hangs around secret societies. If your only aim is the happiness of man—if the only object of your institution is to relieve the suffering, protect the widow, defend the orphan, and make men happier and better, and is in

reality productive of as much benefit to the world as you claim for it, why not publish it to the world, that *all* may be partakers of its benefits, and share in its blessings? Why conceal it from any? Why keep it a secret? To such an inquiry, I would beg leave to exercise my prerogative as a Yankee, and answer the question by asking another. *What good* would result from such an exposure? *What good purpose could be obtained* by "unveiling to the public eye all the business transactions of our Lodge? or to publish the names of those whose applications for membership had been presented and rejected? or those on whom the censure of the Lodge may have fallen? or those to whose necessities the hand of kindness and relief had been extended?" *What good would all this do?* None whatever! and with as much propriety might the same objections be urged against every society and institution of man, and against every private family, the government of which affects only, and the private transactions and discipline of which concerns only itself; yet who would require, or wish, that the thousand little social arrangements of the domestic circle should be published "from Dan to Beersheba," for the especial benefit of those who have never been initiated into the marriage compact? Yet with no more propriety could a requisition of this nature be made upon us than upon them.

But even here, we will abide by the decision of Him in whom even the Roman Pontiff "could find no guilt," and from whose decision an appeal was never taken. "Take heed that ye do not your alms before men, to be seen of them," &c. "Therefore, when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do," &c., "*that they may be seen of men*," "but when thou doest thine alms, let not thy left hand know what thy right hand doeth." "That thine alms may be in secret." Matt. 6, 1—4. These,

and numberless other passages of divine origin, to which we have neither time nor space to refer, not only point out the *way* and *manner* in which our charities should be bestowed, but in the simplest and plainest, yet in the most peremptory language, *positively enjoin it upon us to conceal them* from the world, and it would be in direct violation of the commands of God, were we to do otherwise. Why then is the observance of one of the most positive and plain commands of Holy Writ so often made one of the principle objections to our institution? Why, unless it is to gratify morbid and unmanly curiosity, the gratification of which could be of no possible benefit to others, and would be of incalculable injury to us?

Another objection not unfrequently urged against the Order is that it confines its benevolent operations to its own members, and that seldom, if ever, are its charities extended beyond the pale of the fraternity. I need not enter into any labored argument to prove the falsity of this position, as hundreds and thousands who are in no way connected with the institution, but who have been the recipients of its charities can amply testify to its untruth. We are to do all the good in our power to mankind, but especially are we bound to assist the brethren. Nor do we, by so doing, violate any law of equity or justice, or establish any dangerous precedent, as will be seen by referring to St. Paul's charge to the Galatians—"As we have opportunity, therefore, let us do good unto all men, *especially* unto those who are of the household of faith." Gal. 6, 10.

But even if it were true that its operations were confined to its own members, and they alone were the recipients of its charities and acts of benevolence, is this an argument against it? Is it to be expected that with its limited means it can contribute to the wants and necessities of the suffering millions of our wretched

world? Is it a reasonable or just requirement to exact of so comparatively small a portion of the human race as are embraced in the Order of Independent Odd Fellows, to relieve the sufferings and alleviate the woes of *all* who stand in need of these kindly offices? With as much reason might we expect that the channels which are cut to receive the annual inundations of the Nile, should contain the waters of the ocean! As well might the tiny rivulet, gushing from the mountain's brow, across which the timid hare may leap with safety, be expected to fertilize and enrich *all* the waste places of earth, instead of limiting its beautifying influence to the vale through which it winds its noiseless course: or the little summer cloud "seemingly no larger than a man's hand," instead of expending its refreshing showers upon a few acres of ground, be expected to visit every nook and corner of this sin-blighted world, making *all* its sterile hills and barren deserts, to bloom and blossom like the garden of Eden! "We would fain extend the sphere of our influence and sympathies to all—we would relieve the suffering and assuage the pangs of every son and daughter of Adam:—Oh! we would delight to pour the balm of consolation upon the wounded spirit—to bind up the bleeding heart of every suffering child of woe; and rob the earth of sorrow; till

"Not a tear, nor aching heart,
Should in the world be found!"

But our limited resources preclude the possibility of our accomplishing so desirable an object, and we must therefore be content with doing *all* the good which it is in our power to do, but limiting the sphere of our influence to the measure of our ability and means, hoping and praying for the speedy arrival of that day, when the thick clouds of error and prejudice which have so long hung over our beloved Order, will be dissipated by the full blaze of the sun,

of righteousness, and its high and heaven-born principles be known and understood by all, when will be seen by every eye, on the murky folds of the receding clouds the smiling signet of an approving God, beat on the wide arch of heaven.

It has been sometimes urged too as an objection to Odd Fellowship that there is danger of its making its works of charity a substitute for religion, without the necessity of a change of heart. We believe that all men are bound equally with ourselves to the full and faithful performance of all those acts of charity and brotherly love which form the basis of our Order, and which we stand pledged to maintain in our daily intercourse with the world; therefore, we claim *no merit* in the sight of Heaven for the discharge of our duty to man. Were we disposed to assume this position, (which has been gratuitously assigned us,) we should find little difficulty, we apprehend, in sustaining it even from the sacred oracles, and perhaps we could refer to no better authority than the Apostle James, in support of it. "Pure religion, and undefiled before God and the Father, is this, to visit the fatherless and the widow in their affliction, and to keep unspotted from the world." James 1, 27. How strikingly similar is the language here used to the injunction laid upon each member, on his initiation into the Lodge, and to the faithful performance of which he pledges his most sacred honor. But we are willing that our acts of benevolence and charity should be accounted to us in *no other light*, than, the discharge of an imperative and *sacred* duty, binding alike upon all, whether members of the Order or not.

But at the same time we aver, that no man can become a genuine Odd Fellow without becoming a better and a happier man. However good he may have been before—however wide the sphere of his benevolence may have been—the duties

of an Odd Fellow will point out to him many sources for the exercise of his goodness which were before unknown to him—he will become a more useful, and consequently a more happy man, (for much of our happiness depends upon our usefulness.) The facilities which the Order affords for the display of those christian graces, give him an opportunity of putting his goodness into full and living practice; and I do not limit the signification of the term charity to the mere physical wants of man, but extend it to the broad principle of universal benevolence which embraces *all* the wants of *all* mankind, including his *moral*, as well as *physical* necessities; and there is not a genuine, true-hearted Odd Fellow living who fully understands and appreciates the principles and tendencies of his Order, who would not feel a greater degree of pleasure in relieving the former than the latter, for he knows that unless a man be morally right he cannot be physically happy.

Nor are the lessons of benevolence alone taught us from the *word* of God; they are likewise stamped on all his works. With no unrolled volumes of eternal wisdom, and no teachings from inspired lips, man stands up in the vast cathedral of nature, and the incentives to benevolence are strewn all around him! The sun-lit valley and the mountain rill—the verdant landscape and the song of birds—the changing seasons, and the rolling orbs—the rocking branches that wave above, and the sheafy grain that glitters below—all speak of the goodness and benevolence of God. There is not a star that weeps at night, not a flower that lifts its modest head to kiss the rosy flashes of the morn, not a rainbow that spans the dark bosom of the storm, not a music-tone that gushes out from nature's mighty anthem, and floats along the bosom of the evening, not a zephyr that sighs amid the silent branches of the grove, but whispers God is good, and seem to invite man to learn the lesson of diffusing joy and happiness on all around him.

[Conclusion in the next No.]

VALEDICTORY ADDRESS,

Delivered before Columbia Lodge, No. 32, Circleville, Ohio, on leaving the N. G.'s Chair.

BY P. G. PETER S. HOFFMAN.

BRETHREN: We are all aware that the third week in September is one of the stated times set apart by the Grand Lodge of the State of Ohio, for a change of officers in every subordinate Lodge under its jurisdiction.

In conforming to its laws, it becomes necessary that a change of officers should take place in this Lodge. You have chosen from your number one to fill the station occupied by myself since the formation of this Lodge, I cheerfully resign to our worthy Brother, indulging the fond hope that much good may result to this association during his term of office, and that this Lodge shall become celebrated for the peace, harmony and brotherly love that shall forever prevail in it. I pray heaven that discord and contention may never enter within its sacred walls. Let it ever be remembered that in "union alone is strength," and that the prosperity of this or any other Lodge depends principally upon the members practising to their fullest extent the glorious principles we have chosen and espoused for our guide, viz: Friendship, Love and Truth.

I shall not be able hereafter to visit this Lodge as frequently as I would desire to do, on account of the situation in which I am placed. I would, therefore, at this time, return to this Lodge my sincere thanks for their kind attention and brotherly love, manifested towards me since my connection with it. I have labored under many disadvantages, and had many difficulties to contend with, arising not only from the distance I reside from this Lodge, but more especially from my inexperience in matters of this kind. Having been an Odd Fellow but the short space of six months, I must confess that I have spent many pleasant hours among

you, and I would heartily wish that they might be prolonged. Like David and Jonathan my soul is knit to this people, and with Ruth would I desire that this people should be my people, with them would I desire to live, and by them would I desire to be buried. But separated as we are from each other by distance, yet shall this Lodge ever be remembered by me. The pleasant hours I have spent with you, together with the solemn, interesting and impressive scenes I have witnessed, shall never be forgotten.

The progress of this Lodge has been truly astonishing. Many old Brothers have listened to a recital of our proceedings and increase of numbers with surprise and astonishment, and many have testified that our Lodge has been unparalleled. We have been a Lodge but a few weeks—our commencement was small, very small—not a sufficient number of members in this place to obtain a Charter. The sister Lodges were called upon, who cheerfully gave their aid; a Charter was obtained, a Lodge established; and in the short space of two months thirty have united themselves with it; and what is more encouraging, good prospects that it will continue to increase. It affords me pleasure to express my belief that none have been received but such as shall become bright and shining Odd Fellows, who shall endeavor to carry out to their utmost abilities our glorious principles—whose highest aim and delight it will be to see the strict observance of our holy and sacred mottoes inscribed within our consecrated halls throughout the universe; such men as shall be ever ready to forsake the halls of mirth and gaiety, and respond heartily and cheerfully to the calls of benevolence and charity—who are ever ready to administer to the wants of the needy—such as are ever ready to succour and protect the widow and orphan, to whom it would afford pleasure

unspeakable to be able to contribute to the comfort and welfare of their fellow men.

We are but young yet in experience, but we have been visited with affliction. One of our beloved brothers has been laid upon the bed of sickness; but has he been forgotten and neglected? Have his brethren, as the Priest and Levite, looked upon and passed by? Ah! No!! with what pleasure can he look around his couch and see those with whom he is united in the bonds of brotherhood, like good Samaritans, watching with anxious care and solicitude every change of his disease! And what joy and pleasure it must afford such an one to know that he is united with such as are ever ready and willing to attend him at all times, whose days and hours are ready to be devoted to watching by his pillow, to ease and comfort him in his suffering! But what greater joy must it afford him to know that should he be called to another world, the same association shall attend to the partner of his bosom. His dear offspring shall receive the care and protection of his fellow brothers, and they shall be reared and instructed in the paths of virtue and piety. I have not been with you since the illness of our brother, but I have received information of your proceedings, and was truly rejoiced in hearing of the willingness manifested by the brothers in obeying the calls made upon them to watch by the bedside of our afflicted brother. Heaven shall reward you for your labors of love! With what interest must such actions be observed by the people of Circleville, or any other place! What man of principle can but respect and admire an association where such kindness alone is manifested towards each other. The ignorant and unprincipled may rail out against us for our secrets, but for such we care not, while on the other hand the good and wise shall esteem and respect us.

Let us then, Brethren, continue in our

labors of love; let our glorious principles be kept in mind; let us remember the solemn promises made in the presence of the all-seeing eye, and of each other; let us preserve as sacred our secrets; let us perform the promise made, to do all the good we can, especially to those of this Order, not however, discarding from our charity those who are not of our number, if they are deserving of it. Let us remember our Saviour said, "Other sheep have I, which are not of this fold." In like manner may there be other Brothers, deserving ones, who are not of our Lodge. Yet they have strong claims upon us; if we only love and assist those who love and assist us, the friend of mankind says, "What reward have ye? The heathen do the same." Let us also remember that He said, "All good works shall avail us nothing in the day of final account without Charity."

Let us then carry out our motto—"Friendship, Love and Truth," to its fullest extent. Let the hand of Friendship be ever extended to all who are deserving of it; the strong arm of protection be ever ready to succour the oppressed, and protect the widow and orphan. May our hearts ever be full of love for each other, willing to share the last penny with a deserving Brother; and finally, let us be true to our God, our country, and to each other—then shall the blessing of heaven fall upon us; our progress shall be sure and certain; nothing shall impede our onward march, though deep waters should roll before us—the widow and orphan's God shall divide the raging stream, and we shall pass through on dry land. Tho' opposition and persecution should rise against us, the strong arm of JEHOVAH shall be stretched forth, and the voice of our God shall be heard saying "thus far shalt thou come and no farther—here let thy proud waters be stayed—touch not my anointed—and do my people no

harm." He shall direct us in all our labors of love, and guide us safely to the Lodge of eternal repose, to go out no more for ever.

BENEVOLENCE is the science of doing good. Unlike other sciences, this is at once sublime and simple; easy to be attained, yet inexhaustible in its resources. It blesses alike the giver and the receiver, and in its glorious results is boundless as Eternity. We speak not of benevolence in the ordinary acceptation of the term, but as connected with Odd Fellowship: thus we give it an extended meaning, and more elevated character. Some sciences require superior intellect and severe study, yet to their adepts bring little, save pride and ostentation. With us, the humblest or the weakest in the circle may become proficients, and derive therefrom enjoyment of the highest nature.

Benevolence is not merely giving alms. It contemplates forbearance toward the failings of another, and a general cultivation of the social virtues. It does, or should, call into exercise all generous motives, and teach a constant readiness to forward general happiness, and to assist in the advancement of all great and good designs. The march of mind is onward, still on. The improvement of the mental faculties has, in a measure, superseded that insatiable thirst for *amusement*, which already has debased, and would have ruined, if persisted in, the world. Benefiting the needy, as far as one's means will allow, sustaining by good counsel the stranger and the distressed, are found to be the true, the divine sources wheresoever to derive self-satisfaction. Charity covereth a multitude of sins. When maligned, how silly is it to vituperate, resent, or hotly argue. On the contrary, how Godlike to forbear, place to the account of ignorance, or put the kindest possible construction upon all such inuendoes and attacks.

ODD FELLOWS' SONG.

A band of brothers, true are we,
And firmly side by side
We've bound ourselves by Honor's tie,
Let weal or woe betide.
The gifted, noble, good and brave,
The gray-haired, and the youth,
Are striving in our cause to save;
In Friendship, Love and Truth.

We've jewels, richer in their gleam,
Than e'er a diamond's shine—
Than those the miner's toil hath gleaned
From Golcon's richest mine.

A wreath our brow has placed upon,
That heroes' blood-stained swords,
Can win not, save as we have won,
By Mercy's deeds and words.

Our brother in distress we seek,
His wants and woes relieve;
For much more blest, we know it is,
To give than to receive.
Should sickness on his form be laid,
We'll light its chilling gloom;
And when the last sad debt is paid,
We'll bear him to the tomb.

Yet though his home is in the sky,
We sooth his loved one's woe;
Our solemn cov'nant's sacred tie
Hath bound us so to do.
The Noble Grand above will keep
Our record true and bright,
On his Eternal scroll inscribed,
With never-dying light.

THE SHORTEST WAY TO RUIN CHARACTER.

—Profess great friendship for the man; tell how much you love him; proclaim how many excellent qualities he possesses; and then with a sanctified look, and a most impressive sigh, express your fear that all is not as it should be. Whisper suspicion, and let conjecture, with giant strength, work out the ruin. He who understands human nature in its deeper workings of cruelty and selfish artifices, will mark the man who stabs another under the cloak of pretended affection. The pretence has a lie on the face of it. True affection would never whisper a suspicion, save in the ear of one beloved, and whom suspicion concerned. Never trust that man who comes to you whining over his regard to another, while his tongue is a drawn sword to wound and kill.

ODD FELLOWS' CELEBRATION.

The Celebration of Morning Star Lodge, No. 16, at Petersburg, Ky., which was to have come off on Saturday, Sept. 28th, but was postponed on account of the inclemency of the weather, came off on Wednesday, Oct. 2d, and was a grand affair. Although the weather was rather unfavorable in the fore part of the day, there was quite a respectable attendance of the Brethren from the neighboring Lodges.

The procession formed about 2 o'clock, P. M. under the direction of P. G. George Stackhouse, as Marshal of the Day, assisted by P. G. Wm. Morrison, of Aurora, and after marching through the principal streets, were joined, whilst passing the residence of Wm. Fisher, Esq., by a numerous procession of Ladies, under the direction of P. G. James H. Halstead, as Marshal. The procession then proceeded to the Christian Church, where, after an humble appeal to the Giver of all Good, by the Chaplain of the Day, Bro. James Jones of Lawrenceburgh, an able and interesting address pertaining to the character and principles of the Order, was delivered by the Rev. Bro. Moore, of Covington, Ky., after which a beautiful ode was sang by P. G. M. David Churchill, of Cincinnati.

After the exercises in the Church were concluded, the procession was again formed and proceeded to the table, where the Brethren, accompanied by a large number of Ladies, partook of a splendid supper, served up in the best style, by William Wright, Esq.

P. G. M. David Churchill officiated as President of the Day, assisted by R. W. G. Wm. Morrison, of Aurora, R. W. G. W. Wm. B. Hull, of Covington, P. G. Josiah Belden, and Bro. Jehu A. Emrie, as Vice Presidents.

After the cloth was removed, the following ~~memorial~~ ^{Tracts} were read by the Pres-

ident of the Day, and drank with cold water:

The Independent Order of Odd Fellows—May its members, in all the social relations of life, be guided by Prudence, Justice, and Benevolence, and never permit their minds to be shackled by Prejudice, Bigotry, or Superstition.

The Widows and Orphans of Odd Fellows—May they ever be found in the paths of Virtue, and if unfortunate, may the hand of Benevolence open freely to their relief.

The Three Links of Odd Fellowship—While we remain true to ourselves, and the principles of our institution, they can never be riven by the shafts of malice or envy, nor torn asunder by discord or contention.

The State of Kentucky—May she be equally zealous in the protection and practice of every virtue, as she has been in the protection and defence of her rights in war.

Our motto—"Friendship, Love and Truth"—While we cultivate as well as profess "Friendship"—prove our "Love" by acts of kindness to the afflicted, we shall in "Truth" be Odd Fellows—Odd in practice, and not in name only.

Education, the bulwark of Freemen—May Odd Fellows ever prove themselves worthy the name of freemen, by using every exertion for the cultivation of their own minds and for the education of the rising generation.

Odd Fellows—May their every contention result in Friendship, and may they emulate in every virtue.

Temperance—May its march be onward, and its votaries never lag in their efforts until all people shall cry as with one voice, that dissipation is the perfect bane of human happiness.

Virtue, Liberty, and Independence—While our nation is guided by the principles of Virtue, it is worthy of Liberty.

and can, and will maintain its Independence unsullied.

Our Invited Guests—We hail them as friends and fellow citizens, and cheerfully tender to them the festivities of the day.

The Chaplain and Orator of the Day—Their liberal and kind attention on this occasion will be held in grateful remembrance.

Our Visiting Brethren—For their kind participation with us, at this, our first festival, we return them our thanks in “Friendship, Love and Truth.”

The Ladies—God bless them, for without them this world would be a dreary waste, yea verily, and cold and cheerless also. Therefore, Ladies, give us your smiles of approbation, and the benevolent purposes of our institution will be crowned with success.

The company then separated, all being highly pleased with the celebration.

“AND DID HE WEEP.”

BY THE LATE HARVEY D. LITTLE.

“And when he [Jesus] had come near, and beheld the city, he wept over it.”—*St. Luke*, c. 19, v. 41.

And did he weep? that Holy One,
That Saviour from on high,
Who is, and was, ere earth begun;
Whose essence ne'er can die;
Oh yes, He wept, that crime and sin
Such fealty from man should win.

He wept!—but not as one whose hope
Is wither'd in its prime—
He felt that Mercy's gates might ope
Ere yet the march of Time
Should bring man to his final goal
With clouds of guilt upon his soul.

He wept!—what tears of anguish fell
From his mild, pitying eye—
Like fountains gushing from the well
Beneath a Syrian sky;
Bearing within their crystal tide
The blessings which His hand supplied.

A messenger of life and joy
The “Man of Sorrows” came,
To save and cherish—not destroy—
To ransom and reclaim
A world that would receive him not—
A world whose griefs he ne'er forgot!

SEPTEMBER SESSION, 1844.

In our experience, which now runs through a period of sixteen years in Odd Fellowship, we have never witnessed a spectacle at once so commanding and gratifying as that presented by the Grand Lodge of the United States at its late session. Nineteen States of this Union were fully represented, and the District of Columbia, and if possible to add to the interest of the scene, the eldest and youngest P. G. Sire of the Order were present. Among those not represented, Mississippi and Alabama are numbered, both of which had chosen Representatives, neither of whom took their seats, the former on account of the lateness of the period at which he received his credentials and the necessity of his return to Mississippi; the latter in consequence of the failure to receive his credentials, for which he waited during the whole session.

In point of industry, talents, and brotherly bearing that body has never been surpassed if equalled, since the formation of the Grand Lodge of the United States.

The most important act passed was the appointment of a Committee to revise the Work of the Order. The necessity of this measure it is believed has been universally allowed, and the subject heretofore has been adjourned from time to time, the rather from an apprehension of the great expense and trouble necessarily incident to such an undertaking than to any considerable objection to the reasonableness and propriety of the measure.

That the Representatives were perfectly in earnest upon this subject, is very clear, from the fact that the proposition was carried by a heavy vote and from the unusual mode adopted of selecting the Committee. The fear is now that so wide a field is open, that the spirit for change may run riot and mischief be done—for ourselves we have no apprehensions on this score, we believe there is sufficient of the old

leven in the confirmation of the Committee to retain all that is truly valuable in the existing Work, should such a spirit possibly exist—but we cannot permit ourselves for a moment to believe that there is any disposition to interfere with any principle of the Work, if such an expression may be allowed, and by that term we mean any feature which can be sustained on principle.

The Committee (always excluding of course our humble self,) is composed of brethren of intelligence, experience, and great judgment; they are emphatically "picked men," and will enter upon their laborious office, with an eye single to the welfare of our beloved Order, and with hearts full of love for the institutions of Odd Fellowship. Let then our friends who have been as it were born with the Order, and who have strengthened with its strength, dismiss their fears, that the ancient fabric is to be sacrificed at the shrine of the Moloch spirit of innovation—antiquity never yet could present a mantle broad enough to cover the obliquities of poor human nature, and the productions of mind however consecrated by age, are but the creations of fallible beings—above all, the things of one age must be made to accommodate themselves to the march of intellect, to the state of man, his refinement, and his progressive improvement.

In addition to the foregoing, which we extract from the Covenant, we copy the following condensed summary of important proceedings, from the Symbol:

The next action of interest was that on the resolution to extend the term of service of the Grand Representatives from one year to two years, which was negatived by a vote of twenty-three to fifteen.

The Journal of Proceedings of the Grand Lodge of the United States, published by McGowan & Treadwell, of New York, was very highly praised, and duly authenticated, by which action it is now the "official version."

The Grand Lodge has seen fit to settle a question which has frequently disturbed the peace and harmony of some of the Grand Lodges in the United States. We refer to the subject of moving the place of meeting of a Grand Lodge or Encampment for local convenience. She endeavored to settle the question when she acted upon the application from Connecticut, to allow the Grand Lodge of that State to meet at New Haven and Hartford alternately, and which was rejected. She declares that she "has never yet recognised the existence of moveable" bodies, and does not now "deem it expedient to depart from this salutary custom."

The "Committee on the State of the Order," offered a report and a resolution upon so much of the Grand Sire's report as related to members lecturing upon the principles of the Institution. The report was adopted, and for the information of the Order we extract the following from the report of said Committee:

"But they protest against the propriety of individuals, without authority, and often without experience, attempting to expound to an assembly of brethren or citizens the doctrines of the Order, according to their own peculiar views of religious sectarianism, or of temperance, or of any other subject which they may choose to introduce and discuss."

The Committee on the "Covenant and Official Magazine," reported that at the end of the present year the loss would "at the most liberal estimate be \$475,11." After presenting the situation of the Magazine they recommend the discontinuance of the official order under the authority of the Grand Lodge and proposed the following resolutions, viz :

"Resolved, That the official journal, in its present form be discontinued from and after the first day of December next.

"Resolved, That a Committee of three be appointed, of which the Grand Sire

shall be chairman, who shall be authorized to receive proposals for the purchase of the Covenant, on the following conditions, viz.: 1st. They shall consult and advise with the Grand Corresponding Secretary. 2d. The Official Magazine shall be published on the sole responsibility of the purchaser. 3d. That all original or selected matter for the Official Magazine shall be submitted to the supervision and control of the Grand Corresponding Secretary.

"Resolved, That the Committee provided for by the above resolution, be fully authorized and empowered to transfer and assign the entire interest of this Grand Lodge in said Magazine on such terms as may be most advantageous to the interests of this Grand Lodge."

A subsequent resolution instructed the Committee to give preference to P. G. M. Neilson.

An effort was made to forbid in future the admission of ministers of the gospel free of charge, but it was deemed a matter for State legislation, and accordingly nothing was done. This we think is a very just decision, as in some parts of the United States it is necessary to maintain the institution, while in others it is not essential.

The next most important part of the deliberations of that body was in relation to the changing the Work of the Order.

The question has at length passed, and we are rejoiced indeed to inform our readers that it passed triumphantly. The vote stood *thirty-six* for a change, and *three* against it. The revision has been referred to an elected committee of five, which consists of Reps. Chapin, Ridgely, McCabe, Moore, and P. G. S. Kennedy.

The Committee is to assemble at Baltimore at an early day and there agree upon what the Work shall be, and as soon as that is agreed upon by the Committee and the fact made known to the Grand Sirs,

an extra session of the Grand Lodge is to be called.

The Grand Lodge has decided that no one is entitled to the Travelling Pass Word but those "who are travelling, and the two highest elective officers of a Lodge." In some States it has been customary to allow every Past Grand to have it, while others have always adhered to the above principle—the determination we think is wise and politic.

A gold medal has been *unanimously* ordered to be presented to P. G. M. James L. Ridgley, "as a feeble tribute of the Order's affectionate regard for him." This was right; we think he deserves the commendation of the Order every where for his valuable services.

The forms of a Clearance and Visiting Card have been adopted, and the Grand Secretary ordered to have the same engraved and then vend the Cards at cost. After the first of January, no State shall have the right to print cards—which confines the printing of them exclusively to that of the Grand Lodge of the United States. This is according to the plan in England; whether the extensive territory of our country will prevent the accomplishment of the design is questionable.

The Grand Lodge adopted the following report of the Committee on the state of the Order, viz.: "When a visiting brother presents himself at the door of a Lodge, it is his duty to hand his card to the Guardian, that it may be placed in possession of the Lodge. If the Lodge be satisfied of its authenticity, they will thereupon appoint a Committee of three members, all of whom must have received the Scarlet degree, to proceed to the ante-room to examine the visiting brother. One member of this Committee must be the Noble Grand himself, or his Vice, or sitting Past Grand, or some other brother known to be in possession of the travelling password, whose especial duty it shall be *first* to ob-

tain the said password, privately from the visiter, whose duty it shall be to commence by letters. This preliminary being settled, the Committee will then proceed to examine the visiter in the degree in which the Lodge is open, and will report their judgment to the Lodge. If the visiter be received he will work his way in." Whether a Lodge which has given up to a Chartered Degree Lodge all her jurisdiction over degrees has the right to examine visitors on the degrees or not, by some is deemed questionable.

By a vote of twenty-three to twelve, the side degrees of the Grand Encampment were abolished. These three degrees were adopted in 1842. They were in existence two years only when it was found necessary to abolish them. It shows how necessary it is to act prudently on new measures, and not be too speedy in acting and thereby running the Order to great expense for the accomplishment of an object which will be in existence but a short time.

EXCELLENCE OF ODD FELLOWSHIP.

A circumstance was related to us a few days since, which so fully exhibits one of the excellencies of Odd Fellowship, that we cannot forbear to give it to our readers as one of the many evidences of the utility of such societies as ours. One fact like this is worth a thousand theories.

In the year 1840, a gentleman from the interior of one of the northern States, unfortunate in business, and actuated by a desire to make a comfortable provision for his family, removed to one of the southern States. In the midst of the troubles and perplexities incident to a residence in a new and strange country, he was taken sick; his scanty means were soon exhausted, and his family reduced to a state bordering upon starvation. The wife, an industrious, frugal woman, bore up under the circumstances until the last hope was

gone, and grim want had crossed the threshhold. Two days had elapsed without food, and the last flickering flame of life was slowly going out with the sick man. On the afternoon of the second day, a neighbor, on his way to the town, about one mile off, called to water his horse at the well of the sick man. Hearing of his illness, he, on his arrival in town, mentioned it to a physician, who immediately rode out to see him, and in the course of conversation remarked that he would mention his case to the *Odd Fellows*. The sick man requested his wife to hand him his pocket-book, from which he gave the doctor a small paper. No sooner were his eyes cast over it than he grasped the hand of the sick man with the fervor of a friend, and leaving him immediately, returned to town. In that evening, a cart containing an abundant supply of needful articles, came out from town, attended by four gentlemen, who assisted during the night in nursing the sick. For four or five weeks the sick man seemed standing upon the verge of the grave, but good nursing, and the presence of every thing he needed succeeded at length in restoring him to health. The assistance of his kind friends continued; they assisted him in business—his affairs improved—and he is now living in the enjoyment of a competency, near the town of —.

The emigrant was an Odd Fellow, so was the doctor—the paper he gave him was the *card*—the friends that assisted him were Odd Fellows, and members of — Lodge.

We give the story as we received it, without the least embellishment. The names our informant suppressed, because all are now living. But for this same reason, we could give a number of anecdotes, all illustrating the utility of our Association. These are the arguments we like to use.—*Independent Odd Fellow.*

EDITORS' TABLE.**TO SUBSCRIBERS AND ODD FELLOWS.**

We owe an apology for the late appearance of the last No., and for the paper upon which it was printed. We were disappointed in the receipt of the paper in time, and also in the quality sent—the contract in neither case having been complied with.

On the 3d page of the cover we give a Prospectus for the next volume of *The Ark*, to which we call the special attention of Odd Fellows. We intend to make *The Ark all* that we promise, and as much better as possible. It remains with the Brotherhood, and not with us, to say if it shall be continued. We desire its continuance, not for our own advantage, but for the promotion of the interests, and the dissemination of the benefits of our Institution throughout the Great West. We intend enlarging it for the purpose of extending its usefulness by circulating more matter. We do not intend to increase the price, because we desire to place it within the reach of every Odd Fellow.

We must know soon if our patronage will be so increased as to enable us to continue the publication. A very little exertion by a few active Odd Fellows, will obtain us the necessary additional support. Will the effort be made?

We would remind some of our Agents and patrons, that they have not yet remitted us the amount of their subscriptions, and we do not desire to be under the necessity of alluding to this matter again.

The list of Lodges is omitted in this No. in order to make room for the Prospectus.

The name of Ohio City Lodge, No. 27, Ohio City, Cuyahoga county, has been changed to Erie Lodge. No. 27.

SPRINGFIELD LODGE, No. 33,

Was instituted at Springfield, Clark county, Ohio, on Thursday evening, October 24th, by P. G. MARK P. TAYLOR, of the Grand Lodge. We much regret that we are not in possession of particulars so as to give a detailed account of this institution. From all we can learn, however, it was a pleasant time. We are told that some 30 or 40 brethren from the neighboring Lodges were present, and that several strangers to Odd Fellowship were made acquainted with some of its rites and mysteries.

The officers elected and installed for the current term, are Wm. HEDGE, N. G.; CLARK RUNYON, V. G.; J. M. KILLS, Secretary, and O. A. TAYLOR, Treasurer. The names of these brothers, entrusted as they are with the principal management of the new Lodge, is a sure guarantee that it will prosper. Springfield is a beautiful village, situated in one of the most delightful sections of the State, and we have no doubt a Lodge will be reared up there, which will reflect the highest credit upon the Order of Independent Odd Fellows.

OLIVE BRANCH LODGE, No. 34.

This Lodge was instituted in the beautiful and flourishing town of Newark, Licking county, on Friday evening, October 25, 1844, by P. G. ALEX. E. GLENN, of No. 23.

Our visit was a delightful one. Our brethren to whom the Charter had been granted, had their Hall prepared, and fixed up in as neat a manner as any we have seen in the State, and seemed anxious to be in operation. After conferring the degrees upon the brethren intended to fill the elective offices, the Lodge was instituted in regular and due form; after which the Officers were installed in their respective Chairs.

Several petitions were then presented, and acted upon; and one member ad-

ted upon Card, when the Lodge proceeded to initiate several strangers in the mysteries of our Order, all of whom seemed much pleased with the result of our mission. We left them counting fourteen members.

There is a good prospect in Newark for a splendid Lodge, and if our brethren go on there as they have commenced, they will, we hesitate not to say, raise up an institution second to no Lodge in Ohio. They have the right material there to accomplish this.

The Officers chosen and installed for the current term, are EDWARD H. DENNIS, N. G.; AARON B. NEWBURGH, V. G.; GEORGE W. HAMILL, Secretary, and T. J. BARNEY, Treasurer.

We cannot close this article without returning our sincere and grateful thanks to P. G.'s BLAIN of No. 9, BLAKE of No. 20, and STITT and ASTON of No. 23, for the valuable aid rendered us on this occasion; as also to a number of brethren from Columbus, Mt. Vernon and Zanesville, for the efficient aid given in the subordinate offices. We think they will all long remember, with pleasure, their late visit to Newark.

TO THE ORDER.

We ask the attention of the Order, and most particularly the Officers of Lodges, to the summary of proceedings of the Grand Lodge of the United States, at its September Session, 1844, found in this number, which we have extracted from the Covenant and Symbol. Much useful information will be obtained therefrom, and uniformity in some essential particulars, can be effected by paying attention to the rules adopted by the Grand Lodge in examining and admitting a visiting brother. Some efficient and uniform rule has long been desirable in this respect, and as it is now laid down, there need be no difficulty hereafter, if it is properly attended to.

A resolution was adopted, authorizing Bro. Ridgely to dispose of 1000 copies of vols. 1, 2 and 3 of the "Covenant and Official Magazine," at the reduced price of \$1 per volume. The subscription price was \$2. Bro. Ridgely thinks that this property, in the hands of an active business man, would meet with ready sale, and afford a liberal profit.

Resolutions were adopted by the Grand Lodge to the following effect:

Authorizing subordinate Lodges to determine for themselves upon the subject of opening and closing with prayer.

To authorize subordinate Lodges or Encampments, in their discretion, to initiate or confer degrees without charge.

To supply each Lodge and Encampment with a copy of McGowan and Treadwell's Journal. This will be a valuable and highly useful work for the Lodges.

THE COVENANT.

We rejoice at the disposition which the Grand Lodge has directed to be made of this Magazine, from and after the first of December, not because we disliked the manner in which it was conducted, or associated as it was with the Grand Lodge, but for the reason that the grounds of an unpleasant and unprofitable controversy among some of our brethren, will thus be removed. We never examined freely into its connection with the Grand Lodge, and for that reason always refrained from expressing an opinion upon the subject. We were pained, however, to see occasionally some hard words passed in reference to it, and now all seems to be about fairly settled, and a good understanding brought about.

Into whatever hands the Covenant may fall, we hope it will be liberally patronized. Those who do not take it, deprive themselves of a mass of most useful information in reference to Odd Fellowship; and although it is now to be separated

from the Grand Lodge, and disrobed of its *official* character, yet we do not apprehend it will lose any of its interest, or flag in its zeal for Odd Fellowship. All matter, whether original or selected is still to be under the supervision of its present excellent Editor, and inestimable Odd Fellow, JAMES L. RIDGELY.

MICHIGAN.

Charters for two more Lodges in Michigan—Jackson, No. 4, and Peninsula, No. 5, were granted at the late session of the Grand Lodge of the United States.

ANOTHER ENCAMPMENT.

Bro. MARK P. TAYLOR, G. H. P., visited Piqua, Miami county, on Saturday last, for the purpose of opening an Encampment of Patriarchs at that place.

There were two splendid celebrations of our Order in the East—one at Norwich, Conn., on the 3d of September, and the other at Portland, Maine, on the 23d of August.

OBITUARY.

DIED, at Buffalo, N. Y., on Sunday evening, October 6th, in the 29th year of her age, Mrs. JANE A. C. HAYWARD, consort of Bro. P. B. Hayward, and daughter of George Moore, Esq., formerly of Erie, Pa., after a very protracted and exceedingly painful illness, which she bore with exemplary patience and fortitude; never murmuring at the dispensation of that Providence which wisely appointed the rod, even in the darkest season of suffering; but cheerfully acknowledging its justice, she relied on the mercy of God, as offered her in the Redeemer.

Mrs. H. was for some time a resident (with her husband) of this city, and her amiable disposition won her many friends, all of whom sincerely sympathize with our Brother in his afflicting bereavement.

Officers of Subordinate Lodges in Ohio.

OHIO, No. 1—S. C. Stanley, N. G.; James R. Bellville, V. G.; James Brockenshire, Sec'y; George A. Peters, P. Sec'y.

WASHINGTON, No. 2—Stephen S. Ayres, N. G.; Jesse Timanus, V. G.; James S. Pollock, Sec'y; E. H. Pugh, P. Sec'y.

CINCINNATI, No. 3—Richard Scott, N. G.; John Jenkins, V. G.; John Sherlock, Sec'y; Henry Hart, P. Sec'y.

FRANKLIN, No. 4—Christian Foreman, N. G.; Leopold Milius, V. G.; Ferguson Clements, Sec'y; Timothy Kirby, P. Sec'y.

MONTGOMERY, No. 5—R. R. Dickey, N. G.; Geo. Weaver, V. G.; J. W. Emley, Sec'y.

JEFFERSON, No. 6—Wm. Boyd, N. G.; Wm. L. Cooper, V. G.; Wm. C. Wilson, Sec'y.

CHARITY, No. 7—John See, N. G.; Lewis Hutchens, V. G.; John L. Tuthill, Sec'y.

PIQUA, No. 8—Joseph Hosum, N. G.; John Morrow, V. G.; James Brooks, Sec'y.

COLUMBUS, No. 9—Justin Morrison, N. G.; Thos. B. Hand, V. G.; Thomas Stockton, Sec'y.

WAYNE, No. 10—Edward A. King, N. G.; J. W. Whitmore, V. G.; Henry Kessinger, Sec'y.

WARREN, No. 11—Aaron K. Earheart, N. G.; B. T. Werth, V. G.; Phillip C. Weir, Sec'y.

UNION, No. 12—James Stewart, N. G.; Benjamin Archibald, V. G.; Samuel McCormec, Sec'y.

CLEVELAND, No. 13—Henry Morgan, N. G.; J. R. Baker, V. G.; J. M. Bailey, Sec'y.

HARMONY, No. 14—No report.

LEBANON, No. 15—John Wilson, N. G.; Thomas Garrison, V. G.; John E. Day, Sec'y.

HOPE, No. 16—Wilson T. Drake, N. G.; Lewis Young, V. G.; Wm. H. Noble, Sec'y.

HAMILTON, No. 17—No report.

MARION, No. 18—L. Hurd, N. G.; John Greby, V. G.; John S. Rife, Sec'y.

MANSFIELD, No. 19—Uriah Jimeson, N. G.; John Merideth, V. G.; G. W. Waring, Sec'y.

MOUNT VERNON, No. 20—Elijah T. Stevens, N. G.; Elliot C. Vore, V. G.; Samuel H. Zimmerman, Sec'y.

FRIENDSHIP, No. 21—Richard Taylor, N. G.; W. R. Emerick, V. G.; John Beaver, Sec'y.

CUYAHOGA, No. 22—T. B. Welbridge, N. G.; A. Lowentritt, V. G.; A. A. Stone, Sec'y.

CENTRAL, No. 23—Moses Altman, N. G.; F. Salada, V. G.; James R. Armstrong, Sec'y; David Overdier, P. Sec'y.

CHILLICOTHE, No. 24—John R. Anderson, N. G.; J. H. Holcomb, V. G.; R. W. Deming, Sec'y.

LAFAYETTE, No. 25—James Brown, N. G.; T. W. Wilson, V. G.; James B. Williamson, Sec'y.

MORNING STAR, No. 26—Harrison G. Blake, N. G.; Harry Tarbill, V. G.; Joseph Whitmore, Sec'y.

ERIE, No. 27—John Beverlin, N. G.; James Kurby, V. G.; Lucius Cobb, Sec'y.

MUSKINGUM, No. 28—Lambert Thomas, N. G.; Jos. McCartney, V. G.; Jos. W. Clayton, Sec'y.

MAHONING, No. 29—Charles Pease, N. G.; John Benson, V. G.; Wm. L. Knight, Sec'y.

EATON, No. 30—Jas. W. Murray, N. G.; Richard Y. Lanius, V. G.; James Albert, Sec'y.

SCIOTO, No. 31—Wm. Miller, N. G.; William L. Stillwell, V. G.; Wm. A. Watson, Sec'y.

COLUMBIA, No. 32—H. A. McCullough, N. G.; Wm. Medcraft, V. G.; Justus B. Bell, Sec'y.

THE ARK.

VOL. I.

DECEMBER, 1844.

No. 12.

BRO. PERLEY'S ADDRESS.

[CONCLUDED.]

Man, in his best estate, is but the sport of fortune. He one day basks in the sunshine of prosperity and success; the next too often rolls in anguish on the thorny bed of adversity and affliction. Frail child of doubt and danger! The sceptre of uncertainty bends over his cradled slumbers, darkens the warm noon tide of his manhood, and extends its trembling shadow over the evening of his decline. To-day the tender bud of hope puts forth; to-morrow it blossoms; honors and riches crowd thick upon him; but the third day comes a cold and killing frost, and when fully assured that his greatness is ripening, he is cut down as the grass, and falls to rise no more! To-day he walks forth in his majesty, the image of his Maker, and Lord of the creation—his footsteps are on the mighty deep, his path is on the lofty mountain; he stands on his proud eminence and looks down on a subject world. To-morrow, and the mysterious fire of his existence is extinguished! the cold clod presses on his colder bosom! the nerve of manhood is unstrung in death, and all his energies expire! The charnel-shroud envelops that form, and the dull worm banquets on that brow, which was yesterday the pride of the social circle, honored and beloved by all! Such is the condition and fate of man, and such the end of his ambition! Situated thus, he needs just such an institution as ours, where, after engaging in the keen encounter of life, and sickened with the heartless jeers, and marble-eyed philosophy of a cold and calculating world,

he may turn and lay his aching head upon the faithful bosom of a brother, with the undoubting confidence of an infant on its mother's breast, assured of his sympathy and relief! And if we examine the nature and progress of his institutions and his works, we shall find them all partaking of that mutability which characterizes his own strange and fitful, and feverish existence—all perishable, all transient. Let us for a moment glance our eyes back along the dark current of ages that has now dipped into eternity, and how few, and how poor are the abiding monuments that remain to reflect glory and honor upon the works of man! Temples, and towers, and cities, and triumphal arches, and statues have been reared to perpetuate his memory and his name; but the triumphant hand of Time hath hurled them to the dust, and no vestige of their greatness remains: nothing to tell the world the story of the pride and folly of their builders, who themselves exist only in history! True, he may ascend the long enduring arch of fame, and inscribe there the letters of his immortality—he may kindle the fire of his renown which will burn on for ages, a beacon to the universe, but the letters will one day grow dim and fade, and the keystone will crumble and the proud arch fall! He cannot protect his trophies from the scythe of destruction. Perishable himself, how can he confer immortality upon his works? We may learn this sad truth from the melancholy page of history. We need not go to moralize amid the ruins of the once imperial Babylon, and ask where are her hundred-gated City,

her temple of Belus and her hanging Gardens; nor need we visit the fertile borders of the Nile to ask of Egypt where now are her twenty thousand cities, her temple of the Sun, her Oracle of Ammon, and her silver fountain? for the voice of her Oracle has been silent for ages, and the wild weed has long since waved in the bed of her fountains. Nor need we visit the land of the tasteful, gifted, and classic Greek, nor the hills that gave birth to the stern, wise, and unconquered Roman, to learn wisdom, for the hand of Death hath smote them, and they are gone; the mournful voice of history alone tells that they *have been!* Since then decay is stamped upon all the works of man, and himself is but the creature of a day, perhaps we can best judge of the value of his institutions by their longer or shorter resistance of subduing Time; and we are safe in the assertion that few societies can compete with ours in point of duration. Three thousand years have rolled down the dark tide of Time since the principles of our Order were first promulgated to the world. They have resisted every change and braved every tempest. Kingdoms have arisen, flourished and fallen—moral earthquakes have dashed in ruins the fairest and strongest fabrics of human greatness and human wisdom; but the eternal and immutable principles on which the institution of Odd Fellowship is based, remains unchanged, and can never be shaken. They have never bent to the blast, nor have they died in the sluggish calm; nor can they ever die, and God grant they may never slumber, until the whole world shall understand and appreciate its principles, and share in its blessings.

Brothers, we have every encouragement that heart could wish to persevere in our labors of love, for never since this bright rolling chariot of the Eternal was first set in motion by its Almighty builder and Adam was the solitary passenger, has an in-

stitution been founded by man, based upon purer principles, or having nobler objects in view than ours. Its conception was Godlike, and the accomplishment of its purposes are worthy of the labors of an angel mind; and never did an institution more triumphantly vindicate the highest and fullest expectations of its founders. "The far-reaching arrow was never shot from a nerveless bow." Wherever the sound of its footsteps have been heard, whether in the dim history of remote antiquity, or in the more favored period of our own age, its course has ever been followed by a track of dazzling radiance, and it has shed a halo upon the world, which will never fade; for its immutable principles strike deeper than the roots of the earthquake, and will remain till time shall be no more. Let us press onward then with renewed vigor, in our noble work. Let our hearts be deeply imbued with the precepts and principles of our Order, all of which are drawn from that Book of Books, the BIBLE; and as we have laid the foundation of our stately edifice on this moral rock, let our hearts drink deep at its fountains of purity and peace. Let us study to know and understand our duty to our God, our country, our fellow creatures and ourselves, as therein taught us. Let us gird closer upon our hearts this heaven-wrought panoply, which was the best gift of God to man, as he went weeping through the angel-guarded gates of Eden, into a world of sin and death! Oh! let the watch-word still be onward! Let us bear up with a strong and unflagging pinion, against the fierce sunshines and the storms of life. Let us make this the "man of our council, and the rule of our lives," then, though over our spirits may sometimes come in mournful cadence, a feeling of sadness, a feeling to which the murmur of Autumn's night-wind, as it sighs around our lonely spirits, will be but sadly responsive, yet even in that emotion there will

be nothing of anguish, or the poignancy of grief. It will be an unembittered, an unrankling sorrow; and when the cares and troubles of the world weigh down our spirits, and make us weary of life—when friends grow cold, and fortune frowns upon us—when clouds of sorrow gather around us, and all the charms of life are fled—when foes combine against us without, and temptations assail us within—when injuries and insults meet us on every side, and the fresh wing of the unfolding spirit is burdened with the knowledge of the evil which is in the world, here we shall find a balm for every woe; here is a field where the mind can expatiate forever, and never weary; here is a friend that will never grow cold; here no cloud will cast its sombre shadow over our happiest hours, and no false friend beneath a peaceful garb, conceal the dark assassin's knife; here is council for the Young, and wisdom for the Old—a safe and unerring guide through every winding maze of life. Oh! how much of the evil and wretchedness which is in the world might be avoided, would men study the Bible more, and the *world less!* Here, too, we may learn to forgive an erring and offending brother, “not until seven times, but until seventy times seven”—and “if he smite us on the one cheek to turn to him the other also.” This, I admit, is a heavy draft upon poor human nature, clothed as it is in the regalia of mortality, possessing the passions and inheriting the frailties and infirmities of humanity. But He who imposed the task, knew how much we were able to endure, and gave also the power to perform it. It is then our duty to endeavor to return good for evil; to bear much, and forgive much; to revenge an injury by doing all the good in our power to him who has injured us; and by so doing we shall “heap coals of fire on his head;” for what keener pang can we inflict upon one who has deeply wronged us, than to make him conscious

that while we are not insensible to the injury he has done us, we yet bear no enmity in our hearts towards him, but are laboring to promote his happiness, by every means in our power? And while it raises us to a higher point of moral dignity, both in his and our own estimation, it at the same time makes him feel conscious that he has degraded himself and revenged us. And by a continued and steady course of kindness, in which our sincerity is manifested by our every action, we can subdue the most stubborn spirit, and melt the most flinty heart, and in the end convert to a sincere and ardent friend one who would otherwise have been our bitterest enemy. Such a revenge is worthy of a higher order of intelligence, and is one of the noblest efforts of human nature.

And when an unhappy and afflictive instance occurs, in which the fraternity is called upon to witness the sad spectacle of a brother sinking into habits of vice or dissipation, how strikingly analogous is the course of discipline marked out by the Lodge towards an erring brother, to that enjoined by the precepts of the Christian Gospel. The offending brother is at first visited by his fellow members, who approach him merely as brothers, not clothed with any delegated powers, which, by their authority might be repulsive, and forbidding. By them he is counseled of the danger which impends over him; of the disgrace which he will entail upon himself and family, and incidentally upon the Order; every means and inducement for reformation are sedulously placed before him, and every appeal which affection can dictate, pressed home upon him. If these means fail, he is then suspended from participating in the active privileges of the Order, and a committee of the Lodge is appointed to use the same measures in an official capacity. And when all efforts have failed, when Hope is herself without hope, and patience and forbearance have

ecome a reproach, the connection of the offending brother with the Order is cut off; and even then his disgrace is regarded by every member as a personal calamity.

But if, on the other hand, guided by affectionate counseil, and cheered and encouraged by those in whom he places full confidence, the wayward brother pauses in his career of folly, retraces his steps, regains the esteem of his brethren, and renews his self-respect, he is restored at once to his forfeited privileges, his past derelictions are forever forgotten, and members of the Order feel that in "gaining their brother they have achieved a moral triumph worthy of their professed principles, and excelling in real grandeur the proudest victories of the battle-field."

Nor is the Lodge-room ever allowed to become the scene of loud and boisterous mirth, or any rude indulgence. No bacchanalian revels, no midnight carousals, no dark and secret plots against law, order, good government, or morality, in short, nothing of an immoral tendency is ever suffered to enter the Lodge-room, while every thing that ministers to the indulgence of physical appetite, with the single exception of pure cold water, is carefully excluded from the Lodge and the adjoining rooms.

Such are some of the principles of Odd Fellowship—principles whose essence is embodied in the motto of the Order—*Friendship, Love and Truth*. Friendship, that shields from reproach, and relieves from distress; that counsels against evil, and averts impending danger. Love, whose melting tones drop on the ear, like words of liquid music; whose calm endurance presses eagerly forward, where even friendship falters, and whose self-devoted heroism stands ready to perish by the blow which she cannot avert from others. Truth, whose severe symmetry and stainless perfection, governs and balances the whole, blending the rosy tints of each (Friendship,

Love and Truth) in the bright rainbow of peace that bends over the earth.

And we delight to contemplate that benevolence with us is not an empty name, nor the burden of a song of romance; that it is not a gilded toy, existing only in the fairy enchantments of imagination; nor like

"Dead Sea fruits that tempt the eye,
But turn to ashes on the lip,"

But that it is a beautiful reality, clothed in the Samaritan's mantle, and bearing the balm of healing in its hand. Its footsteps are heard, softly stealing like an angel of mercy to the bedside of the sick, and the chamber of the dying; and wherever its name is known, wherever the sound of its voice is heard, repining sorrow has felt her pangs assuaged, and haggard want beheld the star of hope and love beaming on the night of her gloom! Thus may it continue to move on, calm and beautiful as the tears of dew which are nightly shed from the silver stars; causing every spot upon which its influence has fallen, to bloom with beauty and verdure, and its soft music come like the still, small voice of Horeb, shedding its rich influences upon the heart, and moulding it into images of beauty and of love.

Brothers, the sun of our prosperity which arose in clouds and gloom, is now bursting forth in its meridian splendor; may it continue to shine brighter and brighter unto the perfect day; casting its broad smile over the world, and kindling up new fires upon our altars of Charity, which shall burn brightly and long! It is a glorious, a noble cause in which we are engaged. God smiles upon our efforts. Angels beckon us on. Heaven invites us to persevere in our labors of love, and the blessings of the widow and the fatherless, and those who were ready to perish, together with our own approving conscience, will be our happy reward. How, then, can we falter, with such incen-

tives to duty? The ground which we have taken is high and holy; see to it that we tread upon it with no unhallowed foot—let us walk with circumspection, and strict moral rectitude before God and the world, and never lose sight of our obligations to both. And though it be not all a field of flowers, which we are called to cultivate, though thorns and thistles will occasionally spring up in our path to mar our happiness and sadden our hearts, yet be it ever ours to pluck from the rose its thorn, and from the heart its sorrow; and above all, Brothers, let me enjoin it upon you, to preserve and maintain that entire and unbroken harmony which has ever characterized the working of this Lodge since its first organization. Let but that harmony and peace, and kind feeling continue—that spirit of conciliation and tender regard for the feelings and reputation of each other, which has thus far been exhibited in our Lodge, and it will become an ornament to the Order, an honor to human nature and the world, and a star of the first magnitude in the hemisphere of the world's moral achievements! Let, then a brother's welfare and a brother's interest be our own—let us strive to promote his happiness by every means in our power, even if it be a source of inconvenience to ourselves. Let us never harbor in our hearts an unworthy thought, much less to speak an unkind word; and still less to be guilty of an ungenerous deed towards any of our brethren, and may a dishonorable action never tarnish the bright escutcheon of an Independent Odd Fellow!

We here meet on the broad platform of equality. We know no distinction—we draw no line of demarkation between the high and the low—the rich and the poor; and (excepting our voluntary obedience to the presiding Officers of the Lodge,) we recognize no superiority but such as real merit and true moral worth alone can give!

And as the natural sun which lifts so broad a smile over earth, ocean and sky, causes every tree, shrub and plant to expand and bloom with the beauties of spring, spreading a velvet carpet over the face of the whole earth, infusing life, vigor and joy into every variety and species of vegetable existence, so may its glorious emblem, one of the most prominent which we have chosen as the symbol of our Order, never fail to remind us of the influence which we, as Odd Fellows, ought ever to exert upon those around us, and upon the world. May that golden Eye, whose mild beams ever look out upon our proceedings with seeming approbation, direct our thoughts to a higher and a holier source, and remind us that an eye that never slumbers, is ever fixed upon us, watching our every action, and searching the inmost recesses of the heart. May those golden Links, (fit emblem in their unbroken unity of the bond of Charity that binds us together in one brotherhood of Love,) never startle the peaceful echoes of our Lodge-room with the sharp clank of discord, nor may its walls ever reverberate with the noisy breath of angry contention; but may peace and harmony ever prevail among us, and may the principles of our Order continue to triumph and spread, until they shall encompass the globe with a golden belt, gilding every hill-top and valley with its mellow beams, whose gorgeous dyes, harmoniously commingling, and beautifully blending, shall reflect back upon the broad-side of Heaven, one bright and unbroken arch of peace; whose apex shall rise even to the sunbeam's home, its extremities rest on the horizon, and its broad span embrace the wide, wide Universe!

Man was never intended to be idle. Inactivity frustrates the very design of his creation; whereas an active life is the best guardian of virtue, and the greatest preservative of health.

**THE WOOD ENGRAVER,
OR THE ODD FELLOW'S CLAIM.**
BY BRO. J. H. INGRAHAM.

"Where this evening, Charles?" asked a lovely married woman of her husband. The tone was slightly sneering, though she smiled as she spoke.

"I am on the visiting committee and have to make a call on a sick brother," answered Mr. Preston as he put on his gloves.

The lady pouted.

He took up his hat, and approached her with a playful smile.

"Ah, Mary, I fear you will never overcome your hostility—it is no longer prejudice, but hostility to the Lodge."

"And I do not wish to. Here you were away from me Tuesday night until nine o'clock and now on Thursday you are off again!"

"But I have duties I owe to others as well as to yourself, Mary! I give you five evenings and oftener six in every week, and you have a great portion of my time during the day. We must sacrifice something for others. As members of the great community, we have duties external to those due to our immediate families."

"But you had no such duties until you became an Odd Fellow."

"I did not till I became an Odd Fellow see so plainly the duty I owed to my fellow creatures as I now do. Becoming an Odd Fellow has enlarged my views of benevolence and opened to me a field for its exercise."

"And pray what are you to exercise it upon to night? Who do you visit?" she asked, with a toss of her pretty head.

"A young married man by the name of Pellon who joined the Lodge a year ago, I learn by a note I received from the Noble Grand while I was at tea, is discovered to be quite ill. He has been absent from the Lodge for several meetings, but as no one reported him ill, I was not aware

of it till just now. As he lives in the next street I must go and see him."

"What is he?"

"An Odd Fellow."

"I mean his trade?"

"That is you mean how respectable is he? We Odd Fellows, Mary, know no distinction of trades within the Lodge. We are all brothers and friends. He is a mechanic—a wood-engraver, I believe. I have several times spoken with him and like him. He is quiet, unassuming, and quite interesting in conversation. I have heard him speak in the Lodge with great fluency and eloquence. His health has been delicate of late."

"You seem to feel very much for such a sort of person, it seems to me! Well, go! I will try and pass the evening as well as I can; as I do those when you are at the Lodge!" and the lady pouted and looked ill-pleased.

"Why not let me call and ask lively Amy Otis to drop in and pass the evening?"

"I had rather not have her."

"Why not go into your father's? I will see you there and call for you when I come back."

"No."

"Then pass the time reading Frederica Bremer's last."

"I shall go to bed."

This was said so very positively and angrily that her husband said no more, except "good evening!"

She waited till she heard him close the street door, and then sprung up and began to pace the room. The cricket was in her way, and she kicked it out of her way. The piano-stool was an obstacle to the free exercise of her limbs and she tilted it over. For full five minutes she continued in this amiable mood, during which annuals strewed the floor, chairs were laid upon their backs, and the poker and shovel took a turn or two of cachucha about the room.

At length she threw herself upon a sofa and played the devil's tatoo with her little left foot upon the carpet till she was tired. She then pulled a feather fan to pieces and cast the fragments around her; took up a book, glanced into it and flung it to the further side of the room, greatly to the peril of a splendid French mirror, and to the utter demolition of a cologne bottle that unluckily lay in its progress.

The fragrance of the spilled cologne, or perhaps exhaustion, calmed her, and after venting a few gentle epithets at the Odd Fellows in general and at her husband in particular, she rung for an ice-cream to be brought her from the next confectioner's; a very excellent cooler in such cases.

Mrs. Preston was not a simpleton, nor a vixen, nor a fool. She had good sense, a cultivated mind, and knew a great deal better than to act as she did. But she was jealous; jealous of the Lodge, not of a woman; for she had too just an appreciation of her own beauty if not of Charles' constancy to be jealous of any lady. No. The Lodge was her rival. It robbed her of a part of his society all of which she felt it was her right to monopolize. She was like a stingy child with a sweet apple. He must enjoy it in a corner lest somebody should want a bite.

She had, from the first, openly shown her hostility to the Lodge: and many had been the scenes of tears and recriminations between them; he being too firm to yield to her weak entreaties to withdraw from an institution he knew to be so worthy; and she blind only to her own selfish love for every hour of his time. At his refusal she would retort,

“ You pretend to friendship, love and truth! Where is your friendship for me! Where is your love for me! Where is your truth, when you refuse this to my love, after you solemnly pledged yourself when you married me, Charles, to love and

honor me! Is this honoring or loving me? If you think so, I do not!”

While Mrs. Preston was eating her ice, Amy Otis came in; and being now in better humor, (ices are an unfailing prescription in these matters!) she managed to receive her husband very amiably, when at half past nine he returned.

He looked gratified at the change in her; but made no remark before Miss Otis. He was grave and thoughtful. At length he said, smiling, as he looked at his wife—

“ Miss Amy, my wife has scolded me a little for being an Odd Fellow, you know. She tried to have me stay in to-night. But as I was on the sick committee, I could not very well. I am thankful I did not,” he said impressively. “ Would you like to hear,” he added addressing the young lady, “ where I have been?”

“ Yes,” she answered laughing. “ Let us hear, sir, of some of your great benevolent doings!”

“ After I had walked five minutes from my door I turned into —— Lane, and with some difficulty found the house I sought. It was small and of humble exterior. I knocked, and a poor, thin, pale young woman came to the door. I asked if Mr. Pellon lived there? She said that he did. I told her I had come to see him, having just heard of his illness.”

“ He is indeed ill, sir. I am glad you have come to see him, sir. Are you an Odd Fellow?” she asked with an eager look.

“ Yes.”

“ Then all is well for us!” she answered gratefully. “ He is my husband, sir. He has not been well this six months. And the last six weeks he hasn't been able to work for the *dengue* in his fingers. This worried him and wore upon him and made him right sick at last. Well, sir, as his daily earnings were eat up by the four children and us two as fast as it came in, if he lost a day it was robbing the mouths

that depended on him; and he has been paid low of late, there is so many engravers that are not married that work for very little. So he grew sick and took to bed with fever!"

"And how long has he been so ill?"

"Four weeks, sir."

"And why has he not made it known to the Lodge."

"So I told him; but he said no. He said he would keep from the funds of the Lodge till the very last minute. So he made me sell this and that for food and to buy medicine."

"This sensitiveness was all wrong," I said to her. "The fund was in part his own contribution. He was entitled to it as a right. It is never regarded in the light of an alms."

"But he felt it was, sir; and he is proud. Well, sir, we struggled on till to-day, when he proving worse and nothing to sell and nothing to eat, I made him tell me who was the "Grandee" of the Lodge; and so I puts on my bonnet when he was asleep and goes straight to his store. He received me kindly, said my husband should at once be attended to; and that's only an hour since, and here you are already, sir, come to see me!"

She pressed my hand with tears and expressions of the deepest gratitude. I entered the sick man's room. He lay upon a bed, reduced to a skeleton. He turned his large glazed eye upon me and smiled as he recognized me.

"You have come to a poor man's house, sir," he said, as if mortified at his poverty. "I did not expect I should so soon call on the charity of the Lodge."

"You are claiming of me only your right and my due," I said. "No Odd Fellow can be regarded as an object of charity. He is looked upon as a distressed brother, and the duties extended to him are those of love. We owe each other

only love. It is this that has brought me here."

He smiled gratefully and pressed my hand with his skeleton fingers, which were hot to the touch. I found that he and his family were perfectly destitute. There was no cooling medicine for him; no food for them. His wife told me that the children had eaten nothing since dinner and were gone to bed crying for food, and she had for their sakes eaten nothing since the night before."

"Oh horrid! Dreadful!" exclaimed both Amy and Mrs. Preston, in tones of pity and sympathy.

I instantly went out and hastened to the next grocery. There I filled my handkerchief with bread, cheese, cakes, oranges for the sick man, a paper of tea and sugar; under my arm I placed a bottle of wine, and in my hand bore a quart of fresh milk. With these treasures I hastened back to the scene of affliction and wretchedness. My presence soon cast sun-shine upon the gloom. In less than half an hour things wore a new face. I despatched a note to two of my fellow committee men, with instructions to bring a physician, and to come prepared to stay for the night, as my wife would by no means give me permission to be out."

"Charles! Charles! this is too, too, severe!" said his wife bursting into tears.

"Nay then, Mary, I did not write so to them of you! I withdraw the words!"

"I deserved it if you did! I have been all, all, wrong! Forgive me!"

"Freely!" he said, kissing her hand. "I remained until they came with Dr. _____. By the time I came away every thing around the invalid was comfortable; clean bed linen, clean linen for himself, and plenty of food in the house. The doctor said with careful nursing he might recover. I took leave of him a little while since, leaving the two Odd Fellows watching by his bedside. When they leave him at

dawn their place will be supplied by two others. I ought to be one of them; but—

"Charles! Charles! Go! go! Be one of them! From this moment I shall speak only of your Order with honor and affection!"—*The Symbol.*

EDUCATION.

In our last we briefly referred to the subject of a general and uniform system of education as auxiliary and collateral to the great purpose of Odd Fellowship; we have now a word or two to add to the suggestions then made. In the moral work of elevating human character for which the present age is eminently distinguished, we believe no agent has been more potential than that of education; indeed the truth has been clearly made to appear, that to imbue men with proper self-respect, to give them appropriate conceptions of their own inherent capabilities for usefulness, character and honor, to enable them freely to appreciate their exalted destiny, their adaptation for reciprocal good in all the relations of life, and their general fitness in whatever position they may be thrown as citizens, you must first enlighten them by a proper culture of the mind; and the converse of this postulate is equally manifest in the character and career of the ignorant and illiterate wherever they may be found.

Odd Fellowship as a system of philanthropy, should be as capacious and comprehensive in the means employed to promote the happiness and usefulness of mankind, as it is extensive and universal in its aim for individual benefaction. To confine its labor to the mere harvest which it is, and has been gathering most abundantly in the succor and relief afforded to personal suffering, is to take from it, its highest capacity for good—to limit its functions to mere bodily ministerings, to the provision against want or poverty only, it is to do the grossest injustice, as well to the subjects of its beneficence as to its

own peculiar and inherent fitness, for far higher and more ennobling influences upon the character of its votaries, and the age in which we live.

To discuss the question of public education, its value to the country, the citizen, to society at large even regarded as a moral agent, to say nothing of the incalculable individual wealth which it affords to its subject, is at this time of day perfectly idle; the only matter to be considered in view of engraving it as an adjunct upon that prolific trunk, Odd Fellowship, is how may it be done upon a general and uniform system. In many of the States this beautiful handmaid of the Order has been already for years past tenderly and assiduously cherished, until our schools have become the admiration of the community in the midst of which they are located, and a source of just pride to their founders. We may instance Maryland, Virginia and North Carolina as among perhaps the most successful Grand Lodges in the confederacy under whose jurisdiction the education of the *orphans and children* of Odd Fellows has been eminently prosperous. We italicise the words *orphans and children*, because it is by that association we believe the cardinal feature of our Order, its "equality," is best carried out and practically illustrated, while at the same time abundant means may be realized from the contributions of the living parent, to defray the charge of educating the orphan—both alike being the subjects of the favor of the Order at large.

We have thought much upon this subject, and have no difficulty in expressing the opinion, that a general and uniform system of education is not only feasible in the Order, to be originated by the Grand Lodge of the United States, leaving to the charge and direction of State Grand Lodges the elementary or primary branches of education, but also that a seminary or college might be instituted at some central

point of the jurisdiction, into which qualified pupils should be admitted under such regulations as the Grand Lodge of the United States should in its wisdom provide. We know, as experience upon other subjects connected with the Order has already taught us, that many very well meaning brethren will at once cry out against our views, as the mere dreamings of a diseased brain, as wild and visionary, as utterly impracticable of execution; as far beyond the ability of the Order to accomplish—well, as we shall expect this kind of argument, if unaccompanied with other and more convincing logic, we shall, as we have heretofore done, complacently hear it, and give it just so much weight as it may merit, meanwhile in our own way, shall address our earnest invocations to the Representatives to consider fully and duly our suggestions. It is entirely beyond the limits reserved for our editorial in this number to give the details which have been floating in our minds on this subject, and perhaps the more proper time and place to present the question in a tangible form is at the approaching session of the Grand Lodge of the United States—yet upon the greatest point of difficulty, which has been raised by those brethren with whom we have had the pain to differ upon so interesting a topic, to wit: the ways and means, we may observe, that if the Grand Lodge of the United States can command any thing like unanimity in the opinion and judgment of its Representatives, and the business be entered upon in that dauntless spirit which we have seen carry that body more than once triumphantly through peril and through toil for the sake of our pure, exalted and ever beloved Order, that we have no fear as to lack of ways and means.

For the achievement of so commendable an object as the thorough education of the orphans of our deceased brethren, we believe that the children of thousands of the

living brethren of the Order in every section of the jurisdiction would be promptly, cheerfully, aye with alacrity sent to Odd Fellows' schools—provided, which can scarcely be doubted, equal advantages can be afforded in such academies as are to be found elsewhere. It may be said that ample provision is already made for public education in the different States by legislative or municipal endowment, and that the avenue to enlightenment and intellectual culture is open alike at the public charge to all however humble their place in life—this may be true to some extent in some parts of the country, but we venture the opinion that the advantages held out by such institutions are frequently of doubtful utility, to say nothing of the humiliating position in which they place the children of the poor.

Again, the masses which are usually assembled in the common schools of the cities, of all classes and morals, renders it exceedingly doubtful whether the inmates of such institutions are by such association not the rather reared to indolence and its train of evils, than to virtue and mental culture. There are we know exceptions, just exceptions, to these general observations, especially in the discipline and system of public education in the Eastern States, but from the experience which we have had in relation to public education in our own vicinity, we confess we have ever been of opinion that the sounding of a school in Maryland under the direction of the Grand Lodge of the State, for the education of the orphans and children of brethren would give to those interesting subjects of the care of the Order in Maryland better opportunities of improvement, reflect more directly the honor due to Odd Fellowship in their behalf, and in all human probability, if a generous co-operation on the part of individual brethren could be enlisted in patronizing such an institution, would very much augment the means of

usefulness in the hands of the Committee on Education. We may be wrong in these views, wholly wrong, yet they are sincerely entertained, and are thrown out to our brethren for what they are worth.

—Covenant.

[ORIGINAL.]

TO CHARITY.

Hail, gentle Charity, angelic love!

Accept the humble tribute that we bring :
Thou hast thy source in endless founts above,

Thine the eternal, ever-living spring !

From which forever bountifully flows,
A balm for all our earthly cares and woes.

Where'er we meet thee, thou art still the same :

Whether 'neath gilded domes — midst burning sands,
In sickness, poverty, or persecution's flame —

Still open is thy heart, and free thy hands !

Dispensing still thy soothing gifts to man,
Conforming still to Heaven's benignant plan !

O what a world were this, if thy kind rule

Could sweetly govern every heart and mind ;
If thy bright maxims sway'd each wrangling school,

And taught frail man his duty to his kind :

How would this world be chang'd to peace and love,
With thee, O CHARITY ! the reigning dove !

And say, shall we not hope thy reign is nigh,
Beholding all the efforts of the true,

To raise thy stainless banners up on high,

To mingle brightly with the heavenly blue !

Shall we not hope thy gentle power hath come,
To call the wretched wand'rer to his home ?

O, yes ! methinks thy ORDER soon will sway,

The hearts of this too cold, unfeeling world ;

That all will yet thy holy call obey,

And over all, thy banners be unfur'd !

Then every care and wo shall have its balm,
And earth repose in Heaven's reflected calm !

PHILO.

FRATERNAL HINTS.

The Odd Fellow who forms his opinions of the expediency or inexpediency of measures to be adopted by the Lodge on party grounds — to promote his individual or party interests may prove an excellent partisan, but he will most likely be to the Lodge an unprofitable member.

Those who are perplexed with a very aspiring disposition and are anxious to gratify it — or to promote particular friends regardless of their qualifications, like en-

thusiasts in religion, are likely to go to fatal extremes, and in aiming to promote self, or party, to lose sight of the true interests of the whole Lodge. While such a course is to be avoided, apathy and indifference in regard to matters of moment to the Order should not be encouraged nor allowed.

We should aim therefore, to recommend a faithful examination of the characters and qualifications of those we would elevate to posts of duty and honor; judge from the zeal they have displayed, whether they will be faithful to higher duties, and from their devotion to the Order whether or not they will continue to regard its interests, after they have received the honors of the Lodge and passed the chairs. "Some are all eagerness for a day, or until they have filled the chair of the N. G. and then their zeal for Odd Fellowship is gone — they show that they care but little for it — that all they desired was the honor of office. This satisfied, and the initials N. G. means, further they will Not Go, to promote the interests of the Order."

Generally speaking, the man that has not a sufficient develepmenent of the organ of acquisitiveness to induce him to labor and provide for his own, will lack that energy which is necessary in an officer of the Lodge. Indolence will prevent the exercise of those powers with which he is endowed, and which is so necessary to the success of an officer, and his usefulness in the station to which he may be elevated. True, there are some who cannot labor for themselves, that will be very active in the employmenent of others, and such may do well for high stations ; but while we enjoy their services we should endeavor to arouse their dormant powers and aid them in the cultivation of habits of industry, that they may attend to their own concerns, as well as to those of a more public nature. If it be not necessary that

they "go to the ant," we may remind them of its industry.—its labors for self-preservation, and by encouraging them to "learn" from it the lesson they need, we will show our fraternal regard for them. Let us therefore, regard the interests of individual brethren, as well as of the whole fraternity, for in so far as we improve them, the whole is benefitted.—*Covenant.*

REVISION OF THE WORK.

It is with much gratification we announce that the Grand Lodge of the United States, at its late Session, appointed a committee to revise the entire Work of the Order. This committee was selected with an especial reference to their ability and supposed willingness to carry out fully the general wish for a thorough and radical change of such parts as obviously need alteration; and it is to be hoped the expectations now excited are not doomed to disappointment. With an organization which for efficiency, has excited the admiration of all familiar with it, and been productive of results which have surprised its friends and silenced the fault finder and skeptic, what is termed the "Work of the Order" has nevertheless been marked by features so needless, (if nothing else) as to often induce the query for what purpose they were designed or what objects they accomplish? The only answer in such cases to be made, was a desire and duty to preserve the "ancient work" and maintain its uniformity, albeit by so doing we retained a mass of useless material that lacked even the poor virtue of being ornamental. While we were in connection with England, this was usually a satisfying answer, but the present independent action as well as jurisdiction of the Order in this country, has deprived that plea of all its force, and left us free to act the dictates of our own judgments, untrammeled by any foreign alliance or adverse influence. The spirit of the age, moreover, is a progres-

sive one, and that policy is indeed questionable which would bind us to forms and ceremonials of by-gone days, merely because they are such, which, if not badly conceived and worse executed, are at least unnecessary to our usefulness.

A change then, is undoubtedly called for, as the appointment of a committee for revision is the best evidence, and that it should be thorough and radical is very clear. While our landmarks and organization are preserved, let there be a complete demolition of the old edifice, and another structure erected more in accordance with the times, and which will commend itself to the approbation of the intellects, as our objects and labors engraft themselves upon the sympathies of the hearts of our members. This will require much labor and time, and the task confided to the committee in whose hands it has been placed involves a responsibility which, in view of the vast interests, existing and prospective, it will affect, it is no vain boasting to assert is seldom cast upon men. We have, however, full confidence in those upon whom this responsibility has fallen, and patiently await the issue; believing that the duty committed to them will be discharged in such a manner as will endear not less themselves than the Order to every good Odd Fellow.—*Gavel.*

REVISION OF THE WORK.

Our readers will recollect that at the last session of the Grand Lodge of the United States, a committee was appointed to revise the Work of the Order. No movement could be more in conformity with the desire of a large majority of the members of the Order. The march of intellect, and the advancement of refinement, cannot wink at certain portions of the old regime, and the good sense and refined taste of the brethren have long since asked for a change. With our cotemporaries, the "Symbol" and "Independent Odd Fellow," we had

this movement as the breaking of a new dawn. We will not enlarge upon the importance of the measure—it is felt and appreciated by our brethren generally, and we say with Bro. Chapin, "let the work be done wisely, thoroughly, permanently." — *Golden Rule.*

PROGRESS OF ODD FELLOWSHIP.

This progressive age has lost none of its improving influences upon the Order of Odd Fellowship. Indeed, while many other useful institutions have remained comparatively stationary in their condition for usefulness, the Order has received in this country the most useful additions to its Work, and the most healthy corrections of the abuses which it brought with it from Europe.

These are facts gratifying alike to our moral as to our national pride. That an institution which has had an unparalleled spread throughout England, embracing hundreds of thousands in its fold, should on reaching this country, at once be touched by the remodelling hand that peculiarizes our every thing national, is indeed no wise strange, and will be looked upon with increasing pride the more the extent of its improvements are known. That much still remains to be done, no one familiar with its whole work can for a moment doubt, and the generally expressed desire to extend the *Americanizing* process to the entire Work will soon become too importunate for the Grand National authorities to either misapprehend or delay.

The introduction of the Order here, as elsewhere in this country, brought with it the pernicious influences of dissipation that then pervaded every thing social. And the charge made by its enemies that it encouraged habitual indulgence in drink was but too true. It did partake largely of that social character which mutual companionship at that day everywhere cemented by the free use of "generous drink."

It did not form an exception to the general class of social gatherings by being more addicted to that pernicious fashion, but like every meeting of friends, whether at the bridal feast or the funeral obsequies—the political or fireside gatherings, the circulation of wine or stronger drinks was indulged.

But thanks to the foresight of its friends, it was among the first to banish the bowl, and now is found the wholesome law incorporated in nearly every Lodge, that "no refreshments other than water shall at any time be permitted in any room connected with or used by this Lodge." And it is understood by all that the separation of all Lodge rooms, or meetings from taverns or porter houses, is indispensable when accommodations can be had elsewhere. And nearly every Lodge have named drunkenness as one of the crimes punishable with suspension or expulsion.—*Gavel.*

OLIVE BRANCH LODGE—RESOLUTION OF THANKS.—For ourself, and on behalf of the Brethren associated with us, we return our grateful thanks for the following:

OLIVE BRANCH LODGE, No. 34, I. O. O. F.
Saturday Evening, October 26, 1841.

Bro. STADDEN offered the following resolutions, which were unanimously adopted:

Resolved, That the thanks of this Lodge be tendered to Bro. P. G. ALEX. E. GLENN, who acted as D. D. G. M. in instituting this Lodge, on the evening of the 25th inst.; and also to our worthy brothers from Columbus, Zanesville and Mt. Vernon, who have so generously attended our first meeting.

Resolved, That the above resolution be published in *The Ark*.

Extract from the minutes.

E. H. DENNIS, N. G.
G. W. HAMILL, Sec'y.

EDITORS' TABLE.**END OF THE VOLUME.**

The present number completes the first volume of **THE ARK**. In closing our labors for the year, we cannot but feel that our little Magazine might have been more ably conducted, and afforded more interest than it has, yet we can say in all sincerity and candor, that it could not have been conducted with a greater desire for the good of the Order—for the diffusion of the principles of Odd Fellowship, and the extension of its benefits and blessings—than has been desired and hoped for by its conductors. Our *only* object, as we have repeatedly announced, has been to extend the blessings of an Institution to which we are devotedly attached, and to spread light and knowledge among our brethren.

How far we may have succeeded in this, does not become us to say. Those who have read **The Ark** must judge. For ourselves, we must say that we should be satisfied, if we are to judge from the many highly complimentary and flattering testimonials we have received from our brethren.

It is no trifling task to conduct even as small a Magazine as ours. We have desired to make it interesting—to select only such matter as would be likely to meet the approbation and approval of Odd Fellows, and this required time and care. In the original department, the matter has been more limited than we desired, and indeed than we expected. We had the promise of aid which we have not received, owing we presume to circumstances which could not be controlled. Our own compositions have not been extensive, but generally confined to statements of matters of fact and interest to the Order at large.

We thus conclude the first volume. It was commenced as an experiment, which has not yet been fairly tested. We are not justified in continuing the experiment.

In other words, and to be plainer, we cannot continue **The Ark** another year without enlarging it, and obtaining a large addition to our subscription list. On this subject we spoke sufficiently plain in the November number. We will only now add, that the first No. of the 2nd volume will not be issued until we have received sufficient assurances in the way of additional subscribers, to justify us in the prosecution of the work. It is therefore *very desirable* that those who interest themselves for us should send on the names of the subscribers they obtain without any delay. Let all be sent in as early as the first of January at farthest. Our present subscribers will all be continued, unless otherwise ordered.

Payment will not be expected until the delivery of the first number, and then we will expect all to be prepared to pay.

We cannot conclude this article without returning our sincere and heartfelt thanks to a large number of Odd Fellows for the great interest they have manifested in behalf of **The Ark**, and for the flattering testimonials they have bestowed upon it. Of these, we cannot withhold the names of Bro. George J. Aull, Weston, Mo.; Dr. W. G. Goforth, Bellville, Ill.; D. P. Watson, Nicholasville, Ky.; T. P. Shaffner, Louisville; D. H. Smith, Georgetown; J. B. B. Hale, Wheeling; Jacob Morison, Aurora, Ind.; and there are others whose names do not occur to us. To these brethren, and to our Agents in Ohio, generally, we are under a debt of gratitude, which we hope sometime to be able to repay. At present, we ask all to continue their exertions, if consistent with their feelings, and accept the assurances of our brotherly affection and regard in F. L. & T.

SPRINGFIELD LODGE, No. 33, meets on Thursday evenings.

OLIVE BRANCH LODGE, No. 34, meets on Tuesday evenings, at Newark.

SIX MONTHS' TERM.

The following article is from the pen of Bro. CHAPIN, Editor of The Symbol, Boston, Mass. It is upon a subject which has occupied our thoughts to some considerable extent—namely, the rapid multiplication of Past Grands. It did not occur to us, however, that any effort would be made to check the increase; nor would we now be understood as sanctioning the proposition of the Grand Lodge of Massachusetts, that N. G.'s should serve six months. We know such a movement will not meet with favor by some—those, for instance, who look forward with anxiety for the *honors* of the Order. Besides, we have always rather avoided taking part in any measure which may affect others, while it cannot operate upon us.

That "the Grand Lodges of the different States will soon become uncomfortable and unwieldy bodies," is a subject worthy of consideration. In Ohio we number 34 Lodges, and they are rapidly multiplying. These 34 now make 136 members of the Grand Lodge yearly. With the present number, and those coming in yearly, all congregated together, the Grand Lodge of Ohio would, without doubt, be rather an "unwieldy body." There is no prospect, however, that much more than one out of the hundred will meet in Grand Lodge, so that in our State we apprehend no difficulty on that score.

We like the Representative system in Grand Lodges—that is, for every Lodge to be represented by a Past Grand of its own choice, and according to a fixed ratio. This would secure to every Lodge a fair and equal representation in the Grand Lodge. We do not think, however, of proposing such a measure. In our State we are getting along well enough, and at present see no necessity for a change. When the time arrives for a change, and such a thing is rendered necessary, we shall not be backward in giving the meas-

ure our support. As to meeting once in two weeks, we entirely dissent.

The following is the article from the Symbol:

"**SIX MONTHS' TERM.**—As one of the Representatives from this State, we introduced into the Grand Lodge of the United States under instruction, a resolution to alter the official terms in the Subordinale Lodges from three to six months. That resolution was laid upon the table. We are sorry that it was not acted upon—that it was not carried. We hope that this will soon be the case. We deem this an important, and we had almost said a necessary measure. Every one in the Order must be aware that Past Grands are multiplying too fast and becoming too numerous. The Grand Lodges of the different States will soon become uncomfortable and unwieldy bodies. Nay, we are not certain that eventually the P. G's will not outnumber all the other members. It will in that case be something like the training in Vermont, one rainy day. We asked a friend how many there were out in a certain troop. He said *ten*, or *fourteen* officers, we are not certain which, and three privates. We shall not vouch for the accuracy of his report, but we must confess that our Order will by and by resemble that troop, if every few days a new Lodge is chartered, and every three months there is a shower of Past Grands. This to be sure would be ludicrous; but not only so—as we said above, it would make the Grand Lodge unwieldy and inconvenient.

If it be objected that six months is too long for one officer to occupy the chair, week after week, then let each subordinate Lodge meet once in two weeks instead of every week; and the amount of actual service would be the same as it is now. And this would effect another reform which we are anxious to see—that of less frequent Lodge-meetings, which, we are convinced would be better for the Order."

ODD FELLOWS' OFFERING FOR 1845.

This annual, published by Bros. McGowan & Treadwell, and edited by Bro. Pascal Donaldson, New-York, has just made its appearance in that city. We find the following very favorable notice of it in the *Golden Rule* of Nov. 9:

"This work has just been published and is certainly a beautiful affair, exceeding in richness and splendor all its predecessors. The frontispiece is a representation of "David and Jonathan at the stone-Ezel" and is an elegant engraving executed for this work exclusively. The Offering is full of cuts and engravings, and the matter entirely original, and more valuable from the fact that it is wholly the production of Odd Fellows and their ladies. The price fixed for this magnificent book is only \$1 50, which makes it decidedly the cheapest work of the kind ever published in this country. The binding is a beautiful specimen of the art, the copy now before us being bound in green morocco, gilded edges, with a group on the cover representing Charity, above which is the motto, "FRIENDSHIP, LOVE, AND TRUTH." It is an excellent work, and should be in the possession of every Odd Fellow. We shall embrace an early opportunity of noticing the literary merit of its contents."

—
OUR EXCHANGES.

The COVENANT, SYMBOL, and GAVEL, for November, have been received. They are all excellent Nos.—more interesting than usual. The Covenant is particularly so. We copy from it an article headed "Fraternal Hints," which we recommend to the candid perusal of all. It is from the pen of Bro. CASE, Assistant Editor. We regret not having room for another excellent article in the same No., on the Work of the Order—its length excludes it.

We will be under an obligation to our Brother of the Symbol for the July No. of that Magazine.

HYMN.

BY DR. B. F. BARKER.

[Sung at the Celebration of the 5th Anniversary of Odd Fellowship in Connecticut, by Uncas Lodge, No. 11, at Norwich, Sept. 12, 1844.]

Come, brothers, come! we rear a shrine
In honor of the mystic Three,
Whose power shall link with ties divine,
Our souls in sweet fraternity.

Come, brothers, come—
And let the pulse of buoyant youth
Beat high for Friendship, Love and Truth.

Here Friendship's fire shall ever burn,
Faith watching by its vestal flame;
While honor, vigilant and stern,
Shall keep its altar free from shame.

Come, brothers, come—
And let the pulse of buoyant youth
Beat high for Friendship, Love and Truth.

Here Love a brother's grief shall calm,
And light with joy his sorrowing hours;
Here Hope shall minister a balm
Far sweeter than the breath of flowers.

Come, brothers, come—
And let the pulse of buoyant youth
Beat high for Friendship, Love and Truth.

And Truth shall here unveil her face,
And spread abroad her radiant wing:
Her brightest beams shall fill the place,
And light upon the darkness fling.

Come, brothers, come—
And let the pulse of buoyant youth
Beat high for Friendship, Love and Truth.

Come, brothers, come! we'll gather round
With joylit eyes and cheerful song;
Now shall the chain, whose links have bound
Heart unto heart, grow bright and strong.

Come, brothers, come—
And let the pulse of buoyant youth
Beat high for Friendship, Love and Truth.

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THE WAY THEY DO IT.—The last Symbol contains a letter from M. W. G. M. THOMAS F. NORRIS, announcing the institution of three Lodges in Massachusetts—Nos. 46, 47 and 48. No. 46 was at Milford, at which *thirty* were initiated the first evening, and *twelve* more proposed for membership! The "goat," we should judge, was pretty well worn out by the time they got through! Or do they use the "animal" in Yankee Land?

I. O. O. O. F.

THE COVENANT

AND OFFICIAL MAGAZINE

OF THE GRAND LODGE OF THE UNITED STATES.

VOL. I.

SEPTEMBER, 1842.

No. 9.

UTILITY OF ODD-FELLOWSHIP.

BY F. A. TYLER, ESQ., OF MISSISSIPPI.*

BRETHREN AND RESPECTED AUDITORS:

In responding, as I do, by my presence before you to-day, to the invitation with which you, my brethren, have kindly honored me, I feel an emotion of pleasure, not unmixed with a sense of the responsibility which rests upon me. So deep is my interest in the Order of Odd-Fellowship, and so strongly is my heart wedded to its successes, that even my faint conception that I may be an instrument of its progress is a sunbeam upon the track of the mind; while the importance of the object to be accomplished impresses the weight of responsibility, and makes the difficulties with which I have to contend more obvious and appalling. I stand upon ground hitherto untrodden before you; and, while I have possibly even prejudice to disarm, and your candid hearing to secure, I have also a field before me so extensive that it can be but partially explored on an occasion like the present. It is necessary that a sketch of the history of the Order should be given, that objections to it should be met and repelled, and that its character, objects, principles, and utility should be fully exemplified, in order to do any justice to my subject; which would occupy a volume.

You will pardon me, then, if I sketch but faintly the history of the Order, from the meagre materials in my possession; if I but glance at the objections urged against it, and develop its character, objects, principles, and utility but imperfectly.

In a community, where, twelve months ago, there was but a single Odd-Fellow—among a people, a majority of whom are uninformed of the

*An Oration, delivered before Grenada Lodge, No. 6, of the Independent Order of Odd-Fellows, on Friday, January 1, 1841, on the occasion of the celebration of the first Anniversary of the introduction of the Order into Grenada.

character of our institution, and some of whom, possibly, had hardly so much as heard the name previously to the establishment of this lodge—there is a seeming novelty in the attitude which we occupy as Odd-Fellows. The shadow is thought of, and the substance overlooked by many; the name, not the thing, excites attention; eccentricities of character in the members are sought after, instead of the true signification of the term “Odd-Fellow,” and the risible faculties not unfrequently put in full play in the contemplation of an individual who has the ill luck to be singularly gifted with innocent oddities. This will all do well enough for a frolic, and, if confined to frolic, would demand no words; but it would be well to inquire whether it does not go further—whether those who know us only by name are not apt to judge us only by name, as men judge others by mere external appearances. The error may be in defining the phrase “Odd-Fellow,” which we define *good-fellow*, acknowledging none as true Odd-Fellows who do not “speak and act like honest men;” or it may be in the unfortunate English in which we have chosen to express the phrase “good-fellow.” But names are nothing, and we complain of nothing. We are too fond of cheerfulness to repine at its manifestations, even when we happen to have the ill luck to be the “butt of the joke.” Nor need we ask rational minds, who know us, to judge us by our fruits. Planted respected citizens, in your midst, our deeds alone will compel your willing judgment; and, emulous in the race of benevolence, I trust, my brethren, that we are all too well resolved, to shrink from the deeds of charity, which, when with its present gigantic strides, Odd-Fellowship shall have reached its zenith, shall be fixed stars in the firmament of its meridian glory.

But what is Odd-Fellowship?—what has it done?—and what does it propose to do? These are questions, in the development of the answers to which, I cannot doubt such of my auditors as are uninitiated will take an equal interest with the initiated, at least from curiosity, and I trust not uninfluenced by the higher motive of examining the pretensions of our Order to the rank of a useful and benevolent institution, with a view to bid it God speed, if such indeed it shall prove to be.

I begin with an outline of the history of the Order, (from materials for which I am chiefly indebted to the Odd-Fellows’ Magazine,) and, having answered some of the objections which have been urged against it, will briefly glance at its character and utility, as it exists in the United States.

It is a just, as well as a common-place observation, that man is a gregarious animal, a social being, “not formed to live alone.” In all previous ages, among savages and semi-barbarians, as well as in civilized countries we find him associated with, and endeared to, the domestic circle. He possesses the social instinct common to all animals, to every grade of the inferior, organized and intelligent creation, combined with an endowment of high moral sentiments and faculties which is denied to them. This is the foundation of society, which is pure and elevated in exact proportion with the cultivation of the moral virtues. But, for the purposes of benevolence, for “mutual assistance, support and safety,” the association resulting from the animal instinct alone has always been found inadequate; and accordingly we find, that, from time immemorial, numerous minor associations of individuals have existed, some entirely devoid of concealment, and others secret in the whole or a part of their features.

Of the first class, there are literary and benevolent institutions, which, for the most part, are limited and local in their operation, however expanded their design; of the second, clubs, in which plots, treasons, conspiracies and mischiefs to private and public safety were concocted, such as the "Carbonari" of Naples, the "Vehmique" and other inquisitorial and diabolical societies of the Illuminati of Europe. These were not only secret as to the means of accomplishing their objects, but as to the objects themselves; nay more, their very existence was secreted to the utmost, insomuch that their members were unknown, and their places of meeting concealed. This was necessary for their individual protection; for, unlike Odd-Fellows and Masons, who are forever charged with continually plotting, their plots were executed; and, while the safety of the private citizen was jeopardized or destroyed, and the groans of their victims smothered in subterranean dungeons, the very measures of government itself were thwarted, and monarchs taught to tremble on their thrones.

Between this class of associations, which are utterly secret in every aspect and feature, and that of institutions secret only in a part of their features, (in which I place Odd-Fellowship,) the obvious distinction will be readily seen. No institution, designed to be permanent, was ever established in any society, for the purposes of private or public mischief, and with a design to put these purposes in repeated and constant execution, which was not *secret in every feature*, even to its places of meeting and the persons of its members. Else it could not exist for a day.

In the third class, that of institutions secret in only a part of their features, is the Order of Odd-Fellows to be ranked; all the objects and principles of the Order being open to inspection, while some of the innocent means of their accomplishment are concealed, with the same conviction of right that you would conceal your family secrets. Societies of this class have existed from time immemorial, always originating in the social principle; at one time formed for mutual protection, at another for the prosecution of some useful branch of knowledge. The votaries of science, during what are called "the dark ages," united under the broad seal of secrecy to preserve the discoveries which were the result of their investigation from the mass of mankind; religious teachers, initiated into the mysteries of science, seized upon it for the accomplishment of their ends; while philanthropists have banded together, and, by mystic rites, stamped the obligations of benevolence upon the mind with an indelible impress.

In principle, in spirit and essence, so long as men have associated under the seal of secrecy, and the social virtues have been cultivated, Odd-Fellowship has existed, under different names, organizations, and grades of usefulness; but under the name of "Odd-Fellows," and in its present form, we have no certain data upon which to base the assertion that it has existed more than two centuries; for which time its existence in Europe, can be sufficiently established by documentary evidence. Some persons, in enthusiastically claiming for it a high antiquity, have dated its origin in the year 55, among the Roman soldiers in camp, in the reign of Nero—have asserted the name "Odd-Fellow" to have been given by Titus Cæsar, in the year 79; that it found its way into Spain in the 5th century, into Portugal in the 6th, and in the 12th into France and England; while others have referred its origin to the northern barbarians, before whose prowess Rome herself was humbled.

To say nothing of the moral improbability of the erection of an altar to charity and virtue from the morals of a half civilized or barbarian people, though, doubtless, there were secret societies among them, I place no confidence in statements so obviously fabulous; and, as a benevolent institution, doubt the antiquity of the Order altogether. I care not if it originated but yesterday. It will be judged by its character and usefulness alone. If, in these, it is at fault, though it be as ancient as the eternal Alps, its foundation is of sand, and it will fall before the first war among the elements of the moral universe. While, on the other hand, though it originated but yesterday, if its character is elevated and its usefulness great, it will be as immutable as truth and virtue—the most violent concussions and convulsions of that universe, and all the shocks of ages, will not move it.

There are, in England, two distinct societies known as Odd-Fellows—the “Union Order,” and the “Independent Order.” The Union Order is the oldest, and a mere social club; the plan of benevolence forming no part of its object. The Independent Order is a benevolent institution, and had its origin in the establishment of the “Manchester Unity,” so called, in England, in 1809. The first organization was effected by the working classes of that metropolis, its benevolent features being suggested by their necessities, in a time of famine and oppression; and, instituted for their benefit, the Independent Order not only numbers these classes at this day, as the majority of its members, but is peculiarly adapted to their relief and protection.

From the Independent Order in England, Odd-Fellowship, as it has obtained in America, derived its chartered existence, and with it only exchanges fraternal courtesies. It is the only body of the old world recognized as legitimate by Odd-Fellows in the United States.

In this country the Independent Order of Odd-Fellowship originated in 1818—19; the first Lodge (Washington Lodge, No. 1,) being established at Baltimore, during that period. There were then five members only in that city, and those five poor individuals. But, in the midst of a city which presented its numerous scenes of unalleviated distress, emigrants from the old world, and remembering the benevolent utility of their Order there, they were warmed with the spirit of charity, and determined to despatch one of their number to England, to procure a charter for a Grand Lodge in that city, for the State of Maryland. Past Grand Thomas Wildey (unfortunately the only name of those five now known to the Order,) was accordingly despatched on the mission, and a charter obtained from the Duke of York Lodge, Preston, working under the jurisdiction of the Manchester Unity. On the 26th of April following, (1819,) Washington Lodge, No. 1, was established.

No sooner was this done, while the Order in this country was yet in its infancy, before it could be judged by its deeds or estimated by its fruits, the lion of opposition was aroused. The infant institution was violently assailed and vituperated as a bacchanalian club, subversive of morals, anti-social in its effects, and dangerous to the private and public welfare; blemishes in the character of its members were eagerly sought after and vigilantly exposed, and defamation did its work upon them, as well as upon the institution with which they were associated, till the very name of Odd-Fellow was a by-word of reproach, sufficiently potent to draw down

the sneers and contempt of community, and even operate an exclusion of all connected with the institution from the genteel social circle. But the storm of opposition which raged around only caused the principles of the Order to take deeper root in the hearts of its members. They did not blench before the persecution which they suffered. Though prostrated for the moment, the elastic vigor of the institution was too great to be subdued. Virtue and charity being its basis, it could not be overthrown. Conscious of their own rectitude, and armed with the fortitude of true philanthropy, these pioneers of Odd-Fellowship, to their immortal honor, endured the storm, which they could not quell, with philosophic resignation; and evincing, by their unpretending charities, how pure were their principles and how benevolent their designs, "lived it down." In the present condition of the Order, which, it is propable, several of them yet live to see, what a proud reward of their unblenching fortitude do they witness in the triumph of unostentatious virtue and the wide-spread influence of the principles of Odd-Fellowship!

By the "Washington Lodge, No. 1," which, by its charter, besides its powers as the Grand Lodge of Maryland, was invested with authority to charter and control other lodges throughout the Union, a petition was soon received and a charter granted for the formation in Boston of a Grand Lodge for the state of Massachusetts. This was followed by another for a Grand Lodge in New York, for the state of New York; and soon after by another for a Grand Lodge in Philadelphia, for the state of Pennsylvania, the charters of which were granted. Under them, subordinate lodges sprang up in various towns and villages in their respective States, the Order increasing with great rapidity. At the request of the Grand Lodges already chartered, the Maryland Lodge now gave up the power of general control conferred by her charter, and a Grand Lodge for the United States, consisting of Past Grands, delegated from the several Grand Lodges, was established in the city of Baltimore.

And, while the Order continued to flourish in the States mentioned, new petitions came in, and new charters were granted for lodges in other States. It went next into the District of Columbia, thence into Louisiana, Ohio, Delaware, New Jersey, Kentucky, Indiana, Virginia, Missouri, Illinois and Connecticut; and is now in Alabama, Mississippi, Arkansas and Texas; and I presume ere this the travelling agent of the Grand Lodge of the United States has at least laid the foundation-stone in every State and Territory of this Union. Encampments exist also in the fifteen first mentioned States, in Mississippi and Alabama, and, probably, in nearly every State in the Union. Mississippi, I am happy to say, is not an inapt illustration of the rapidity with which the Order has progressed in the numbers of its votaries. Three years since, if I am rightly informed, only one lodge existed in the State, with less than a hundred members. Now, there are eight lodges, numbering, as nearly as I can judge without data which would enable me to be accurate, eight hundred members. Within that time, three hundred individuals have been initiated in the city of Vicksburg alone, and a subordinate encampment has been established. The number of Odd-Fellows in the United States is estimated by a writer in the Odd-Fellows' Magazine to have been but twenty thousand in January, 1888; and it is now estimated, on the authority of "The Covenant," (another periodical belonging to the Order,) issued some months since, that the number then exceeded one hundred thousand.

Is not all this, my brethren, enough to encourage our hearts and nerve us with manly vigor in the work of benevolence enjoined by the precepts of our Order? But, encouraging as it is, Odd-Fellowship in the United States is yet in its infancy. It is but beginning to exert the tremendous energies which will one day be felt in the amelioration of the condition of the millions of American people.

Having thus, at some length, yet as briefly as was practicable, given a sketch of the history of the Order, I will, in the next place, give the answers to such objections, which may be accounted worthy of notice, as I have heard urged against it.

The grand objection is that it is a secret institution. I confess the objection, and yet compromit nothing. Nay more, it is in that very secrecy that the superiority of the Order consists. The fact being granted, that it is, in common parlance, a "secret institution," it by no means necessarily follows, that it is valueless and vile. May not an individual be honest, and yet conceal a portion of his knowledge from his fellows? May not the domestic circle be pure, and yet have its secrets, hidden from the world? In both instances it is essential to the welfare of the subject. The secrecy of Odd-Fellowship consists in the mere concealment of our signs and tokens, by which we are enabled to know each other throughout the globe; our principles are open to all, and our objects are avowed and published to the world. To urge the objection, however, that it is a secret institution, implies also the charge, that its deeds are at war with the interests of society; for of what force would be the objection if no harm came of its secrecy?

But does any one believe that we are engaged in plotting treason or conspiring against the welfare of society? If so, it is utterly harmless, so long as we do nothing but plot. Do you believe we would plot for centuries, what was to be executed in a day? Do you believe men of such diversified characters and interests would conspire against the public welfare? Do you believe men of all professions and pursuits, of different classes, religions, politics and sects; of different ages, languages and nations, would all combine for the overthrow of the general prosperity, which is as dear to them as it is to you? If they did, do you believe they would admit every citizen who could bring with him the passport of honor to a participation in the secret? Such a charge involves absurdity which is absolutely ridiculous; and implies insincerity in those who make it. I have no idea that it was ever made by an intelligent person with any belief that the charge was true.

But, say you, I oppose the feature of secrecy in your institution upon principle; I do not believe that Odd-Fellows are guilty of any criminal intentions against society, but I think that benevolence, which they avow to be their object, never requires concealment, can always be accomplished as well openly as secretly. If this really be so, secrecy is at least an useless feature of our Order; and I am willing to put it to this test. Can its benevolent objects be accomplished more certainly and efficiently with the aid of its secret means of recognition among its members than without it? I have already asserted this to be, as a distinguishing characteristic, the feature of the Order in which its superiority consists, and I have done it upon thorough conviction of the truth of the affirmative of this question. This is equally plain in theory and in practice. In theory, you would say

that what was clothed in mystery, would, when ascertained, make a deeper impression upon the mind, than that which was more easily arrived at; you would also say that a family of Odd-Fellows, like any other family, would find a guaranty and bond of union in having secrets in the concealment of which they felt a community of interest, as well as in the concealment of them; and you would moreover say, that, scattered over different quarters of the globe, the end of mutual relief would be more certainly effected, if the different members of the family had some certain means of recognizing each other, which would be an effectual guaranty against imposition. Accordingly we find such to be the facts in practice. The lessons of the Order are not forgotten; the family of Odd-Fellows is bound together by ties, strong as those of nature, which cannot be sundered; and brethren in sickness or distress find sure relief in all quarters of the globe. Is not this sufficient to establish its superiority over the ordinary benevolent institutions of the age? In which of these, unaided by the mystic rites, do moral lessons make an impress too indelible to be eradicated? In which of these, does the strong and indissoluble bond of brotherhood exist? In which of these, is it true that charities are invariably dispensed on deserving objects? How often is the hand of Charity herself shut, and the heart steeled against the dispensation of her gifts, from mere ignorance of the required evidence of the merit of the object which demands them?

Based upon the social principle, which is the strongest impulse of our nature; with lessons of morality and charity indelibly impressed on the minds of its members, Odd-Fellowship presents the spectacle of a band of brethren of different nations and languages, communicating with each other by external signs and tokens, enabling them readily to recognize each other, to guard against all imposition upon their Order, and to know that the charities, which, at the suggestion of either, will be dispensed out of a common fund, or which are privately dispensed, are dispensed on worthy objects; thus stimulating benevolence by the sentiment of justice, and rendering the alleviation of distress inevitable. Thus the question whether the object of benevolence can be more efficiently secured with the aid of our secret means of recognition, is sufficiently answered in the affirmative; and the mere abstract objection that Odd-Fellowship is a "secret institution" falls to the ground.

Another objection has been urged against the Order, with the same show of plausibility, and about the same reason, as that just considered, viz: that our charities are "confined to our own members." This, like the other, proceeds from a misapprehension of facts. It is not true, that we have any law confining our charities to our own members. That would be absurd, and necessarily inoperative, if it existed. Nor is it true that we have any express law commanding our universal charity. That is taught in our moral lessons, as a duty commanded by God. The truth is this: *as an association*, the members of the Order are under obligation only to each other, while, as individuals, they are left to their own consciences and the control of the moral law. While, therefore, charity towards its members is enjoined by the laws of Odd-Fellowship, universal charity is also inculcated in its lessons, and neither is a whit restrained.

But, I will even grant the objection to be true, that our charities are limited to our own members; it is a sufficient answer to say that every man, who deserves to receive them, has only to pay the penalty of initiation

into our numerous and rapidly increasing family. The great end of our institution is to unite all mankind in one common band of brotherhood: so that it is again another sufficient answer to the objection to say, that in confining our charities to ourselves we shall be likely to find a wider field for their exertion than we can possibly occupy.

How ridiculous then is the charge that our institution is not a benevolent one; founded, as it is, upon the sophistical assertion, that its charities "begin and end at home!" The world is our field. The "home," at which our charities begin and end, takes in all mankind. Our broad banner is unfurled, and the honest of all ranks and classes and nations, languages and climes, have only to seek, and they will find protection, under the *egis* of its benevolence.

Again: our Order has even been charged with being a mere bacchanalian club, in which the members meet only to carouse; when the fact is, that refreshments of no kind whatever are at any time admitted within the walls of any lodge. It has been charged, too, that it is liable to abuses. But is not also your right to speak and publish what you please?—your freedom of the press?—your right of trial by jury?—your courts of justice?—your republican government?—your elective franchise?—and your holy religion itself? Would you abolish all these to prevent their abuses? Would you silence the freedom of speech, and the press, and leave error free to run riot, by suppressing the light of reason, which should forever be left free to combat it? Would you do away with your invaluable trial by jury, because juries are sometimes partially selected, and render partial verdicts? Would you abolish your judicial tribunals, because they do not invariably administer justice? Would you abolish your republican government, because it was not always administered in accordance with the purity of the principles of equality upon which it is based? Would you do away with your sacred elective franchise, because it was abused by frauds, and its ends occasionally perverted by demagoguery? And would you abolish your holy religion, and raze the temples of the living God, because heresies were taught, hypocrites existed, and intolerance had manifested itself in persecutions, outrage and carnage? Upon the same principle which would induce you to denounce Odd-Fellowship, for the abuses, which, in human frailty, are the inseparable concomitants of every good undertaking, you would do it all. All such objections to our Order will be almost intuitively seen to be utterly baseless.

I will now proceed to the third and last branch of my subject, and, as briefly as possible, give a sketch of the character, objects and utility of the Order.

The three general heads of duty, inculcated by Odd-Fellowship, are, "the first to God, the second to our neighbor, and the third to ourselves." "To God, in never mentioning His holy name, but with that reverential awe, which is due from the creature to the Creator; to look upon Him as the author of all our privileges and enjoyments, and invoke His favor upon all well-meant endeavors. To our neighbor, by acting upon that golden rule, laid down to us in the unerring standard of divine truth, in doing to him as we wish him to do to us. To ourselves, by avoiding all intemperance and excess, whereby we may be rendered incapable of following our daily avocations, or led into behaviour unbecoming our laudable profession, keeping within due bounds, and free from all offence against the

laws and good order of society." In all our lessons the duties of honesty, morality, and temperance are inculcated, with the seductive influence calculated most efficiently to impress them on the mind and to enlist the affections. There is no law, lesson, nor obligation, known to our Order, which conflicts, or can conflict, with any duty we owe to God, our country, or ourselves; while all most emphatically sustain and enforce these duties.

The regulations and principles, then, upon which, as Odd-Fellows, we are bound to act, being of the most pure and elevated character, we have only to look at the objects which the Order is instituted to accomplish in order to decide whether any of its features are obnoxious to censure.—For, enjoined to do no evil that good may come, but to do good only, no objection can be taken to the regulations of the Order; and the objects must be bad indeed, and the means of their accomplishment ill-adapted to the end, if any objection can be taken at all. Most inconsistent would be our laws with each other, and most egregiously would they conflict with the objects of the Order, if those objects were not as pure and elevated as the laws themselves! To suspect a body of intelligent men of attempting, by such means, the accomplishment of any objectionable ends, would be to suspect an anomaly in nature. But what are the objects? They shall speak for themselves.

One of the first and most important objects of the Order, is the cultivation of the social feelings, and strengthening the ties which should bind individuals and communities alike. This is accomplished "by frequently meeting together as brethren of one great family," abandoning the formalities of worldly intercourse, and, all upon the level of true natural equality, without respect to persons, mingling together in community of feeling, interest and protection. Thus the seeds of friendship and brotherly love are sown in mutual and unrestrained kind offices; and, the precepts and practices of moral conduct being habitually inculcated, the passions of the heart are meliorated and its vices subdued, with equal advantage to community and ourselves, to the pure sway of the social virtues. Parties, sects, classes, ranks, titles and bitter feelings of life, all find a grave in the Odd-Fellows' hall. The Order, bringing together men of so many different professions, pursuits, interests, nations and languages, and, united in the bond of brotherhood, by the golden links of "Friendship, Love and Truth," presents the spectacle of entire harmony and good-will among its members throughout the globe. Regarding our lodges as our families, our strongest affections are there centred from the hollow-hearted smiles of the world; and the oneness of feeling, interest and enjoyment which we experience there, while it must endear us to each other, is calculated to soften the tempers of our hearts, and send us forth into community better men and better citizens.

The cultivation and improvement of the social condition of mankind has been a darling object of the wise and good in all ages. It is one, without the accomplishment of which, all benevolent schemes for the amelioration of the condition of men must fail; while, with it, they may be said to be already accomplished.

The other grand object of the institution is "mutual assistance, relief, and protection." And this is equally in harmony, with the first mentioned, with the "duties we owe to God, our country, or ourselves." This

will be sufficiently seen in the presentation before you of some views of the utility and fruits of Odd-Fellowship; in which, with some of the modes of accomplishing this object, will be enumerated some of the particular characteristics and duties which relate to it, and to which I will now proceed—appealing, moreover, not alone to what it has done, but also to what, it will be entirely obvious to you, the institution is calculated, and amply competent to accomplish. On the one hand, the regulations and principles of the Order will clearly show of what consistent Odd-Fellowship is capable; and, on the other, the fruits which are derived from it will demonstrate the impossibility of its failure to be useful.

Relief to the sick and distressed, nightly visits to the couch of anguish, provision for the burials of brethren and the wives of brethren, the care and support of their widows, and education of their orphan children; as well as the penal law against intemperance, the pursuit of any unlawful calling, or any infringement of the laws of society, are cardinal points, fundamental and unalterable features of the Order, unsubjected to which, no lodge can obtain a charter. Nor can any lodge fail to execute them without forfeiting its charter to the Grand Lodge of the State from which that charter was derived; nor can any Grand Lodge, of any State, fail to enforce them, within its jurisdiction, without a forfeiture of its charter to the Grand Lodge of the United States. Nay more, I hesitate not to say, they cannot be repealed by the Grand Lodge of the United States itself, but are as inalienable, to an Odd-Fellow, as the rights of life, liberty, and property are inalienable to the citizen.

By a series of lectures, suited to the different grades of advancement of the brethren, and comprising a complete and excellent code of moral duties, founded upon the golden rule, the vigilant discharge of these duties, as well as the duties of universal charity, are stimulated and encouraged; while, by particular laws and regulations, the means of their discharge is provided for.

In the first place, an initiation fee of ten dollars is paid upon entering the Order; then the several sums for the respective subordinate degrees, making eighteen dollars more; then twenty dollars for the higher encampment degrees; which, with fees for cards drawn and deposited, and a small sum paid weekly by each member into our "savings bank of charity," constitute the chief revenue of the Order. This, after defraying the necessary expenses, which attend the accomplishment, by social combinations, of all schemes of benevolence, is appropriated entirely to the objects of relief and protection; and none can share its benefits whose sickness or inability for business arises from intemperance or the pursuit of any unlawful calling. Believing that we can be true "Odd-Fellows only when we speak and act like honest men," and, willing to convince the world, that, as honor constitutes the title to admission into our social sanctuary, so merit constitutes the only title to the privileges it confers, our laws are rigidly enforced in this particular; and, while no deserving brother ever "went empty away," the undeserving will find his time utterly wasted in knocking at the door of our temple of charity.

The officers of the several lodges of the Order are required by its laws to inquire out sickness and distress, not only among members of the particular lodge to which they may severally be attached, but also among strangers, brethren of other lodges throughout the globe. Nightly the in-

quiry goes solemnly round—"Does any brother know of a sick brother or a brother in distress?" If one is known, his name is instantly communicated to the lodge, and it is made the duty of the two highest officers, within twenty-four hours after they shall have thus ascertained, or shall have privately ascertained, the necessities of such brother, to call on him, tender him, in the most delicate manner possible, six dollars a week from the funds of the lodge, with which to defray his expenses, and see that he is comfortably lodged, and provided with medical aid. This, whether he is rich or poor, they repeat each week, so long as he is unable to provide by labor for himself; and, on each night on which he may require it, two brothers, taken alphabetically from the list of members, are notified by the secretary of the lodge, and required, under a penalty of a fine of five dollars for each omission, to pay, at his couch of anguish, the kind offices and friendly vigils of the night. If the sick brother is a stranger, from a lodge of the most distant part of the globe, he does not any more feel the disagreeable weight of obligation, than if he were a member of the lodge which immediately relieves his distress; for, on the transmission of the account to the lodge (in Paris, for instance,) of which he is a member, he knows that it will be instantly reimbursed. If he is a member of the lodge from which he receives relief, it must, of course, be quite obvious that he can feel no weight of obligation arising from it, since he has but drawn his own from a common savings' fund, in which he has found it for his interest to deposit it. He has paid the insurance on his comfort and happiness, and has no compunctions in drawing what is but due on his bond, from an institution, which has never yet suspended its payments in specie, but has always performed them with equal cheerfulness and alacrity.

Though taken sick and in distress, in France or Holland, and unable to speak the French or Dutch languages, as an Odd-Fellow, I have my secret but innocent means of recognition with my brethren: I should at once make myself known to them, and their character would belie that of Odd-Fellowship, as I have seen it manifested universally in the United States, if they did not fly to my rescue in the true spirit of the brotherhood. They would know that I deserved their charities; else (such are the guards which are thrown around the institution,) I could not have made myself known to them as an Odd-Fellow; and I should feel no weight of obligation in receiving those charities, since I know that they would feel equally well assured with myself that the amount of expenditure would be as promptly and cheerfully reimbursed by the lodge at Grenada, as it had been incurred by them. Thus, my relief, to the gratification of my friends at home, would be rendered certain, by my possession of the means of proving that I deserved it; which could happen in the case of my alliance with no institution on the face of the earth not liable to the bugbear charge of being secret in its character.

Again: at the decease of a brother, or the wife of a brother, it becomes the duty of the several lodges to provide for the funeral expenses; which is done by a special tax, levied on the members of the lodge to which such brother is attached; who are also required to attend his funeral, and perform the last solemn duties. And in this case, no more than in the case of sickness, is the stranger brother deserted by the Order. Its guardian spirit of charity is spread over the world. No matter where he may happen to be, if a lodge exists there, and he is known to its members, his last

pangs are assuaged by the consciousness that the big heart of Odd-Fellowship is there—that, though he must die among strangers, he is still among his brethren, who will provide him a grave in their own burial grounds, and sooth the wounded heart of a wife, a mother, a father, or a child, with the welcome intelligence, that, though he died in far-off lands, and away among strangers, from all the kind offices of his kindred, he did not die among barbarians—he was not pierced with the darts of the world's cold, reluctant charities; but, surrounded by a faithful circle of true brethren, his last anguish was soothed, his last solemn rites were kindly performed, and the tear of Odd-Fellowship fell, with the evergreen, upon his sacred grave.

How many a tender heart, which had else been torn, as with the ruffian hand of a barbarian gladiator, to very fragments, has been soothed to calm endurance and christian resignation by the unostentatious charities of our benevolent Order! It was not that wife, that mother, or that sister, that father or brother, who objected to Odd-Fellowship; and ought not your objections, fellow-citizens, to vanish with theirs, when, in beholding the deeds of the Order, you can detect nothing but those charities, which, "dropping as the gentle dew from heaven," "bless alike the giver and the receiver?"

But the usefulness of Odd-Fellowship does not stop here. We provide for and support the widows and educate the orphans of our deceased brethren. Orphan asylums are established in all the principal cities of the Union: wherever the Order has attained sufficient maturity to justify it; and where this is not the case, the care and education of orphan children is confided, under the direction of the members, to private hands. The infancy of our institution is such in this country that but little, in comparison with what we hope to accomplish, has been done in this respect; and of that little, as well as of many other facts connected with the very recent history of the Order, my means of information are extremely limited. But I will point to you as a specimen, (with no small degree of pride, I confess,) the two hundred orphan children, who, in all the artless innocence of their infant hearts, followed the banner of Odd-Fellowship, merrily in procession, on the anniversary of the Order in the city of Baltimore, in 1839. Had I the requisite means of information, I doubt not I could point you to similar scenes in other cities of the Union, as well as in Europe. In our own State, a scheme is on foot for the establishment, by the Order, of an orphan asylum at Vicksburg. It is stated that the members, in Leed's district, England, annually subscribe, for the relief of the sick, for funerals and the education of orphans, £6000, or \$26,640. The Odd-Fellows of London alone, it is stated by the London Globe, have, within the last ten years, distributed £130,000, or \$577,200, for the same purposes. In this country, when the institution numbered less than 20,000 members, it is estimated that upwards of \$50,000 was annually expended for charitable purposes. If there are now in the United States 100,000 members, as is estimated by the writer in "The Covenant;" in other words, if the increase has been five-fold in three years, the amount now expended in this country is probably not less than \$250,000 per annum. About one-fourth of all these sums is devoted to the education of orphan children.

But again: we have not yet done with the usefulness of our Order; nor is it practicable, at this time, fully to develope it. Having relieved each

other in sickness and distress, having smoothed the passage to the tomb, and provided for the widow and the orphan, we succour the Odd-Fellow in peril, watch over his lawful interests, defend his just reputation, and succour his wife and children. But, while we will not wrong him nor them, nor see either wronged, if in our power to avoid it, our protection ceases when he violates any law of God or society; it is limited within the strict rules of reason, justice and conscience. If you ever see a member of the Order neglect the rightful and lawful succour of a brother, or the wife, or widow, or child of a brother, or commit any wrong against such brother, his wife, widow, or child; or if, on the other hand, you see an Odd-Fellow o'erstep the bounds of law and sound morality for the accomplishment of these duties, mark him as unworthy of his professions—say that he is false to all; he will be execrated by the brotherhood, and deserves the contempt of all mankind. But, (as was well remarked last Sunday by a brother of the Masonic Order,) do not say that Odd-Fellowship “made him so.” And I may add here another thought from the same source. When you look upon the individual inconsistencies or vices of Odd-Fellows, as men and as Christians, it would be well to recollect that no human institution is exempt from the same evils; nay, that the Christian Church itself has numbered its hypocrites, and base traitors to all its spotless and sacred principles. So doing, you will not wrongfully charge those vices upon our Order, which are chargeable alone upon individual offenders, and for which they, and not the Order, must answer before the bar of conscience, their country, and their God.

No individual can stand alone in civilized, semi-barbarian, or even savage society. A thousand chains of obligation, interest, and duty, bind him to his fellows, in links of permanent and indissoluble dependence. He cannot break the chain, and stand before the blasts of adversity which would then break upon his head with the prodigious force of the devastating tornado. To seek, then, the social good will, and the aid, from those around him, which they severally find in the social union which exists, becomes not only his interest, but is absolutely enforced from him.

By such an association, every individual secures protection to his ordinary rights as a citizen; but by a union in the closer bonds of brotherhood, which Odd-Fellowship presents, he does more—he is cordially taken by the hand, aided, cheered, and encouraged in all his laudable undertakings; and, measured by his merit, (the only qualification of an Odd-Fellow,) not by his reputation, possessions, rank, or title among men, he is stronger in his sphere of influence—a happier man, in the consciousness of the possession of many friends, who will be equally true to him in prosperity and adversity, and even amid distress and calumny—and a more efficient protector of his wife and children, and such as are dependent on him. He knows that, under no circumstances, will his brethren desert him; for the spirit of our charities goes beyond the mere dispensation of money—they are manifested in kindness and lenience to faults, and in those numerous deeds of good-will which fraternal feeling begets, and which his human frailties and hourly wants demand. We look even upon what palliates his crime; we search out the green spots in his memory, and drop a tear over his errors; we soothe the wounded spirit which is repentant, bind up the wounds of the broken heart, and bring him back to virtue; or, in his fall, feel the blow, and extend succour to his wife and children, that the innocent may not suffer with the guilty.

Who can bear to live unprotected by those closer and more endearing social relations? In civilized society, your rights will be protected, and, in distress, you may get the bread you ask; but does not the reception of the pittance gall, not cheer the heart? Stand in a crowded city, surrounded by your species, all possessing, with yourself, the uncultivated social feeling, but bound to them by none of the endearing ties of brotherhood, and are you not alone—do not your spirits sink within you—and must you not feel that you are a helpless, unprotected worm? You may be rich or great, and your philanthropy may take in all mankind; but must not your social feeling single out some as dearer than the rest? Or, if you dispense charities, must you not, in imitation of Odd-Fellows, single out individuals, in accordance with the partialities of your own breast, or the dictates of your own judgment? I know and have a feeling for hundreds, whom, had it not been for Odd-Fellowship, I should have never known, or knowing, never cared for, nor been befriended by.

The influence of the Order, through the education of youth, as well as from the fact of their constituting the majority of our members, is principally exerted among the working classes. The rich may learn in your academies, colleges, and seminaries of learning. But are not these shut to a majority of this class of the youth of our fellow-citizens? Who shall educate and rear to virtue and happiness the orphan of the poor man, if the arm of benevolence is not outstretched? Is it outstretched by the world? No: but it is done by Odd-Fellowship; and, while the poor man receives his daily moral and intellectual food within the inner veil of our sacred temple—while, with thousands of his brethren, who would else be doomed to comparative ignorance and want, he is receiving the boon of friendly brotherhood, his heart is glad with the recollection, that, when his own poor arm is paralyzed—when the pittance which he has to give to his children can no longer be afforded, they, too, may take refuge in the asylum reared by the guardian hand of benevolence and charity, which is so dear to him. Of the working classes, there have been many in other lands, and will be many thousands more there and here, who, in being compelled to daily labor, owe that intelligence almost exclusively to our benevolent Order, which makes that class so deservedly respected as the “bone and sinew,” the true nobility of our privileged country. Can honest opposition ask for more?

The ancients, seizing on the imagination as a powerful means of improvement, by solemn ceremonies and mystic signs and rites, had the advantage of us in their social institutions, which were thus calculated to improve more readily and efficiently, by more thoroughly exciting interest and impressing ideas. While the mind was thus instructed and improved, the virtues of the heart also received new impulse.

On the other hand, we have the advantage of them not only in the lights of science, but in our academies, colleges, and seminaries of learning. But are they not mere schools of intellect? Are not the virtues of the heart left to almost spontaneous growth, and subject to be checked by myriads of noxious weeds? In the social and intellectual capacities of Odd-Fellowship, we have a remedy for this, adapted to all tempers, classes, and comprehensions; and, while the mind is cultivated, the moral virtues are not only strengthened and encouraged, but absolutely created. Honor being the criterion of admission to our privileges, there are no ranks

nor grades of distinction, but those of merit, among us; and, religious and political discussions being by law excluded, every influence is centred on the great objects of the institution. We meet as brothers, to act as brothers, and the world has already attested that we do "act more than we talk." Though our Order is yet in its infancy, its fruits are already wide spread over the earth. Its moral, intellectual, and social influences, and the results of its philanthropy, stand confessed before the world. To all who deserve it, the boon of Odd-Fellowship is freely offered; but we urge no man to accept it.

I have now, fellow-citizens, having previously given you a sketch of the history of Odd-Fellowship, endeavored to answer some of the objections urged against it, and to develope before you, its character, principles, objects and utility; and, I trust you are, ere this, satisfied that its principles are just and pure; that its objects, in consonance with its principles, are those of unalloyed charity and good-will to men, and that its utility, now considerable, should be fostered, and may be rendered immeasurably valuable to mankind. And, when you look upon the social coldness, and the numerous scenes of suffering and distress, and deep anguish of heart, unalleviated, which the earth affords, and think of the intellectual ignorance and moral pollution, which has driven out the virtues and settled like a pall of darkness around the avenues to individual happiness and national glory, may I not trust that your hearts will warm with the spirit of charity, and, swelling with the true philanthropy of Odd-Fellowship, that you will, "with us, pronounce it honorable," and "bid it God speed" by the efficient exercise of your influence and energies in its behalf.

A word more to my brethren of the Order, and I will no longer weary patience.

You have heard, my brethren, the exposition of the principles and objects of our institution, which I have now given, and stand ready to attest its truth. But, I beseech you, let that attestation be by *deeds*, by your charities and virtues. It is not by argument alone that we must prove the excellence of our beloved Order. Without the vigilant and unceasing performance of the duties which our laws enjoin, and the exemplary conduct of men whom honor binds, who shudder at wrong and outrage, and shrink from vice in all its forms, and whose hearts are big with the spirit of true philanthropy, all argument will be as froth, sounds signifying nothing, which the first trump of truth will sweep away as chaff before its blast. You have seen the scenes of suffering with which the earth is filled, and you know that "death is in the world;" that "the spoiler is among the works of the Almighty." You have seen the young man cut down in his prime and the old man tottering to the grave, and have been admonished as with a voice from the regions of the dead, to the duty of fortitude and resolute perseverance in the work of charity. Dependent beings ourselves, it is alike our interest and our duty to extend the boon of mercy and the open hand of charity to the distressed of every clime. Is not all our regalia emblematic of the principles of Christianity, and do not these teach it? We wear the badge of men who have immortal destinies, and we have sworn that it shall not be sullied by the faintest shade of dishonor. Our benevolent institution has already done much, and can do more; it is even now advancing with strides which are truly gigantic; opposition is disarmed, and prejudice is fast disappearing. Founded in such princi-

ples, it will stand when we are fallen, like the adamant of eternal ages, defying the blasts of time's winters. I cannot look upon a darker picture of its progress, nor believe it could be justly presented. The frowns of the world hardly remain in scattered dots upon the surface of its approbation, and its scorn and contempt are subdued into repentant shame. The wise and good have raised the voice of encouragement; the rich esteem us for our manly virtues, and the poor bless us for our charities. The widow and the orphan rise up and call us blessed; and, in process of time, a nation's voice will swell the acclamation, and thousands throng for admission to a participation of the privileges of Odd-Fellowship.

Let us, then, be true to our principles, that we may be worthy of a name, which, we cannot doubt, hereafter, the world will delight to honor. Let us to-day renew our vows: let us swear upon the altar to charity, around which we are bound to worship, that we will be true and faithful to the principles we have professed and the obligations we have incurred, to each other and the world. So living, our unbroken vows shall live with us till all our suns have set, and dying, they shall die with us, sacred as when they were first uttered. And, having acted well our several parts, as good citizens of society, as responsible creatures, who have remembered well our end, and as true Odd-Fellows, we may, when separated from this terrestrial lodge, carry with us that passport which will gain us admission into the celestial lodge above.

D O M E S T I C J O Y.

BY P. G. JOHN A. M'KEAN, OF BALTIMORE.

WITH all the bliss this earth can give
Oh! what is there for which to live
Without Domestic Joy?

Can riches, honor, or power assuage
The pains of life; or soothe our age,
Or sorrow's power destroy?

Can all the glories of a crown,
Patrician state, or beds of down
E'er ease the mind of woe?

Can all the joys of earth compare,
With that which woman—pure, as fair!
Imparts to us? Ah, no!

When pain and sickness doth assail,
What, oh! what can then avail
To soothe the dark despair

That settle o'er the tortured soul
Or what can then the hearts console
Like woman's fostering care?

Oh! may it be my lot to prove
The power of pure domestic love,
Whatever else my fate

May leave in store for me to know
Give me but this, through weal or woe,
A virtuous constant mate.

THE ODD-FELLOWS' FUNERAL.

BY BRO. G. W. MAGERS, OF BALTIMORE.

Thou hast watch'd beside the bed of death,
Oh! fearless human love!
Thy lips received the last faint breath,
Ere the spirit fled above.
Thy prayer was heard by the parting bier,
In a low and farewell tone;
Thou hast given the grave both flower and tear—
Oh love! thy task is done.—HERRANS.

'TWAS a calm holy evening in midsummer. The light of the world was gradually sinking adown the western sky, flinging its farewell rays, in golden beauty, on steeple, tower and battlement of the city of monuments. I had wandered out beyond the precincts of the noisy mart; and reclining myself on a beautiful mossy bank, was engaged in deep communion with my own thoughts. I love, at the stilly hour of sunset, to steal away from the bustling scenes of life and business; that I may, in some lone spot, indulge in a mournful, yet delightful reverie: call back again some half-forgotten remembrance of the past; or let the aspirations of my heart go up on the invisible wings of the wind, in gratitude to the Author of all my mercies: some such employment occupied my mind on the evening alluded to. In the midst of my meditations, however, I was aroused by the deep, yet stifled roll of the muffled drum, and the mournful minstrelsy of wind instruments, united in a soft and solemn funeral dirge; ringing out, slowly, seriously, and with measured cadence, on the calm air of that serene summer evening; and upon looking in the direction from whence the strains proceeded, I saw a funeral train, gravely wending their way up the valley, and ascending the hill.

No long array of carriages headed that funeral procession: no evidences of wealth, or pomp, or family pride, were manifest: a hearse, in which was contained the remains of the one about to be committed to the cold resting place of the dead; and a single carriage, for the minister and fam-

ily of the deceased, led on the sorrowing throng that followed on foot, in the rear. But though there were but few evidences of pomp or display; yet that slowly moving company were not without manifest indications of deep sorrow; for the sad averted look, the grave and smileless face, of each that followed on, signally evinced the fervent grief that sat enthroned in every breast!

They come, a sad regalied throng,
Moving with tardy step along;
With mourning badge, and crape-bound sash,
Reflecting in the sunset's flush.
Still on they come with solemn pace,
And grief sits throned on every face;
For now, they bear with measured tread,
A brother to the silent dead!
One, who in yonder mystic hall,
Had promptly leap'd to duty's call;
Whose spirit from their "Order" riven,
Had joined the Eternal One in heaven:
They now with feelings warm and true,
Have come to sigh a last adieu!

As the mourning train moved on, I arose instinctively and followed in the rear; for all my sympathies had been awakened! The gate of the burial-place was soon gained, and the friends of the deceased, led by the minister of God, moved forward with reluctant step, and gathered around the grave prepared for the reception of the remains of their lost relative and friend. The sound of the drum was hushed; the funeral service was commenced; and ere its conclusion, many a cheek was moistened with the tear of sympathy and regret! The anguish of the stricken widow and her bereaved children was intense and heart-rending; for the deceased was a husband and father!

The concourse around the grave tarried until the earth was heaped up over the coffin; and then they turned sadly away and left the spot. The shades of evening were gathering o'er the world; and upon looking up, I perceived that the first star of the dewy twilight hour, had stolen silently out from its ethereal abode; and was looking down upon the new made grave of the late sojourner of earth; whose remains were now slumbering in the "narrow house appointed for all the living;" but whose spirit had escaped away to a blissful region, of whose boundaries that bright star was but the land-mark; and of the glories of which it was but a faint scintillation! I involuntarily joined with the friends of the buried, and left the place of sepulture: and in conversation with one of their number, I learned that the deceased was a member of the society that had just paid him the last tribute of respect: he was an ODD-FELLOW!

He had been a worthy man; had always sustained a spotless reputation: had been unfortunate in business; and in the midst of his misfortunes he was taken ill, and continued so until his death; which took place about a year after his first sickness. Owing to his limited means, the association of Odd-Fellows was his only dependence for the support of himself and his family, consisting of a wife and four children, during the whole of that time; and that support was cheerfully and liberally afforded. "We have," continued my informant, "alternately watched beside his dying couch, every night, for the last four months; and oh! how our hearts were pained to witness his suffering, and to hear his expressions of regret, at being under the necessity of allowing his brethren of the Order, to subject themselves to such inconvenience, in watching by him; and to

such expense, in providing for himself and family: and more than this, he regretted that he was about to die, and leave his family entirely dependent upon the benevolence of the institution, that had already done so much for them and him! But we silenced his regrets, and soothed his sorrows, by assuring him that the bounties he was the recipient of, were the free-will offerings of hearts that rejoiced in the privilege of relieving human distress, and of mitigating suffering; and by telling him, that his wife and little ones would be under the guardian protection of the Order; who would see to their maintenance and education, not as a matter of mercy, but as an incumbent duty enjoined by the genius of the institution, whose broad expansive wings of charity, were spread out for the protection of all who take shelter beneath them! Our brother died in peace, and we have buried him; and now we have the further privilege, to avail ourselves of, and the additional duty to discharge, viz: that of attending to the wants of his family, and of educating his children; which shall be *faithfully done!*

We'll wipe the tear from sorrow's eyes,
And cause the sun of joy to rise!
Roll every boding cloud away,
And usher in the light of day!"

By this time we had reached the house of the mourning family; I bade my informant good night, and could not help thanking heaven, that there was an asylum where the distressed might find succour; where the tear of the orphan and widow would be wiped away, and all their sorrows solaced! That there was in this *cold*, and *sterile world*, some sympathy for the friendless, the forsaken, the lonely among our race!

I availed myself of the privilege of joining the Odd-Fellows!

From the Odd-Fellows' Magazine, Manchester, Eng.

THE ORDER AT HOME AND ABROAD.

IT is a natural principle in the mind of man that he should wish for the society of his fellows. Our first ancestor could not be satisfied, though he was monarch of the earth, and had "dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moved upon the earth." The garden of Eden would not long have been a Paradise to Adam had not a companion been formed for him, but the Creator himself saw that it was not good that man should be alone. This feeling, or desire, has ever had a powerful influence upon the destinies of mankind, leading them to congregate together, and become strengthened by such union, so that they might the more readily achieve their purposes whether of good or evil. Were it not that this social quality were implanted in the human composition, no friendships would be formed, no dearer connections would be cemented; man would be little better than the forest-beast, roaming, about "seeking whom he might devour." Cities would be unbuilt, the sea would be an impassable barrier, and the whole world a desert and wilderness of gloom, where every man's hand would be raised against his fellow. This same principle is always in active operation, and men are not contented with meeting together according to the various ways by

which their avocations bring them into contact, but they are continually devising some new plan which may bring them into closer and more intimate connection with their species. From this it cannot be denied that many things have resulted which have been productive of baneful effects, yet if we weigh the good against the bad, how much will the former preponderate. It is owing to this principle that men have formed themselves into small bodies, separated by some peculiar interests or motives from the general mass; and amongst others may be enumerated those societies which have for their objects the protection of their members from those bitter calamities which are too often the attendants upon the sickness of the working-man. Societies founded upon this principle may be traced back to very remote ages, and in the times of the Saxons similar institutions are known to have been in existence in England. We are not going at present to attempt to clear away the mystery which involves the origin of our own Order, though at some future opportunity we may be tempted to do so. Our objects in the few remarks we have made is to show how much that is really beneficial may spring from such compacts as those to which we have alluded. In proof of this we cannot bring forward a more brilliant example than our own Institution. Amidst the storms and convulsions which have agitated the world—whilst proud cities have been levelled with the dust, and empires have changed hands like the coin of gamesters—whilst the elements of subversion and change have been raging around, we have gone calmly and steadily on, like a charmed vessel which neither stormy wave nor adverse blast could prevent from reaching its destined haven. Odd-Fellowship may indeed be compared to the favoured isle where it first flourished: the waters may foam and chafe around it, but its basis is a rock,—it stands calm and unmoved, and the dashing tide which assaults it falls white and shivering back. When our Order first ventured to erect its head, every witling presumed to level his puny shafts at it, and endeavor by ridicule, and slander, and malice to check its onward career. Every point that seemed in the slightest degree vulnerable was by turns attacked: the quaint name we had adopted—our places of meeting—our mode of initiating a member—our precautions against fraud—our secret injunctions—all were made the subject of sneering comment. No better argument can be adduced in favour of our Institution than the simple fact that all the malice and the ridicule of its opponents have been of no avail, and it has now attained a position and a strength unparalleled in the annals of history.

We number in our ranks not less than two hundred and twenty thousand individuals, comprising persons of almost every grade in life. Odd-Fellowship knows no distinctions except those of worth and merit; and the man who earns his livelihood by the sweat of his brow is as welcome as he who is the inheritor of wealth and title. We have amongst us persons who move in the highest circles, and also those whose lot is the most lowly. The right of all is considered to be equal, and advancement with us must be earned, not purchased. It is to this, amongst other beautiful features in our Institution, that we owe our present prosperity. That prosperity has for a number of years past gone on steadily increasing—for the last few years its progress has been at a railroad speed—and we do not discern any thing which is at all likely to prevent its still further progression. Independent of the satisfactory and happy effect which the

Order has had in alleviating sickness and distress, there is also another effect which ought not to be lost sight of. Many parties who, on account of dissenting from each other on particular topics, have previously met as enemies, on their admission into the Order find that a lodge is neutral ground, and that there the lion and the lamb may repose together. We have known various instances of men who where foes becoming friends by the means of Odd-Fellowship; and from the nature of its constitution and the spirit which actuates its members, we know of no way so calculated to rub off the asperities of life as the becoming a member of our Order.

We shall now turn our thoughts from our brethren at home, and say a few words with respect to our American brothers. The letter below was addressed to us by the Grand Sire of the United States:—

Office of the G. Sire of the United States,
New York, Feb. 7th, 1842.

To the G. M., D. G. M., and Board of Directors of the I. O. of O. F. of the Manchester Unity.

Beloved Brethren,

It affords me much pleasure in being enabled to communicate to you the Travelling (or Yearly) Password of this jurisdiction for the year 1842, beginning with the 1st of January; and avail myself of the use of your cipher of July, 1841-42, as the medium of transmission.

In receiving from us this P. W. we sincerely hope no misunderstanding may arise as to its use, to which end it may not be improper for me to explain our mode of receiving brothers from distant lodges: which I shall do with brevity.

First. The brother applying for admission, whether from another state or from a foreign country, must present a card or clearance from his lodge, properly signed, sealed and attested, and with his own signature endorsed thereon.

Second. On being examined, he must prove himself in the T. P. W. of the year in which his card or clearance is dated, either of the country from which he hails (if the one used there is known to us) or in that of the United States. His signature will also be taken and compared with the endorsement on his card. Should he be correct in these, then,

Third. He is required to prove himself in the initiatory work known to the Order in this country, being the same, without alteration of sign or grip, as that received by P. Grand Sire Thos. Wildey, on his visit to the Order in England in 1826.

These are the only requisites for admission into any lodge under this jurisdiction; but these regulations are required to be observed with fidelity. The endorsement is a requirement very recently adopted, and which was deemed necessary as protection against imposition in cases where a card may have been purloined. You perceive that we do not require foreign brethren to be possessed of our T. P. W. in order to secure their admission into our lodges, provided they have that of their own jurisdiction, when it is known to us; but of one or other he must be possessed to identify the bearer of a card or clearance as its legal owner.

But these rules apply solely to admission into the lodge. Where relief is desired, although the lodge does not admit the brother, by reason of his not being correct in the *third* requisite, should he comply with the *first*

and second, and on examination by a Special Committee, should prove needy and worthy, in every instance that has come to my knowledge, relief has been promptly and liberally bestowed.

For the cause of the great "*disadvantage under which English brethren arriving in the United States labour*," I respectfully refer you to the epistle from our C. S. of 27th ultimo, with the bare remark in addition to what is there stated, that no official information of the change made in the work by the A. M. C. of 1834, from the regularly constituted authority of the Order in England, has been received by us up to the present hour.

Let us unite in the hope that those now in authority, in both hemispheres, may not adjourn to posterity an effort that may be made to-day for the advancement, universality and perpetuity of our Order, but that they may be influenced by enlarged and comprehensive views, which shall look for nothing short of encompassing in our friendly grasp all nations and distinctions of the human family. And that their exertions in the propagation of the immutable principles on which it is founded, may find no spot on which to rest, until their aim is consummated in full and complete success.

And, under such feelings, permit me to express my confidence in your willingness to co-operate in this great work, and in accelerating the distinguished destiny of our beloved Order.

Very respectfully, Brethren,

I am, yours, in F. L. & T.

JOHN A. KENNEDY,

Grand Sire of the U. States.

The principal bar to a perfectly good understanding between ourselves and our brethren in America, has been the change which has taken place in the working of the Order. It has been found advisable with us that we should modify the system of Odd-Fellowship, and adapt it as far as possible to the growing intelligence of the times, and the greatness of its increase both in numbers and respectability. The original system has been more adhered to in America, but several additional features have been introduced there, and consequently the language of the Order in the two countries is now almost entirely different. That we should go back to the old system, or that our American brethren should entirely remodel their Institution is out of the question. Something, however, may yet be accomplished, and we have little doubt that steps will shortly be taken by means of which members of the Order leaving England for America may be furnished with the necessary particulars to enable them to gain admission into the lodges there, and become full members on payment of a fixed sum. Members from America do possess similar advantages with regard to lodges belonging to the Manchester Unity. We trust that all will go on pleasantly and harmoniously between the brethren of the two countries; we are labourers in the same vineyard, actuated by the same motives, and having only one object in view—the diffusion of the principles of benevolence and good-will to all.

We have in our possession the first two numbers of the "*Covenant and Official Magazine of the Grand Lodge of the United States*." This periodical is published monthly, and many of the compositions are of a very high order of merit. We shall notice it more fully in our next.

From the feeling which prevails amongst the members of the Order in America, and the wishes which have been expressed on their part, it is not unlikely that arrangements will shortly be entered into for the circulation of our own Magazine in the United States. A proposition has also been made respecting the republication in the "Covenant" of the Portraits which appear in our Magazine, but nothing of a definite nature has yet been done.

ON READING "OLD SIMON'S REVENGE,"

BY MRS. SAWYER.

BY MISS E. C. H., OF NEW YORK.

OH ! had I the power the pencil to guide,
As Sawyer can manage the pen,
I would draw forth a picture to dazzle the eyes,
And enchain the wrapt senses of men.
In the foreground Old Simon should ravish the sight,
His grey locks, like snow-drifts be seen,
Unchill'd by life's autumns, unhar'm'd by their blights,
His heart, keeping life's winter green—
With his boat almost crush'd mid the ice and the flood,
But his energies strong—from the warmth of his blood;
I would make his face glow with a radiant hope
Which only good deeds can instil;
And a beaming expression another to cheer,
Whose heart deep despair seemed to fill.
Then I'd place the lorn being within his strong grasp,
And the child should be safe from the storm,
While the father should seem to await the fond clasp,
Which his obdurate bosom could warm.
I would then bend the knee of that father and son,
To him who so late was a scorn :
And prove to the world that no station in life,
Is too humble the earth to adorn.
Then I'd have in perspective a sweet cottage home,
Where father and son might repair,
And feel more delight than beneath their proud dome,
Without peace of mind for their share.
Then the lilly and rose, and the sweet briar wild,
Should enamel the ground where this blessed cottage smiled ;
Thus giving to fancy its range and full scope,
I would try with the pen of Sawyer to cope :

Who gives with her pen to life's scenes such a glow,
That a vivid effect without colours will show.
To read admiration, and interest so blend,
Our senses grow warm as to voice of a friend.

BENEVOLENCE OF THE ORDER.

"Nor is the deserving brother ever sent away empty."

THE above language will fall familiarly upon the ears of our brethren, for on the threshold of their entrance to the institution, they were informed that the great principle of the Order is charity in its fullest extent, and that from the doors of its temples the deserved brother is never sent away empty. It is a bold assertion, and involves a somewhat deep and important responsibility; and yet, are we willing to say that in all our experience and observation of the practical workings of our system of benevolence, we have never known an instance in which the sentiment has been falsified. We have indeed known instances in which we have had good reason to believe that an unworthy and undeserving member has received the bounty of the institution, but in no case have we known a worthy applicant for aid to be sent away empty. Long, very long may this active charity continue to be the ornament and glory of the Order of Odd-Fellows, and long may it be before any of our members shall cease to feel the full weight of responsibility involved in the above profession of practice upon the rule of kindness, which feels for other's woes and extends a ready and willing hand of relief. There is an incident of scripture history which is brought fresh to our mind, as often as we hear the above sentiment repeated. We allude to the case where Christ fed the multitude in the desert. Of him it may be said in truth, that he never sent the sufferer away empty, and there is a moral beauty in the case to which we refer which has always attracted our attention and secured our admiration.

A vast multitude had followed him and their wants were various. There were the sick, the faint and the dying, who had come to find health and strength and life. The lame man leaned upon his staff and waited for relief, and the blind in their darkness had groped their way out from the busy city hoping that a word from the strange being of whom they had heard might pour light upon the sightless eyes, and introduce them to unknown beauties of a world in which they had lived, but which hitherto had been to them unseen. And there was the leper, a loathsome being, cast out from the synagogue and shamed by his fellows, and he had followed the throng in the distance, and hoped that he might find relief from his dreadful malady. And the maniacs too, drawn by an unknown impulse, had joined and followed in the crowd thy knew not why. And there stood that vast throng, swaying to and fro, as the agitated waters of the deep, jostling one another in the crowd, and waiting with eager eyes and open ears to see the far-famed Nazarene, or to catch the distant tones of

that voice of whose wondrous power they had heard so much. The day wore away apace, and the shades of the evening ware fast settling down upon the earth; and still the people lingered for they were chained to the spot as if some spell was upon them. They were faint with hunger, and the disciples suggested to Christ the propriety of sending the multitude away that they might go and buy food. But his reply was. "They need not depart, give ye them to eat." "And they sat down and did eat until they were filled." From his presencee the needy were not turned away, and in this circumstance we may see illustrated the same active spirit of benevolence upon which our Order professes to practice. We cannot consistently with our views of propriety lower the dignity of him of Nazareth by saying that he was an "Odd-Fellow," though in the eyes of the world he was marked as odd and strange; but we would, if we could, elevate the character of the Order, by bringing it up to a more mean approximation to the example of him, who being "a man of sorrow and acquainted with grief," knew how to feel a generous sympathy for the woes of suffering humanity. We would that Odd-Fellows every where might be more like him, in all kindness and love, and so carry out their professions, as to deserve the approbation of him who said in reference to feeding the hungry and clothing the naked: "For as much as ye did it unto the least of these my brethren, ye did it unto me." Let the practice of the institution correspond with the above profession, and it will not only prosper as it has prospered, but it will go onward to greater and more glorious triumphs.

I. D. W.

New York.

THE CARPENTER'S APPRENTICE

Continued from page 266.

THE house of Mr. Thompson now became, as may well be supposed, the scene of bustle and dismay. The body of Mary was immediately taken up and laid upon the bed where, after the application of various restoratives, it began gradually to shew some marks of returning animation. No sooner, however, did the poor girl open her eyes than, staring wildly around, she again relapsed with a faint scream into her former state of insensibility. Occasionally a slight movement of her colorless lips gave evidence of an effort to speak, but no sound was heard, or if heard it was so low and indistinct that nothing could be gathered from it. In the mean while the attention of all in the street was turned to the perilous condition of Williams, whose escape seemed almost impossible. The crash of joist after joist bespoke the fearful progress of the flames in the lower stories of the house, and every moment made his danger more imminent, as the smoke that now rolled upward in vast volumes, was so dense and stifling that to live in the midst of it, even for an instant, was out of the question. Ned, however, although surrounded by peril did not lose his presence of mind. Closing the door of the room after him he darted to the bed where the poor infant was lying, and wrapping it closely in a piece of old blank-

et, which had formed almost its only covering, he made his way to a dormant-window that opened to the rear of the building. Seizing the sashes, one after the other, he tore them from their places, and, hugging his precious burthen with one arm to his bosom, he sprang upon the roof, keeping a fast hold, however, of the side of the window with the hand that was disengaged. He now stopped for an instant to gather breath, for the effort of mounting the stairway at full speed, and the suffocating heat of the house had well nigh exhausted him. The comparatively cool night-air, however, as it fell upon his cheek, imparted fresh strength and courage, and he looked anxiously for some way of escape. At first he could see none, and it seemed as if he had forfeited his own life merely to prolong that of the infant for a few moments. There he was, on the top of a three story house, all the lower part of which was on fire, and the roof of which was already burning within a few feet of him. As he gazed around with all the eagerness of despair, he observed that the gable-end of a large warehouse which stood adjoining to the one on fire, rose some eight or ten feet higher, and that there was an opening which had been boarded up. It was hoping against hope, but still it was possible that he could force the planks from this small aperture, and placing himself on his hands and knees, he crawled to the ridge of the roof on which he was, and then along it until he came within reach of the closed window. He next rose to his feet and summoning all his strength, pushed the planks with which the opening was baricadoed, inward. His first effort was unsuccessful, but, to his infinite joy, he found on repeating it that the boards gave way before his sturdy arm. Having cleared away the fastenings, he next put his little charge inside, still grasping the blanket in which it was wrapped, and then, forcing his head and shoulders forward, succeeded in drawing his body and legs through the opening. Fortunately for him the floor of the garret into which he had entered was but a short distance below the window, so that by taking hold on the rafters immediately above him, and stretching himself, he found his feet resting on a firm basis. He had now, it is true, escaped from the immediate danger of being burned alive, but new perils seemed to await him. Seating himself, he now for the first time ventured to unfold the blanket, and no sooner did his little charge find itself somewhat released from its confinement than its cries told that it was still alive. A feeling of delight shot through Ned's veins at the thought of having saved a fellow-creature's life, and he began to consider how he should still further escape, and restore his charge to the arms of its disconsolate mother. Fortunately, the warehouse into which Ned had thus strangely found his way, had been built by Mr. Thompson, and he had, among others, been employed in its erection. The first thing he did was to recall to mind the internal plan of the building, so as to be enabled to avoid the large trap-door with which, like others of a similar character, it was provided, and ascertain whereabout the airway was. As for the trap, he recollects that it was about the centre of the floor, and he resolved to avoid all risk by keeping near to the wall. Beside, the reflection of light from the burning house aided him, and, creeping carefully around the vast apartment, he at length found himself obstructed by the railing which is generally put around the head of stair-ways to prevent accidents. Having reached the steps he descended, bearing in his arms his precious load, until he found himself on the second floor. In

the meanwhile the firemen in the street had not been idle. They knew that the roof of the warehouse was of slate, and that it had fire-walls, but to prevent the possibility of injury, they had procured the key and were introducing a pipe and hose, when to their amazement they met their friend as he descended. To them his appearance was like that of one from the dead, for they had given him up for lost; and it may well be supposed that to find their comrade whom they had conjectured to be dead, safe and sound, gave rise to a shout of joy. "Williams!"—"Williams!"—"Ned's safe!"—"Ned's safe!" was echoed from a hundred voices, whilst our hero, heedless of their congratulations, pressed through the crowd, in search of the poor mother. The poor woman, after running in every direction in the vain hope of getting some tidings of her child, had at length fallen down completely exhausted, and had been carried into a house not far distant. To this house Williams directed his steps, and rushing into the room where the woman was lying, placed the child on her breast. No sooner did the little cause of so much suffering find itself on the bosom of its parent, than it began to cry violently. The wailings of the infant seemed to recall, as if by a spell, the senses of the wretched parent, who, pressing her lost one to her bosom and covering it with kisses, showered blessings on its deliverer, whose breast was too full of thankfulness for having been enabled to rescue the child, to heed the praises that were bestowed on him on all hands for his daringness and intrepidity.

Ned's exertions, however, had been too great for his strength. So long as the necessity for effort had continued, so long did his energy remain; but no sooner did the revulsion of feeling, that usually follows great excitement, come over him than he fell upon the floor powerless and insensible. Some of his comrades came in at the door at the moment, and taking him tenderly in their arms they bore him to the house of Mr. Thompson. The news of Williams' escape and intrepidity, had already reached the old gentleman, and he was hurrying to find him when he was met at the door by those who bore him in their arms. "Take the dear boy to my room," said the old man, almost sobbing as he spoke, "take him and put him into my bed and send for a doctor immediately. My poor boy, to think that he has perhaps killed himself in saving the life of another, but its just like him, he never thought of himself when others were in the case"—"There now—there—take him quietly—for I love him as if he were my own son." By this time those who were carrying Ned had reached the chamber to which they had been directed, and stripping off his clothes, laid him on the bed, still in a state of entire exhaustion. An eminent physician, who had been sent for, soon arrived, and after prescribing such remedies as he thought proper, left him until the morning, requesting that he might be kept as tranquil as possible. When the physician returned in the morning he found his patient laboring under a high fever, attended by delirium, and many weeks elapsed before Williams was sufficiently recovered to sit up.

It will be remembered that we left Mary in a state of insensibility; nor did she recover herself, sufficiently to speak, for many hours. The first thing she heard when she came to herself, was of the wonderful escape of Williams, which seemed to operate like a charm upon her; but she never breathed his name, and only testified her pleasure by a smile of exqui-

site delight that stole over her lovely features, whilst tears were seen trickling one after the other down her cheeks. Day after day passed and poor Williams' fever continued with unabated violence. Nurses were employed to take care of him, and well did they perform their duty; but there was one nurse that, had he been conscious of her presence, would have brought more healing balm than all beside. I have said that our hero had been carried into the room of Mr. Thompson. This room adjoined that of Mary, and night after night did the lovely girl steal on tip-toe to his bedside and administer the cooling drinks prepared by her own hand to assuage his burning thirst. In vain did the attendants beseech her to take her rest; their entreaties were kindly answered, but still would she persist in her offices of tenderness. Poor old Mrs. Williams had taken up her abode in the chamber of her son, and did all she could, which was very little, as she was aged and decrepid, and Mary would sit for hours in the room, alleging as an excuse her desire to keep the old lady company. At length Edward's fever subsided, but it left him so weak that he could not turn on his bed. When he recovered sufficiently to notice those who were in the room, Mary was no longer known to venture further than the door; where, however, her sweet face might be seen whenever she could be of the slightest use. At first Mary was sad, and her countenance was filled with anxiety; but when the doctor pronounced his patient out of danger, her face resumed its placid expression, and the rose of health began once more to shew itself upon her cheek. Once or twice, it is true, when the circumstance of her fainting at the window was mentioned she became very much confused, and her face was suffused with deep blushes; but she accounted for it by saying, that she thought somebody had been killed by the rafters, never permitting herself to name Williams, or to appear as if she knew that he was the individual in whose behalf the sympathies of the crowd had been so powerfully awakened.

During the ravings of poor Ned's illness, expressions frequently escaped from him, mingled with the name of his master's daughter, which shewed that, even when reason was driven from its seat, the image of the beloved one was still present to his thoughts. It is far from improbable, therefore, that in this way Mary became possessed of the cherished secret of Ned's bosom; but so soon as consciousness once more resumed the sway, there was not a look or a whisper that could have betrayed what he had so nobly resolved to conceal. It is true, that when he heard Mary's voice at the door enquiring about his condition, he felt, weak as he was, a thrill of grateful extacy, but he never forgot for an instant, the obligation which he had imposed upon himself, not to betray his secret.

Whilst Edward was confined young Hamilton continued indefatigable in his attentions to Mary, by whom he was received with the frank kindness which belonged to her character. She frequently walked and rode with him, read the books which he brought her, and treated him on all occasions with the easy familiarity that attends friendship. When some of her friends teased her about her *beau*, as they styled Hamilton, she uniformly met the banter with great good humor, and would always take occasion to speak in warm terms of praise of his amiableness and pleasantness of manners. Love they say is blind, and such must have been the case with young H., who construed kindnesses which could not have been withheld with any shew of propriety, into marks of decided attachment.

At length one evening they were seated together in the parlor, and Mrs. T. had been called out by some domestic duty, when H., who had by this time become very deeply enamoured, drew his chair near to where Mary sat, and with throbbing heart and quivering lip opened his suit. Mary listened to him with composure until he had finished, and then addressed him as follows: "Mr. Hamilton, it would be worse than affectation in me to say, that I have not observed your attentions, and formed some estimate at least of the feelings which have prompted them; but I tell you frankly and sincerely that however I may, and certainly do, esteem you as a friend, I have never regarded you in any other light. I am yet very young; far too much so to think seriously of marriage; but I have long since resolved, never to wed the man whom I do not love. You must not feel hurt when I tell you that you are not that man. You will, I hope, permit me to add, that there are few indeed, if any, whom I would place higher on my list of friends. Look upon me then as your well-wisher, but do not from this hour think of me in any other point of view." The mild but decided tone, and collected manner, with which the young creature pronounced these words might have convinced Hamilton but too clearly that, so far as Mary Thompson was concerned, his fate was decided; but whether he regarded the answer as final, the sequel will shew. Mrs. T. entered at the moment, and Hamilton arose to depart. Mary took leave of him with a good-humored smile and a shake of the hand, and turning to her piano began to play a simple Scotch ballad, of which she was particularly fond.

The following morning found young Hamilton closeted at an early hour with Mr. Thompson, and it will not be difficult for our readers to imagine the object of his visit. With all his frivolity and apparent love of fashion, Hamilton was a good-hearted fellow, and the self-examination to which he subjected himself after the refusal of Mary, assured him that he was really and deeply in love. Finding, or thinking that he found the possession of Miss Thompson indispensable to his happiness, he determined not only not to relinquish his suit, but further resolved to approach her father at once on the subject, and ascertain how far his views would be acceptable to the old gentleman. Accordingly, on the following morning, so soon as he had breakfasted, he put on his hat and proceeded to Thompson's dwelling. Finding the old gentleman at home he requested a private interview with him, which was immediately granted. After a few preliminary remarks on the weather, Hamilton stated to Mary's father the object of his visit pretty much as follows: "Mr. Thompson," said he, "you must have observed the frequency of my calls at your house, and have doubtless suspected the feelings that have given rise to them. I will not attempt to disguise from you, sir, that from the first moment that I saw your daughter, her charms made an impression upon me that I felt no disposition to resist, and which I could not have prevented even had I desired to do so. Her intelligence, vivacity, and artless simplicity, coupled with her exquisite beauty, at once made me her slave, and I am come to beg of you to sanction my addresses. Last night, for the first time, I mentioned the subject to her, and, although her answer was such as to leave me but little to hope, I cannot consent to relinquish so rich a prize without another effort, provided that I have the approbation of yourself and her mother. Mary is still very young, and the kindness of her dis-

position is such, that devoted attention and unbounded affection cannot fail to have their weight with her, when they come recommended by the sanction of parents to whom she is so justly and deeply attached." Here the young man paused, but finding that Mr. Thompson was not disposed to interrupt him he proceeded to say,—"On the score of fortune, I have, as you know, Mr. Thompson, an independence; added to which, I have just passed my examination in my profession, and have opened an office where, by close attention, I hope in the course of time to obtain a fair share of business. On the day that I became of age, my father settled on me a handsome competency, and at his death I shall inherit the whole of his possessions, which, it is believed, are very ample. You and he have been old friends, and I feel assured that it will afford him sincere satisfaction to see me united to your daughter, more particularly when that daughter is so charming in herself." At this point of the conversation Mr. T. shewed a disposition to speak, and after a little embarrassment, to which the idea of having a wealthy lawyer as his son-in-law doubtless gave rise in a measure, he said,—"Mr. Hamilton, I am a plain man, that have earned by honest industry all that I possess, and of that all Mary will be the possessor at the death of her mother and myself. What you say of her personal accomplishments is, as you may well suppose, in the eyes of a parent, nothing less than she richly merits; but the charms of her beauty are, let me tell you, far, very far, inferior to those of her mind and heart. She is now a woman, and I can safely say that she never has yet given me the shadow of a cause for complaint. Instead of being spoiled, as most young persons would have been by the indulgences which, as I am fully aware, have been bestowed upon her in the most lavish profusion, they have appeared only to stimulate her to exertions to please and make us happy. I do not hesitate to tell you, that all that I have seen of you has prepossessed me in your favor; and I do not doubt that, provided you can win my daughter's love, and thus become her husband, you will be to her an affectionate and kind domestic companion. From the commencement of your visits at my house I have watched you closely, and have made inquiries about your habits, and all that I have seen and heard of you has gone to strengthen my prepossessions in your favor. Under these circumstances then, sir, I cannot withhold from you my fullest sanction, and tell you frankly that, provided Mary loves you, your union with her will be most agreeable to me and to her mother, with whom I have already conversed on the subject. It must not, however, be expected of me that I will exercise any control over the dear child's wishes.—She must choose for herself: and if in choosing she selects you, I can only say, I shall be delighted to confirm that choice. Mary is, as you say, affectionate and kind in her disposition; but she is, nevertheless, firm to an uncommon degree; and should she hesitate, there will be no compulsion on my part. Marriage, Mr. Hamilton, is a solemn and an abiding contract. Its obligations are not to be thrown aside as one would do a garment. If entered into under proper circumstances, with reference to congeniality of disposition and warmth of affection, the relation of man and wife, as it is the most endearing and confidential, so is it the most productive source of the most unalloyed pleasure; but if, on the other hand, there be a want of the love which should exist, marriage cannot fail to be the origin of infinite misery, and too frequently of crime. Ac-

cording to the fashion of the world, sir, two young people see and are pleased with each other, or in common phrase, they fall in love with each other and are married. Young, enthusiastic and unreflecting, they come together expecting life to be a holiday, and existence a scene of unmixed enjoyment; but no sooner do the cares incident to matrimony, and the disappointments that belong to our nature come upon them, than they begin to find out their fatal mistake when, unfortunately, it is too late to remedy the evil. The temper that in a thoughtless, careless girl had nothing to cross it, is no longer unshaded by clouds of ill-humor, and the joyousness that in the days of youth has made a young man the idol of his companions is destroyed by care, and yields to discontent and fault-finding. The consequence of all this is, that those who have come together with every prospect of happiness, too often live on in mutual indifference, if not actual dislike, and married life becomes to them a scene of little less than constant torture. We all have our faults, Mr. H., and, let them laugh as they please at the old saying about love's being blind, if there is not sufficient forbearance between man and wife to make them *blind* to each other's failings, there is but little chance of happiness. Good sense and affection, coupled with mutual confidence, are the only materials of which the foundation of connubial happiness can be constructed. Where they exist, no circumstances, however adverse and painful, can materially interfere with the bliss that flows from the union of kindred spirits, linked together in the closest, holiest ties. Poverty and degradation, in the eye of a selfish world, may be the lot of those who are joined in this sacred fellowship, but they only serve to test the height and the depth, and the all-defying energy of the affection that springs up between man and wife. No matter how humble may be the dwelling and coarse the fare of such a pair, "a light from the skies seems to hallow them there," and make all around pleasant. The meal that is prepared by the assiduous care of an affectionate wife for the toil-worn partner of her life, is the sweetest repast of which he can partake, and the light of her welcome will chase away discontent from his heart, so long as he knows that the earnings of his toil are the richest boon which he can offer to the guardian of his humble fireside. You may think me disposed to sermonize on this subject, Mr. Hamilton, and what I say may appear enthusiastic, but I have known what it is to struggle with poverty and to have a good wife; and I now tell you, that all the enjoyments of wealth are as nothing compared with the bliss of a happy home. Bear in mind what I say to you, and, whether you succeed with Mary or not, and succeed you will I trust, remember when you choose a wife look for practical good sense, united to meekness and lowliness of disposition."

I need scarcely say, that the unqualified good-will manifested by Mr. Thompson reconciled Hamilton to his homily on marriage. With a light spirit he arose, and ~~putting~~ his hat, bade the old gentleman "good morning," resolved to pursue with renewed energy a suit which he now knew was backed by so powerful an ally. Mr. Thompson on his part was highly delighted with the declaration which he had just heard, and betook himself to his daily occupations, in the full anticipation of having for his son-in-law a professional man of good habits and ample fortune. How far he left his daughter to her own unbiased choice in the matter will be seen in the sequel.

Whilst these matters, so seriously connected with the happiness of my friend Edward were in progress, he, poor fellow, was lying stretched on the bed of sickness. Had he known of the formidable alliance which had been formed against his peace of mind, it is to be questioned whether his recovery would have gone on so regularly, but he was spared at least the pain of knowing that Hamilton was hereafter to be the approved and acknowledged suitor of Mary, so far at least as her father was concerned. In the afternoon of the day on which his interview with Hamilton took place Mr. Thompson took Mary aside and informed her of what had passed. She received his communication with her usual amiableness, but how far she coincided with him in opinion cannot yet be told—let it be sufficient to say, that she yielded a ready assent to the high encomiums passed upon the young man by her parent, and kissing him affectionately said that she would never do any thing without his approbation, went to her room, there to indulge her own thoughts.

(To be continued.)

LINES ON RECOVERING FROM ILLNESS.

BY LOUISE, OF BALTIMORE.

Fair is Nature's aspect
 When rural songs and odours wake the morn
 To every eye, but how much more to his
 Round whom the bed of sickness long diffused
 Its melancholy gloom! how doubly fair
 When first with fresh-born vigor he inhales
 The balmy breeze, and feels the blessed sun
 Warm at his bosom, from the springs of life
 Chasing oppressive damps and languid pain.—*AKENSIDE.*

THANK God, my strength has come again, and now
 I greet the gentle breeze that fans my brow;
 The glad, bright sunshine and the softer ray
 Of starry gems that throng the heavenly way—
 The many-tinted clouds that soft and bright,
 Seem drawn like curtains round the realms of light;
 I gaze upon the flowers, their varied bloom,
 And with delight inhale their sweet perfume
 Borne on the breeze, an incense justly due
 To Him who gave them every beauteous hue.
 Thank God, I press no more the couch of pain,
 But with new hopes and wishes smile again
 On all I loved, now dearer than before,
 And to my fancy seeming painted o'er
 With two-fold charms—the earth, the flowers, the sky,
 The soft wing'd zephyrs gently murmuring by—

The mellow light of morn, the golden beam
 That sol displays at even, dearer seem.
 And oh, each sweet, familiar cherish'd tone
 Hath to my ears a charm till now unknown;
 And words that uttered once unheeded fell
 Are fraught with interest and treasured well,
 For on my heart has fallen, since the hour
 I sank beneath disease's direful power,
 A something that doth check me when too glad,
 And yet awakes no feeling that is sad—
 A something—like a cloud that veils the sun
 A moment, and then swiftly passes on ;
 Leaving more clearly, radiantly bright
 The broad expanse illumined by his light—
 A something that proclaims, though earth be fair,
 There's gloom with light, and sorrow mix'd with care—
 That life must have a close, and all things fade
 Save the mysterious *soul* His hand hath made,
 And bids me, when my heart with love replete
 Smiles on his works, to worship at its feet.

THE EARLY DEAD.

BY P. G. L. WYMAN, JR., OF MASSACHUSETTS.

"The dead are every where!
 The mountain side, the sea, the woods profound,
 All the wide earth—the fertile and the fair—
 Is one vast burial-ground!"

WE know full well the enjoyment of friends here below is transient:—The beloved associations of our early days are severed, and a sad reality bids us look beyond the narrow limits of time, to a life beyond the grave—to seek a reunion with those we love in the blessed abode of purity and light. How true it is, that even while we live we are beginning to die; that all associations are continually changing, and last only for a day,—as we take a retrospective glance at "times past,"—as we cast our eye back through the dim vista of "days that were," and recall to mind the friends of our youth, how often in silent communion of soul we are led to enquire "where are they?" an echo from the tomb answers again "where are they?" or, "they sleep within my bosom!"

Of the many who in childhood disported with us their short and sunny hours,—those whom we could once call our friends; whose hand returned the fond pressure of our own, in the sincerity of affection and truth, where, where are they?—How few meet our wandering eye—some in

their journeyings through life have been called to other climes, to distant and stranger lands;—some have found their last home,—and lay silent in their peaceful abode;—the burning winds of Afric's clime passes over the grave of our loved one,—the spicy breezes of Ceylon, and the shading palms of oriental climes, tell us of the last resting place of others.—The bird of paradise wings its daily visit o'er the silver stream, near which repose the mortal tenement of genius and worth—the vine-clad hills of Italy, or the Ganges' sacred shades, point us to the dust of a long lost friend. Perré la'Chassé, and Auburn, enshrine many around whose monument affection like a bright star sheds its undimmed light—the whole earth is indeed a tomb, wherein is laid the friends of our early days.

A few and choice spirits still linger around us, irradiating like stars the sky of our existence, making glad the heart and rendering it brilliant with the light of hope,—with the joy of expectation. Yes, there is a heavenly influence breathing around us as we contemplate those who have gone before us, as we trust, to that bright city whose foundations are of gold, and whose gates are of the precious stones—for us as well as for those who have already passed to their rest, will those bright portals be reopened; the gold will no more become dim or the fine gold changed, for God hath written in imperishable characters the redemption of man. Although upon some death has set his signet, and they are gone,—they sleep not forever;—though they lie with the wreck, 'mid the treasures of the deep, “‘mid gold, and gems, and buried isles,” they sleep not forever!—they slumber only for a time, and will at last burst those iron shackles and appear in a new robe resplendent with the beauty of holiness, made white in the blood of the Lamb.

It cannot be that those whom we so tenderly loved,—those fair beings whose heart once beat in mutual sympathy with our own—they whom the Angel of Death has hidden from our gaze, and whose names float for awhile in the remembrance of a cold and selfish world, are destined to float for awhile *only*, and then be forever lost, to pass away into the ocean of forgetfulness, never more to be known. No: there is a language in the air,—a messenger from the spirit land,—the voice of those who are gone, which sweetly breathes “we shall meet again”—which breaths with Æolian melody on our ear, and thrills our very senses with delightful expectations. May we not believe that those whose memory we would cherish, like some fair spirit bound on a mission of mercy, will ever hover on guardian wings around us, and sweetly draw us to the abode of the blessed,—to those regions which bar all that is earthly from entering,—whose portals purify the souls which it unites with immortality.

L I F E A M O N G T H E D R A G O O N S .

PRACTICAL jokes are in the main dangerous things, and not unfrequently lead their authors into scrapes of the most unpleasant character; but the following anecdote relates to an affair so harmless in its results and so ridiculous in its details, that it would be injustice to withhold it from the lovers of fun. The story is given as it was received, and it is only to be

regretted that it loses on paper a portion of the effect imparted to it by the manner of the gallant and humorous narrator, who told it in a style worthy of the elder Matthews.

There belonged to the ——— regiment of dragoons, when on duty in Florida, a lieutenant who, to the highest qualifications of a brave and intelligent officer, added in an eminent degree the qualities of a pleasant, social companion. B., the person of whom I speak, was always ready alike for the scout or the frolic—a skirmish or a dinner seemed equally acceptable to his taste, and the same voice that gladdened the mess-table with its fine manly tones in the song, might be heard cheering his men to the charge in the deadly conflict. His superiors saw in him a thorough disciplinarian, whilst his inferiors paid implicit respect to his orders through love more than from fear. Jack B. was, in a word, an universal favorite, and even those who blamed him for his want of steadiness and reflection did so more in sorrow than in anger. Nor did these defects extend beyond his social intercourse—in the presence of an enemy he was as firm as a block of granite, whilst the slightest misstep on the part of the foe was sure to be observed and made use of by him. The truth is, that my friend's great fault was a good-heartedness which made him sometimes forget, in the excitement of the festive board, the prudence that should always distinguish the officer as well as the private gentleman. Nor is the case of Jack B. a singular one; as it too often happens that the social glass, so harmless when taken in moderation, becomes to those who give themselves up to its influence, a source of misery and disgrace. Without thinking of it B. had been so much in the habit of drinking freely that stimulus had become necessary to him, and miserable without it he too often indulged in it to excess.

Among those who had observed these indulgences was the surgeon of the regiment, a man of uncommonly abstemious habits, whose deep attachment to B. caused him to regard his slightest foibles with the anxious solicitude of an elder brother. Over and over again had the doctor expostulated with his friend about his frolics, and warned him of their fatal consequences, but without any perceptible effect. At length, tired and vexed at the ill success of his interference, the surgeon fell upon a plan of frightening, if possible, B. from the gratification of what had now well nigh become an inveterate habit. To effect this he one night caused the pantaloons of his young friend, who had gone to bed tipsy, to be sewed up behind so as to make the waistband too small. The carouse of the previous night had thrown B. into a heavy sleep, from which he was only awakened by the sharp notes of the trumpet summoning the men to turn out. Fearing that he would be too late, he bounded out of bed and hurrying on his clothes was surprised beyond measure to find that the waistband of his trousers could not be made to meet by several inches. In vain he tried to fix them, but in spite of all his efforts he could not succeed. At first he began to mutter—"The devil take it, what is the meaning of all this? I wore them yesterday and they were if any thing too loose for me—I can't have digested my supper; but surely that can't have made the difference. It can't be that I am bloated, as Pill-box there has said I would be. D—n the thing I shall be too late, and shall be noted for absence." Here another summons from the trumpet gave a spur to his alarms, and throwing by the pantaloons which he held in his hands, he snatched down a pair that

was hanging near him, and when he joined his comrades had the satisfaction of hearing his commanding officer growl at the lateness of his appearance, and ask him why he was not in uniform. An apology, awkwardly blundered forth, put the matter at rest for the present, but so soon as he could get an opportunity B. went in search of the surgeon, to whom he stated the occurrence of the morning, and besought him to explain to him the cause of the sudden enlargement of his person. The doctor was an elderly grave man, with a due portion of rotundity of person, and a dignity of deportment corresponding to the imagined importance of his station in the corps. He was a great favorite with the officers generally, to whom he stood in the relation of a mentor, and did not hesitate to bestow on his friends the benefit of his moral as well as professional counsel, whenever their misdeeds or his humors dictated. Sometimes, indeed, his advice was not acceptable, but he was so good-hearted and friendly in his intentions that the unpleasantness of his lectures was lost sight of in the excellence of the motives that gave rise to them. With all his present gravity the doctor had been in his younger days somewhat of a gay man, and many are the anecdotes on record of his pranks when young. To B. he stood in the light of a fast friend, and could say what he pleased when others did not dare to assume the attitude of counsellors. Having his friend the doctor, who occupied the same apartment with himself, he told him of the cause of his alarm, expressing at the same time his wonder, as he had worn the same garment on the previous day. The doctor looked exceedingly grave, and with an air of the deepest concern remarked, that he was not at all astonished at it, as being bloated was the necessary consequence of a habit which must inevitably end in dropsy. "The simple truth of the matter is this," said the doctor, "you have persevered in your frolics until you are becoming swelled and dropsical, and nothing short of total abstinence from every thing of the kind, and energetic medical treatment can now save you from disgrace and death." This was bringing the matter home to poor B., who had always regarded, or affected to regard, the apprehensions of his advisers as idle fears; and the conviction flashed upon him at once, that to save himself he must abandon entirely the use of liquor. To be the object of scorn, and to be pointed at as the bloated victim of intemperance was to B. worse than a thousand deaths, and with a faltering voice he besought the doctor to place him on the sick return, and institute such a course of treatment as should counteract the effects of the poison, to the use of which he had adhered with such mad obstinacy. He also promised his medical friend that he would refrain in future from the use of ardent spirits, or intoxicating drink of every kind. The doctor was delighted that his stratagem had thus far succeeded so well, and placed B. on the sick list, forbidding him, of course, the use of all stimulus. In a short time the good effects of the doctor's prescriptions, and the strict regimen imposed by him, began to be manifest, and in a few weeks B. appeared on parade looking as fresh and hearty as if he had never tasted a drop of the "fire water," as the Indians very appropriately call it. Due care had in the mean time been taken to restore the pantaloons to their original dimensions, and all went on for a while admirably.

The joke was, however, too good to remain long a secret, and after sometime B. learned how he had been duped. To have been the subject of a

trick, no matter how well intended, was mortifying to his vanity, and he at once determined on revenge. With a view to prevent suspicion on the part of the doctor, B. appeared to join in the merriment at his own expense, and seemed quite happy at having been deceived into a course which had benefitted his health.

Surgeon W. was, as physicians not unfrequently are, fond of his comfort; and to protect himself from the aggressions of the myriads of mosquitoes, with which Florida is infested, had provided himself with a blind, under shelter of which he might sleep in defiance of their attacks. One night he had snugly ensconced himself at an early hour behind his bar, and was enjoying the luxury of an undisturbed repose, unsuspicuous of approaching harm. B. generally retired late, and his absence had not therefore excited any remark on the part of his room-mate. The sentinel stars were now beginning to descend to the western horizon in their nightly round, when B. entered the room apparently very much intoxicated, making a considerable noise as he came in. Addressing himself to the doctor, he implored him as his best friend, in the most touching terms, to get up and come to his aid. From the tone of his voice and his manner of speaking, it was evident to the doctor that the lieutenant had been again indulging; and, believing him to be drunk, he determined to remain perfectly quiet. Again B. besought him in the most solemn manner to come to him. "You are my only friend," said he, "and I wish you to receive my dying request—I am about to commit suicide, and if you do not grant my last prayer may the curse of a hapless wretch, abandoned by all the world, rest upon you forever." Still the doctor remained silent, feigning to be asleep, and believing what he heard to be only the ravings of a drunken madman. The room had been until now utterly dark, but what was his unspeakable horror when a flash of light shone through the apartment, followed by the report of a pistol and then a groan, as of a human being in the agonies of death. To leap from his bed, tearing away the mosquito blind in his course, and rush into the open air was the work of an instant. "Murder," "murder," "help," "help," "murder," "murder," exclaimed the doctor, running up and down in his night-dress, with the exception of his night-cap, which had fallen off and left his scull perfectly bare—"lights," "lights," "for heaven's sake lights," "B. has committed suicide; help! help! for God's sake help! Only to think that I might have saved the poor fellow's life if I had gone to him only five minutes sooner—what a heartless wretch I was not to do it!—poor, poor fellow! I have murdered him—what shall I do—oh! what shall I do!!"? In the meanwhile every thing was hurry and consternation—the men came rushing from their sleeping places, while the officers, most of whom seemed to know the nature of what had taken place, ran up beseeching the doctor to go in and administer aid, if indeed aid could be of any avail to the unfortunate victim of his own rashness. "Come in doctor," cried they, "for mercy's sake, come in—he's not quite dead yet, and the bullet may not have passed through the brain—have mercy on him and try at least to save him." "Save him!" cried the doctor in an agony of horror, "Save him! I wish to God I *could* save him—but I am the unhappy cause of his death. I, who was so heartless and unfeeling as to be deaf to all his entreaties and refuse to go to him, when by doing so I might have prevented this dreadful catastrophe—Oh! what shall I do—what shall I do!" Just

at this moment some one who had been into the room reported that the sufferer was bleeding most profusely but was not yet dead. "For heaven's sake, doctor, come in, there is yet hope if you have only the courage to exert your skill." With tottering steps and cheeks pale with horror, the doctor entered the apartment of the dying man, and when he saw poor B. lying at full length, the side of his face horribly disfigured with the crimson torrent that seemed to gush from a wound in the head, he moaned forth in the most pitiable tones, "poor, dear B., only to think that five minutes sooner might have saved you—can you forgive your murderer!"? In repeating these ejaculations he drew gradually nearer and nearer until, laying his hand on the head of the patient, with his face averted, he began to feel for the place where the ball had entered. At this moment the poor doctor's tears were running down his cheeks like rain, and he presented a spectacle of the deepest grief. Again he renewed his moan, when B., turning briskly over and looking him full in the face, exclaimed with a grin of triumph, "now d—n you—you'll sew up my breeches again, will you?" The room rang with peals of laughter. It is scarcely necessary to say, that B. had arranged the matter with his comrades, and had besmeared himself before he went into his room, so as to produce the appearance of being covered with blood. The doctor never troubled other people's pantaloons again so long as he remained in Florida.

▲.

W H A T I S C H A R I T Y?

BY MISS E. C. H., OF NEW YORK.

To ~~feel~~ that others may be right,
Though we be often wrong;
In other's welfare to delight,
Another's joys prolong,
Is Charity.

To view with an impartial eye
The deeds by others wrought,
And never by a look decry
Things, which are faultless thought,
Is Charity.

If our opinion be of weight,
To use it in the cause
Where most 'tis needed, though their state
Gain not the world's applause,
Is Charity.

Forgetting self when others want,
If means to us be given,
Freely and gladly favours grant
Thy power, derived from Heaven,
Is Charity.

To find our hearts grow warmed,
 Though meagre be our fare,
 When a less prosperous Brother
 Has with us taken share,
 Is Charity.

To give from an abundance
 No self-denial shows ;
 To pamper those who nothing need,
 The pearl to swine but throws ;
 This is not Charity.

To help the sick and suffering,
 The erring to forgive ;
 To feel, when others round thee starve,
 Thou shouldst no more than live,
 Is Charity.

EXCLUSIVENESS OF ODD-FELLOWSHIP.

WE frequently hear it objected to the institution of Odd-Fellowship, that it is exclusive in its character, and narrow in the sphere of its benevolence. There is a class of men who, if you will believe their professions, are extremely liberal in their views, and catholic in their feelings of benevolence. They cannot endure the thought, that any one set of men should possess any thing which is not the common property of the race, and they perpetually ask, if there is any thing good in Odd-Fellowship why do you not come out and give it to the world, so that all may enjoy its benefits? Moreover, they cannot endure the thought, that one man should be relieved in sickness and distress unless all others are made partakers in the same benefits, and hence again they ask, why do you confine your relief to your own members instead of relieving all who need aid? In answer to the first question, it is sufficient to say that it is based entirely upon a misapprehension of the Order. All that is of service to the world is made known and may be the property of any who choose to avail themselves of its advantages. We have never intimated that we were in possession of any great secrets of vast importance to be known, and a revelation of all the mysteries of the Order would confer no benefit upon society. On the contrary, the secrets of Odd-Fellows are only useful to Odd-Fellows in enabling them to detect the imposter, and preserve themselves from his attempts at deception, and they derive their utility solely from the inherent power do good to the world. To reveal them therefore would do the world no good, but it would render them useless to ourselves and all others. Here then the querist may see the reason, and the only reason why we do not spread out to the gaze of the world all the secrets of the Order.

The other question, which asks why we do not relieve indiscriminately the wants of the suffering, might properly be answered by asking another. Suppose we were to enquire of the interrogator himself; Sir, why do you not relieve all the distress you see around you? And why do you not feed all the children you see instead of confining your provisions to

those of your own house? We presume there would be no difficulty in obtaining a definite answer, that the ability is wanting. We pray you then allow us the benefit of the same plea. We are in possession of no philosopher's stone which is able to change every thing into gold, nor are our stores sufficiently abundant to enable us to relieve all the sufferings of the world. It would be very convenient no doubt to have our almshouses exempt of their inmates to be supported by Odd-Fellows; and we have little doubt but it would be well pleasing to our friend the objector himself, when asked for alms to be able to say; "no, I never relieve the poor, but yonder is an Odd-Fellows' hall, and there you will be sure to find relief." Nor are we disposed to deny that it would be well pleasing to us to be the agents of distributing, so wide and universal relief to the sufferings of our fellow-beings. But where shall we obtain the funds? Will our friend the objector be one who will furnish his full quota of the expense? Since, then the sphere of our efforts must of necessity be limited, where shall the limit be fixed?

The nature of the institution fixes these limits at once. It is formed for *mutual aid*, and its funds are gathered under the express stipulation that each member in need, shall have not merely the poor privilege of receiving charity from the Order, but a just and legal right to specified timely and efficient aid. For this purpose our funds are collected, under this express stipulation they are paid, and they cannot be diverted from these objects without rank injustice. There would be precisely as much propriety in censuring an insurance company for not paying for every man's house that happened to be destroyed by fire, as in finding fault with us because we do not support all the sick and bury all the dead. The truth is, one man has paid his insurance, and has a right to a remuneration of his loss from the fund thus created. So in our case some have become members of our society and secured a right to its benefits by aiding in raising the requisite funds, and rights thus acquired cannot be invaded, for the purpose of gratifying a mock benevolence which folds its arms and does nothing, because it cannot do all that might be desirable.

We are perfectly well aware that an attempt to relieve all the distress and suffering of the poor on our part would be a failure. For this reason we choose to do our work well and effectually as far as we go, and we promise the objector beforehand, that where he can point us to an Odd-Fellow in distress he shall be relieved. Beyond this, as an institution, we have never professed to have the means of going. As individuals, we hope to say in truth that we would not willingly be slow to relieve the poor around us, but as Odd-Fellows we are members of an institution formed "for *mutual aid*," and we are not willing to be charged with exclusiveness because we practise upon the principles of **MUTUAL** rather than **UNIVERSAL** benefits. So far as we have professed, in this respect, have we also practised, and we repeat the declaration so often made, that any man to receive the benefits of the institution must become a member of it. And there is no exclusiveness in the case, for its doors are open alike to all and upon precisely the same conditions.

I. D. W.

New York.

EDITOR'S TABLE.

WHILST we regret most sincerely the depressed condition of the producing interests of our country, we cannot help regarding it as the source of infinite good if properly improved. During their days of prosperity men are too apt to become forgetful of the duties which their Maker has imposed upon them as members of the great human family, and overlook the charities that form the cement of union between the children of Adam. Human nature is selfish, and even the best among us are too much inclined to be inattentive to the appeals of sympathy, when the causes that gave rise to them are foreign to ourselves; and it is only when circumstances have taught us the benefits of mutual assistance that the wants of the suffering portions of our race are recognized in all their force. In times of general ease and affluence, objects of charity are so few in number, and so limited in extent, that combinations in their behalf are scarcely needed; but when want and penury have spread their desolating influences over the land, individual bounties become inadequate to the task of affording relief, and it is found necessary to have recourse to means, to the procuration and application of which the all-pervading power of association is alone competent.

Whilst a glance at the present condition of our country will convince us that the necessities of our fellow-citizens have increased to an appalling extent, we are at the same time happy to find that the charities of our people have kept pace with the demands upon their goodness; and that among others the sons of "Friendship, Love and Truth" are found rallying around the standard of universal benevolence. Had the founders of our Order in America sought for a state of things better calculated than any other to promote and give expression to the exercise of their principles, they could not have found a more favorable occasion than the one which presents itself at this moment. Deprived of the ordinary means of gaining a subsistence, and too independent in their feelings to receive gratuities at the hand of the wealthy, the working classes, consisting of the most true hearted and upright sons of our soil, are looking in vain for relief against the distresses to which they and their families are exposed. To what source can they look for help if it be not to an association in which all are receivers and all are givers—where men unite for mutual benefit, and become mutual insurers for the benefit of one another? Some of our readers may say, that to join the Order from interested motives would be improper;

but we cannot agree to the propriety of any such view of the matter. Were men to become Odd-Fellows merely for the purpose of obtaining relief, without giving it in return any equivalent, there might be some propriety in this version of the case; but in Odd-Fellowship there is no such one-sided policy, as those who hope to receive are also required to give. They become co-partners in a concern, the benefits of which enure to all alike, and in which in receiving, a brother feels the proud consciousness that under the pressure of emergency, he is only taking that to which he has as good a claim as any other member of the fraternity under similar circumstances.

The peculiarity in our association here alluded to forms one of its greatest beauties, and renders it superior to every other institution with which we are acquainted, for the attainment of the end which it has in view, more especially in a community made up of men whose political and social rights are equal. There is something revolting to an independent mind in the idea of receiving bounties, and thus incurring obligations which cannot be cancelled. The hardy mechanic in this country, who has been in the habit of looking to his own industry for the support of his wife and children, cannot bear to become an applicant for alms; and would rather die than be a petitioner for that which he knows he could earn by the strength of his arm, were an opportunity afforded. Unlike the sturdy beggars of the old world, so long as he is in the enjoyment of health he looks to honest labor as his privilege, and asks no more than a fair compensation for the service performed by him. It is only when the hand of disease is upon him, or when want of employment causes him to stand in need of help, that he is willing to accept of temporary aid, extended on terms of strict reciprocity. To such men what institution can be so admirably suited as that of Odd-Fellowship, in which equality of benefit is the offspring of equality of contribution, furnished upon a plan which prevents any serious inconvenience, by the subdivision of the amount paid. Where thousands are contributors it is from the aggregation of small sums that a total is formed, more than adequate to the demands of benevolence under the worst circumstances. No pressure being felt by the fraternity as a body, its members can draw upon its resources without any humiliation of feeling, as they are conscious that their necessities are not relieved at the expense of privation to others. The receiver of to-day is at the same time a contributor, and knows that any benefit extended to him is only in return for what he may have already done for persons who regard him in the light of a brother, and towards whom he has the same feeling. How admirable then is it to behold the members of the human family linked together in the strictest ties of fraternal affection, and giving and receiving with equal pleasure. This is indeed to reduce to practice the instincts of our common nature, and to carry out the wise purposes of an all-merciful and bounteous Creator. It is making man feel his natural and proper dependence on his fellow-man, in the strife which humanity is doomed to wage against the ills to which flesh is heir. With the broad banner of "Friendship, Love and Truth" unfurled, Odd-Fellowship moves onward in its triumphant course, inviting the good and the upright to rally around the standard of benevolence, and band themselves together in aid of philanthropy—the philanthropy that embraces the whole human race, regardless of differences of clime or language.

Of the progress of our Order it is almost useless to speak, as there is scarcely a day that does not give rise to fresh evidences of its increasing power. Wherever freedom exists there will also be found benevolence, in its broadest and most comprehensive form; and wherever benevolence sheds forth its benign influences there shall we behold Odd-Fellowship uprearing its standard, and bringing hope and comfort to the disconsolate and distressed. Now then is the time when those who are actuated by the principles of our association, should assume the outward insignia of their moral faith, and become Odd-Fellows in appearance as well as in practice.

ENCAMPMENT REPRESENTATION.

Extract of a letter to the Editor, dated Washington City, Aug. 10, 1842.

DEAR SIR:—I was not a little surprised, on opening the number of your Magazine for the present month, which has just been received, to observe therein a reply to my epistle of March last, on the subject of Encampment representation. I regret that the worthy brother who has thought my communication entitled to notice, has reserved his strictures upon it to so late an hour as almost to preclude me from answering him at all, much less to do so in a manner entirely satisfactory to myself. Thus situated, I shall be under the necessity of being as brief here as the nature of the case will admit of, referring those interested in the discussion to the statement of my objections to this proposed innovation on former usage, which you did me the favor to publish in No. 3 of the Covenant, issued at the time above designated.

Brother "R. N." first puts me on the defensive, by professedly taking up his pen in vindication of a majority of the members of the "last session" of the Grand Lodge of the United States, upon whose conduct or motives no reproach was cast by my former animadversions. I dealt with the subject, and "the majority" were not arraigned. Why should they have been? It is true that in the beginning of the session they passed, without debate, an amendment to the constitution granting Encampment representation; but subsequently, on the last day of the session, after more full deliberation, they passed a counter resolve recommending to their successors to strike it out again. Hence, if my remarks were entitled to any weight, they assuredly went to sustain the majority of the "last session," rather than to censure them. And, by the way, it has occurred to me, as respects the last vote above referred to, whether it did not of itself entirely and effectually abrogate the first resolve; the more especially as, in the interval between the passage of the two, the Grand Lodge had decided that any vote adopted was within the control of the Lodge at any time during the session. I recommend the brother to examine the proceedings with an unbiased mind, and then to determine whether the proposition concerning Encampment representation was adopted in the spirit of the constitution, which requires that amendments thereto shall receive the votes (that is, the *approval*) of two-thirds the attending members.

Brother "R. N." thinks my position, that Encampments do not require a special representation untenable, but yet does not refute it. He says, "that what I apprehend and deprecate as likely to result therefrom has already and in many instances taken place." If such be the fact under the present system, I feel pretty well assured that the contemplated experiment will operate still worse when the representatives become divided into two classes, neither of which will be wholly responsible for the proceedings of the Grand Lodge. When both branches of the Order are represented by the same individuals, they must assume the whole responsibility; and whatever differences of opinion may exist on matters of mere expediency, as regards legislation, I should have no apprehension for the result if ever the interests of the patriarchal body were in any degree assailed, or the privileges of its members invaded.

Brother "R. N." thinks me inconsistent in according to the representatives of Grand Lodges the moral honesty faithfully to represent the whole Order, while I would withhold a like tribute from representatives of Encampments. He wholly mistakes me. I maintain that the representatives of Grand Lodges, being chosen by the whole Order, are its legitimate representatives, while under the proposed arrangement the representatives of Encampments would be only the agents of a comparatively small fraction of the Order. I will endeavor to render myself more intelligible by putting the case thus: New York, for example, returns in all 6,624 members of subordinate Lodges, of which number only 244 are Encampment members. The Grand Lodge of that State is composed of Past Grands representing the entire body, including the patriarchs, which branch contributes generally a large proportional share of the Past Grands. It is the province of the Grand Lodge thus constituted of the entire Order, embracing within its ranks patriarchs as well as other members, to choose delegates to represent the views of that State in the Grand Lodge of the United States, and the delegates thus chosen must be selected from the 224 who are enrolled as Encampment members. Now I maintain, on the one hand, that the delegates thus appointed by the body in the aggregate are the legitimate representatives of the *whole* Order in the State; while, on the other hand, I deny the justice and propriety of allowing the 224 Encampment members the right to withdraw to their own hall, whither their brethren of the scarlet or any other subordinate degree cannot follow them, even for the purpose of friendly admonition or consultation, much less to participate in their proceedings,—I say it would be most unrighteous and unjust to grant these 224 members, thus closeted to themselves, from among whom the first delegates were selected, to take another person from their own number and clothe him with authority in all respects equal to that bestowed on the general delegates who were chosen by the united voice of those representing the whole 6,624 members. And I believe that such a system, if ever it shall be adopted, cannot fail to cause more or less dissension, because it would be unreasonable to suppose that the aggregate body of the members would be passive in cases where their wishes were thwarted on a question of right or expediency, by coming in conflict with the views of a brother thus appointed, who is wholly irresponsible to them in his representative capacity, and whose voice is all-powerful totally to nullify the vote of a State which is entitled to but one representative. I trust the brother understands me now on this point, and I hope he will ponder my objections.

Brother "R. N." says, Encampments have the same chartered rights, privileges, &c. as Grand Lodges, and are required to make regular returns, &c. Very true: and so, to a certain extent, are subordinate Lodges, hailing directly from the Grand Lodge of the United States. Will the brother advocate a proposition to embrace these Lodges within the provisions of a special representation of any kind? I think not. And here I will remark, in reference to his allusion to the charitable works of the Baltimore Encampments, that in this city we have a very flourishing Encampment, whose members are active in the performance of similar duties, and another in Alexandria actuated by motives equally laudable—neither of which have found an incentive to the discharge of those duties in the hope of being indulged with an additional delegate to the Grand Lodge. The two together will, I think, number nearly as many members as were returned by the Grand Encampment of Maryland in 1839, the date of her last return; so the brother will perceive that my "croaking" (a rather uncourteous term, and strangely misapplied) cannot be attributed to selfishness, lest this District should lose her present relative influence by the adoption of the measure against which I am contending. No, I am governed by higher considerations—the permanent harmony and welfare of the Order.

The question brother "R. N." asks me in regard to representation is not fairly put. The District is entitled to but one representative; the other *vote* he speaks of, if it shall ever avail her any thing, is an honor conferred by the Grand Lodge of the United States herself, such as she has conferred on other States, and more than once on Maryland. If the brother deems it wrong in principle—if he thinks this boon too great a recompence for the toil and anxiety endured by those who have faithfully served in the highest and most responsible position connected with the Order, let him introduce a proposition to change the practice, but not attempt to rectify this wrong, if it be one, by the perpetration of another. So in regard to inequality of representation, let it be remedied by direct means. The weaker States will then know how far they are indebted to the magnanimity of their more powerful sisters, and will not remain under the erroneous impression that they are permitted to exercise even more than a proportional influence, when in fact, if patriarchal representation be established, they will be deprived of their just weight in the supreme council of the Order. It is evident from the brother's remarks that an increase of representation was the primary motive to this movement respecting Encampment representation. Under any apportionment, the *feature* of the constitution, which he says was a compromise, must be adhered to. It has been well tested by our national constitution, under the provisions of which the younger States of our glorious Union are introduced into the great family of States, and permitted to be heard, ere they have grown fully into manhood. For our institution to depart from it, would be to place the small States entirely at the mercy of the large ones. I shall express no surprise, of course, that one whose liberality seeks to confer extra honors on one class of brethren, could even hint at disfranchising others; for his language cannot be interpreted in any other way, unless he proposes to regulate the apportionment according to the strength of Delaware, which would give a Grand Lodge approximating four hundred members, exclusive of Encampments.

I must still adhere to my opinion that small bodies can progress most expeditiously with legislation; and as much time cannot elapse before the Grand Lodge of the United States will number from thirty to forty members, I cannot see the present necessity for taking measures further to augment it. I did not pretend to argue that the revenue of the Grand Lodge would diminish as the Order increased. All I said on the subject was, that the operation of this new measure would not increase the revenue; and I instanced Virginia as paying eighty dollars under the present system, whereas she would pay but twenty under the other. This, however, I regard as a matter of little present consequence.

Brother "R. N." does not seem to like my allusion to the evils of the proxy system. It can hardly be necessary to re-assure him, as well as all others interested, that this branch of the subject was not adverted to by me in an improper spirit. Unless my memory deceives me, I have heard the system so spoken of repeatedly. However this may be, the brother does not pretend to refute my objections; but, quoting my commendation of the results of the labors of those who have heretofore controlled the counsels of the Grand Lodge, he infers, with a remarkable degree of complacency, that nothing more could have been accomplished by *bona fide* representatives. How this conclusion is so readily arrived at might probably form an interesting portion of our history; but I will not now press the inquiry upon him—more particularly as he seems to be well satisfied of the fact, and takes pleasure in further assuring us, with equal confidence, that there are already "prepared" in the neighborhood of Baltimore, "a progeny of young scions" to take the places of the "fathers" of the Grand Lodge whenever they "shall be gathered to the dust;" and by whom, he intimates, the principles of the institution will be carried out even with "superior intelligence, zeal, and unanimity." This certainly is some consolation; and, besides relieving distant brethren from all anxiety as to the peculiar fitness and ability of the brethren referred to for the important trust of proxy, it should be conclusive to any reasonable mind that what I apprehend as an evil would be a downright benefit, and the sooner the "fathers" put off this "mortal coil," the better will it be for the prosperity of the Order. But, unhappily for me, I cannot think so. I have as much confidence in my brethren of Baltimore, generally speaking, as in those by whom I am more immediately surrounded. I doubt not their attachment to the Order—their love of its precepts—their moral honesty—their capability in every respect. But that is not the question. What I ask is, can brethren residing in Baltimore represent the views and interests of distant States as well as those residing in such States? If the proxies, all chosen from one neighborhood, have a preponderating influence in the Grand Lodge, is it probable that its proceedings will carry with them that weight to which they should be entitled as the acts of the embodied representatives of the States? And in determining these questions it must be borne in mind that ere long all the States will be able to send representatives, but that some time must elapse before Encampments can do so; and in the mean time the vote of an Encampment proxy may be brought into direct conflict with that of the immediate representative of the State, by which means the State would lose its vote. I do not charge Maryland with a desire to perpetuate this evil—much less my own native city, of the magnanimity of whose sons I have entertained a bet-

ter opinion. I have taken up my pen solely in defence of the interests of Odd-Fellowship, the great body of the Order, embracing the patriarchal as well as the subordinate degrees, apart from any other consideration.

The difference between the brother and myself appears to me to be in supposing Encampments to have some special interests to be looked after in the Grand Lodge which cannot be attended to by the general representatives. It is a mistake—there are no such interests that I can conceive of; and, if there were, the most that could be asked for with any propriety would be a delegate to present such business for the action of the body, but who should not be entitled to vote—thus holding his place after the manner of delegates from territories in Congress. But I repeat that I have never seen the least necessity for any extra representation in the case; and I cannot imagine that representatives, with the constitution before them, could ever refuse to act on Encampment business, which was placed under their special care in 1833, at the solicitation of the Encampments themselves. And it is to me exceedingly strange that, in less than ten years after this transfer of Encampments to the jurisdiction of the Grand Lodge of the United States, the brethren of this branch of the Order, whose degrees were formerly vested in the State Grand Lodges, and who, after being permitted to branch off into bodies by themselves, were still legislated for by State Grand Lodges, some of whose members were not patriarchs,—I say it is strange indeed, that any portion of these brethren, who are as fully represented now as any others, should ask for special representation on the plea of having interests wholly distinct from the rest of the Order, of which they form a constituent part, and from which they cannot be separated with propriety. If such progress towards independence of the majority has been made in the brief space of nine years, pray how long will it take, after a special representation shall be granted, to effect a division of the two branches into two different institutions, rivalling each other—for good, as my worthy brother chooses to think? But he will please remember, that all the dissensions—political, religious, or of whatever nature—which have ever agitated or convulsed the elements of society, have grown out of conflicting opinions of different sects, as to measures best calculated to confer the most good on their respective followers. I trust the brother will review some of his opinions.

Respectfully your's, &c.,

W. W. M.

The Odd-Fellows' Offering.—We have received from brother Paschal Donaldson a circular, presenting to the patronage of our fraternity a new work proposed to be issued under his direction entitled, "*The Odd-Fellows' Offering.*" We are generally averse to *the fashion* of commending books to the notice of any public—especially are we to the introduction of such a practice in our Order—but in this instance we have the good fortune to have a personal acquaintance with brother Donaldson, and we can, not only with pleasure but *with sincerity*, recommend "*The Odd-Fellows' Offering*" to the patronage and influence of every brother who has at heart the elevation of the character of the Order. We will with pleasure receive subscriptions and forward them promptly.

HOME CORRESPONDENCE.

Massachusetts—Extract of a letter from Secretary Samuel R. Slack, of Cambridge, dated May 4, 1842.

“The cause of Odd-Fellowship is onward with us too, in this northern region.—New England Lodge, No. 4, of Cambridge, has been reinstated and is performing its work, according to the true principles of our beloved Order, after a suspension of thirteen years. This lodge was chartered July, 1827, and continued working for about two years, in the manner of those days, that is, after attending to the legitimate business of the lodge, an adjournment would be taken, and the lodge go into harmony (so called), or into another session for conviviality and frolic. This practice I am happy to say has been laid aside, by all the northern lodges, and by none more completely than by New England Lodge, No. 4.

“We were installed the 7th of April ultimo, and now number twenty-three members. We have seven candidates admitted by ballot, five or six of whom will probably be initiated this evening. Our place of meeting is yet at the Massachusetts Lodge Room in Boston, (from which lodge we have colonized) while waiting for the completion of our own lodge room.”

New Jersey—Extract of a letter from Grand Secretary Jos. H. Hough, dated Trenton, August 24th, 1842.

“At the annual meeting of the R. W. Grand Lodge of the State of New Jersey, on the 5th inst. I was instructed to communicate to you the following list of elective and appointed officers for the ensuing year, and request you to publish the same in the ‘Covenant.’”

MARSHALL C. HOLMES,	of No. 3, M. W. G. Master.
ABM. R. HARRIS,	“ “ 3, R. W. D. G. Master.
AMOS HOWELL,	“ “ 3, R. W. G. Warden.
JOSEPH H. HOUGH,	“ “ 4, R. W. G. Secretary.
THOMAS ASHMORE,	“ “ 3, R. W. G. Treasurer.
RICHARD BRANDT,	“ “ 3, R. W. G. Rep.
JOHN C. MILLER,	“ “ 4, G. Conductor.
WM. S. BARNES,	“ “ 3, G. Guardian.
GEO. S. HUTCHINSON,	“ “ 4, G. Marshall.”

North Carolina—Extract of a letter from Brother Ely Carter, dated Murfreesboro', 3d August, 1842.

“The cause of Odd-Fellowship is rapidly increasing in our place—we have at this time thirty-one members, many of which, have taken the scarlet degree.

“Washington Lodge, No. 3, I. O. O. F., was established in Murfreesboro' N. C., the 17th May last, and take into consideration the population of this town, have no doubt made a more rapid progress in the cause, than any other in the state. In addition to our regular lodge nights, we have had several called meetings to ‘initiate and confer degrees.’”

Ohio—Extract of a letter from Grand Master Charles Thomas, dated Cincinnati, August 1st, 1842.

“I have nothing new to write you concerning the Order in this State. “It pursues the even tenor of its way,” fully keeping pace with my former accounts.

“On the 2d day of July, I instituted Lebanon Lodge, No. 15, in Lebanon, the county seat of Warren County, being the fifth lodge instituted within the last six months.

“This argues well for the spread of the Order, and I am well satisfied that all our lodges are doing well, and that we are now on a firm and enduring basis in this state.”

THE MASONIC MIRROR.

New Series.

NOVEMBER, 1843.

Vol. 2. No. 9.

AN ADDRESS,

DELIVERED BEFORE THE MASONIC BODIES OF LOUISVILLE, KY. AND A LARGE NUMBER OF VISITORS, FROM VARIOUS PLACES IN KENTUCKY AND INDIANA, ON THE 24TH OF JUNE, 1843, BY BRO. J. R. BUCHANAN.

(Concluded.)

In using the word Masonry historically, I adopt the widest and most liberal sense. I refer to those early institutions which were the germ or source of the society to which we, as Ancient York Masons, belong.

I look to the institutions of Pythagoras of Crotona, to the Essene order, to the mysteries of Eleusis, to the mysterious and learned associations of Egypt, and I see in them so many points of resemblance, that it seems we must recognize them as branches of the same great tree, the roots of which run deep in the fabulous ages of history; and the seed of which, according to Josephus, were planted before the flood.

Indeed, we have many reasons for affiliating together all these associations. We are expressly told that the masonry of England came from Pythagoras. There is a manuscript in England, (mentioned by the philosopher John Duke,) in the handwriting of King Henry VI. which states this fact. It says that Pythagoras "journeyed for cunning in Egypt and in Syria, and in every land where the Phenicians had planted masonry; and winning entrance into the lodges, he returned and worked in Magna Grecia, and becoming greatly renowned, he framed a great lodge at Groton, and made many masons. Some, wherof, did journey into France, and therefrom, in process of time, the art passed into England."

In Pythagorean masonry we are told that the secrets and symbols were derived "from the Orphic and Eleusinian rites; from the Ma-

gi, the Iberians and Celts." By many points of resemblance we may almost identify the Pythagoreans with their predecessors, the extensive association of Essenes, and the Kasidians, who were charged with the preservation of the temple. They were all characterised by a stern and pure morality. They were associations to which we may not be ashamed to trace our origin.

Having thus gone back to the temple, let us seek the origin of the peculiar rites which were instituted there. We will find that beyond a doubt their origin was in Egypt. Judea and Egypt were neighboring kingdoms and a daughter of Pharaoh was married to Solomon, who was too learned a man to be ignorant of what was known in Egypt, even if he had not enjoyed such opportunities. By other channels the Egyptian mysteries must have reached the temple and have spread over Europe. 1500 years before Christ the mysteries of Isis were imported from Egypt into Greece and established at Eluesis. At the same time were established the Parathenea in honor of Minerva and the Dionysian mysteries in honor of Bacchus.

These Eleusinean mysteries, the original of ancient secret associations, were 144 years afterwards carried to Athens, and were afterwards carried into Phrygia, Crete, Cyprus, Sicily, Rome, Paris, and possibly even into Britain. Even the edict of Theodosius, at the beginning of the 5th century could not entirely suppress them.

From the Dionysian mysteries which were intimately connected with the Eleusinian arose the secret society of Dionysian artificers, from whom came the finest specimens of ancient architecture. This body was the sole depository of the Grecian style of architecture—they were spread widely through Asia Minor, in Syria Persia and India.

When the Greeks, 1044 B. C., emigrated to Ionia, these artificers and these mysteries went with them. Twenty-eight years afterwards the temple was built, and all the architectural talent of the country was brought into requisition. The Dionysian association must have been present at the building for their peculiar style of architecture was employed in its construction. If Hiram Abiff was not a member of the society, he must at least have engaged their assistance. It must have been from them that the society for the preservation of the temple derived their Egyptian forms.

Thus from Egypt, through Greece, Syria, Phenicia, Palestine, and most of the known countries of the ancient world, the secret society has come down to us. The extreme benefit which such associations would afford a barbarous people, either in war or as a means of intercourse and recognition in peace, renders it probable that the ancient barbarians of Europe would have readily adopted it. Of this we know little or nothing beyond the facts I have mentioned. There is a passage in Ossian which is worthy of reference as a matter of curiosity:

"I saw Gaul in his arms: my soul was mixed with his. The fire of battle was in his eyes! He looked to the foe with joy. We spoke the words of friendship in secret: the lightning of our swords poured together, for we drew them behind the wood and tried the strength of our arms."

Why does he say, "*We spoke the words of friendship in secret?*"

In the Dark Ages of Europe, none can doubt that masonry was of signal benefit. The gallant and generous examples of the Knights Templars who so far surpassed other military bodies in the military virtues constitute sufficient proof.

When Europe was in the deepest degradation, when religion was but superstition and woman debased, ignorant and enslaved; when ferocious wars and atrocious crimes were constantly occurring, masonry, a peaceful institution, was inadequate to controlling the times. It took another form: associations to practice the virtues and protect the oppressed

were formed, from which came the age of chivalry.

Chivalry was not masonry, but it was in substance and in form extremely similar.—Masonry was its model. They went hand in hand, and the brightest illustrations of both were seen in their perfect union during the 12th century in the generous Knights Templars.

Masonry in every age has adapted itself to the genius of the people and the necessities of the times. We cannot suppose that the masonic lodges which we are told accompanied the legions of Julius Cesar, were exactly the same in their organization as those which prevail now among us. Even in modern times too many innovations have sometimes been made upon the externals of the order. The splendid parade of masonry in France,—the fantastic orders and grandiloquent titles which have there originated, can be regarded only as corruptions of an institution which has no worldly aims in view, to be deprecated by all good masons. The Ancient York masons I believe have not been guilty of many indiscretions in this way. The steam that gushed from the foot of the temple has flowed on in an uninterrupted current to our feet, and when we drink of its waters, we are drinking from the same fountain of moral life which refreshed the souls of Hiram, and of Ezra, and of St. Alban.

We have carefully preserved the ancient landmarks of the order, and they will still be preserved. The peculiarities of masonry, and especially its secrecy, have brought upon it many persecutions. One of these persecutions in Germany, which has been mentioned by the historian, I allude to now, because in our happy country we cannot but smile when we think of its cause. It originated—(shall I say it)—it originated in *female curiosity*. The German ladies it seems became extremely curious to find out the secret. They first essayed their husbands, but they were all faithful to their vows. They then besought their lovers to reveal the mystery—all the female arts of captivation were resorted to in vain—their lovers would not break their oaths. They then made interest with the Queen Maria Theresa to

have the masons seized on the night of their assembling in the lodges. This was about to be carried into effect when the intercession of the Emperor at Vienna saved the masons.—The Emperor Joseph I. was a mason. He defended the brethren against the false accusations, and pledged himself for their good conduct.

The secrecy of masonry is a stumbling block to many—yet what can be more harmless than this modest privacy of friends. If you meet your most valued friend in a public place, surrounded by strangers, your first impulse is to seek some place that is more retired; you take him by the arm and gently lead him away, or you ask him to visit you at your own house, and that house is your castle. The privacy of your household is secured by law, and none but the ruffian can intrude, for privacy is a natural right.

The desire for privacy is beautifully illustrated in the story of Joseph, who when he wished to make himself known to his brethren and give vent to the feelings which had long swelled in his bosom, cried out,

"Cause every man to go out from me; and there stood no man with him while Joseph made himself known unto his brethren."

If we have a natural right of property in the corn which we have planted, cultivated and gathered with our own hands, we have no less natural and indefeasible right to the private enjoyment of the social relations.

To a certain extent the law protects this right by protecting us from trespass in our domicile, while by common law the eaves dropper is regarded as a nuisance, and is liable to be presented or indicted for the offence and punished by a suitable fine.

Where the law cannot protect this right, the universal sense of propriety, embodied in public opinion, which is the fountain of all law,—public opinion, which is the real law of our land, extends a still more effectual protection. The man who betrays or invades the privacy of our homes, and hangs up to the public eye scenes and conversations which occur in the mutual and unreserved freedom of private life, is justly esteemed infamous.

It is because he invades a right as sacred as the right of property, for the protection of which we have not only public law and public opinion, but all the means and appliances of architecture. The walls, curtains, doors and windows of a city are constructed as much with reference to privacy as to comfort. Who would be content to live continually under public gaze, and have no hour, no spot sacred to himself—to have his most trivial acts exposed to the comment and gossip of strangers? Who would permit his letters and private papers to be examined at any time to gratify the impertinent curiosity of a stranger? In these respects we all assert and maintain our rights. Masons are not singular in maintaining the same right,—the right that is guaranteed to the humblest citizens and exercised without offence because it encroaches upon none. But we occupy a higher ground than this. It is true that masons in the privacy of their association exercise merely a common right that is exercised by all. The masonic lodge is as a private family. Its privacy is as sacred and proper. It is not only proper, it is laudable, it is honorable—indeed, in the present state of the world, it is absolutely necessary. He who would destroy all privacy would throw society into confusion and discord.

Privacy and modesty are the handmaids of virtue. The virtues are most often found in private humble life, among those who, pursuing the even tenor of their way, have neither fame, nor wealth, nor any of the rewards of ambition in view; whose deeds are unnoticed and unknown, except by those whom they have devotedly served. The pure, modest, sensitive mind shrinks from the rudeness of society to cultivate the intellect and the virtues in retirement.

In the language of Thomson,
The best of men have ever loved repose;
They hate to mingle in the filthy fray,
Where the soul sours and gradual rancor
grows
Embittered more from peevish day to day.
Even those whom Fame has lent her fairest
ray,
The most renowned of worthy wights of yore,

From a base world at last have stolen away.
So Scipio, to the soft Cumoean shore
Retiring, tasted joys he never knew before.

The very home of virtue and purity is the private family—and why is woman our model and our monitor in all the gentle virtues? It is because her life is private. When she is thrown before the public, she too often loses the peculiar refinement and excellence of her nature. But privacy and modesty surround and shelter her through life; and under this shelter, gentle refinements, tender affections, and holy virtues flourish: which, like the lily of the valley, flourish best in sheltered places. Masonry, which establishes a family connected by the most sacred ties, demands as much as the smaller family of a single household, the shelter and safeguard of privacy, to nourish the virtues and to knit the bonds of friendship. Masonry, like a vestal virgin, though shrinking from the public gaze, has not shrunk from her duty, but during past ages, has kept the sacred fire burning on the altars of Friendship, Truth and Charity.

The mystic rites of the ancient order surround Masonry as with a flowing robe, lending a peculiar grace and majesty, concealing only that which relates to herself, while it does not conceal from our view her benignant countenance, beaming with the expression of good deeds and good thoughts.

If there be those among us who wish to know more of masonry than is expressed in her open and benevolent countenance, those who think it a portion of their rights to know all the affairs of their neighbors, I can refer them to the time and place where they may be fully gratified.

There is a time yet to come when all the secrets of the lodges must be rendered public—when masonic secrets must be divulged—when all our transactions must be laid before the Grand Master of the Universe, the searcher of all hearts, who is to judge of the quick and the dead. On that great day, those who are not masons may learn the secret of our craft, and I will even venture to tell you now that the chief secret of the ancient order which will be divulged, is the art and practice of do-

ing private deeds of charity and friendship,—giving relief to our brother whose distresses are yet preserved as secret. This is the great secret of masonry.

It was for such purposes that ancient York masons have sometimes received the countenance and protection of the most jealous governments, and have so prospered during the last century. Their title of York masons is derived from the fact that York, in England, has long been the head quarters of masonry.—When persecuted on the continent of Europe, masonry took up its favorite abode in Great Britain, where, some years since, in England alone, there were 850 lodges, and where the highest noblemen, and kings, and princes have been members of the order. The late king, William IV. was its head and patron.

From England, masonry was revived on the continent, where it had almost expired during the persecutions and military convulsions of the nations.

In 1728 it was carried to Spain—in 1731 to Russia—in 1733 it was carried to Florence, in Italy, as well as to our own country; and during the next twelve years to Poland, Denmark, Hungary, Bohemia, Savoy, Switzerland, Malta, and to Bengal. In 1733 it was brought to America—in 1734 it was introduced into Pennsylvania by Franklin, who presided over the first lodge. Little more than 20 years from that time, masonry having spread over the country, was beginning to cross the mountains with the first pioneers of the country.

Let us mark its westward course. In Jefferson county, Virginia, on the western side of the Blue Ridge, we behold a small band of pioneers assembled—they are masons. They are the first assembly of masons that has been held west of the Alleghanies, and as in primitive times they assemble in a cave. There is a young man among them who was an infant in the cradle when masonry was first organized in America—a young man of athletic frame and commanding appearance. He is the master of the lodge. That assembly—that cave—that young master of the lodge, should be to us, objects of the deepest interest.

I see them now in Fancy's eye, coming forth from the cave, pure, simple hearted, stern men—

good master masons—fitted for life, and not afraid of death. To borrow the words of a gifted poet, the late Dr. Harney,

Soon from the cave the masons issued forth
And stood in sunlight on their native earth;
Abroad they gazed, and saw with happy eye,
The earth wide-spreading, and the ample sky;
The spacious vale embrowned with tow'ring
woods,
And mountains bathing in the floating clouds.

The whole scene forms a picture to be remembered—the stern virtues of the Republicans—the pure principles of masonry—the wild scenery around—and the commanding air of that young master of the lodge, all conspire to excite our interest.

But the especial charm is in the MAN—the worshipful master of that lodge was the same young Virginian who took command of the American armies, and led them through eight years of bloody war, till the last foe left the soil and Victory, Liberty and Peace called forth the loud paens of gratitude to our noblest master mason—General George WASHINGTON.

INVOCATION HYMN.

Lord bless the Brethren who rejoice,
With timely aid the heart to cheer,
Who hear the hapless orphan's voice
And dry the mourning widow's tear.

Uphold all those who thus unite,
Assist them in their solemn trust,
To gladden sorrow's cheerless night,
And raise the mourner from the dust.

Protect each Brother on his way,
Who travels now by sea or land;
Be thou his guardian night and day,
And guide him by thy faithful hand.

On thee, oh God, we ALL depend;
In thee exist, and live, and move;
Do thou our righteous cause defend,
For thou art goodness, peace, and love.

Oh! make our fellowship complete
By turning every heart to thee;
That at thy right hand we all may meet,
United for eternity.

MEMORY.

THERE is perhaps no stronger proof that the soul is immortal, than its capacity to retrace its steps through all the various periods of our existence. In this respect the mind must be astonished at her own powers. She finds her capacity enlarged, and views herself no longer as the creature of a day, but measures her duration by eternity. The "years that have gone," roll before her, and the future bursts upon her view.—the shackles of clay are broken by the hand of imagination, whilst memory bespeaks the soul of purer essence than the trodden clod. That sensibility also, which warns us of error, inclines us to fly its approach, springs up from the luxuriant soil of Masonry; a soil in which every weed that poisons the cup of mortal felicity, grows almost spontaneous. It is this power of the mind, which enables us to look back to years which have gone by, and to view with delight, a life which has been devoted to usefulness. And here too are to be found, if found at all, those ever-blooming flowers of virtue, whose fragrance cheers the bed of death. How will memory enhance the pleasures of the peaceful shores of eternity! With what emotions will the upright and faithful Mason look back upon the ocean of time, through which he so lately passed, but whose storms are hushed to him forever!

—Freemason's Magazine.

DOUBTING.

When there is a great deal of smoke and no clear flame, it argues much moisture in the matter; yet it witnesseth, certainly, that there is fire there; and therefore dubious questioning is much better evidence than that senseless deadness which most take for believing. Men that know nothing in sciences, have no doubts. He never believed, who was not made first sensible and convinced of unbelief. Never be afraid to doubt, if only you have the disposition to believe; and doubt, in order that you may end in believing the truth.

THE GRAVE OF ALARIC.

"Let me die—
Steal from the world, and not a stone
Tell where I lie."

'Twas midnight, the Salarian gate had been forced open—the Eternal City had been roused from her slumbers by the clang of the Gothic trumpet. She whose will had long been a law to the world, awoke to view the licentious fury of the tribes of Germany and Scythia.

"To hoar her streets resound the cries,
Poured from a thousand agonies!
While a strange light of flame, that gave
A ruddy glow to Tyber's wave
Burst out in that terrific hour
From fane and palace, dome and tower!"

Rome, mighty and imperial Rome had bowed her suppliant head before the Gothic King. Thro' all her gorgeous palaces and halls the footsteps of the conquering foe trampled insultingly. The tide of war had passed over the land, and Italy, like the ripe harvest beneath the scythe of the mower, bent, beneath the resistless torrent.

The camp of the victorious band was pitched beneath the walls of Cosenza. The first faint streaks of day had just appeared, tinging with light the tops of the adjacent Appenines. All was silent round, save the measured tread of some weary sentinel: or as adown the mountain's side some foaming torrent poured its headlong course, and gave a murmuring sound.

Upon the brow of one of the seven hills on which Cosenza is situated, overlooking the sea, stood Alaric, the royal Goth. His proud heart swelled, and his eye kindled as the forms of past events rose up before him, the battles he had won, the deeds he had done, and the deeds that still remained for him to do. He cast his eyes towards Sicily, and to the more distant coast of Africa—he then turned and gazed below upon his own countless host. As their spears flashed back the morning ray, he thought with a

brighter eye, and a quicker pulse, of another war and another victory!

Little did he dream that his sands of life were well nigh run, and that another day of triumph would never dawn for him!

A day passed on. In his garaged tent, parched by the burning of fever, and the anguish of importunate thirst, lay Alaric, the mighty Goth, the scourge of Italy, helpless as childhood. Beneath his mighty arm, mighty kings had fallen, but a mightier hand than his, is upon him now! He feels that 'tis his hour of death.

"And Monarch tho' he be,
That he must bend beneath the might of a
mighty king than he."

Around his couch, his chosen warriors stand, tongueless and motionless, gazing with sad forebodings on the wasting form before them—the sunken cheek—the glazed eye—no longer

"Like Mars to threaten and command."

A transient gleam lighted up his pallid features as he raised his head and said, 'Comrades, I feel the hand of death is on me. I charge you by the common dangers we have shared—by the love you will bear my memory—by every tie of loyalty and affection that binds the soldier to his King, bury me not where any Roman hand can e'er pollute my corse.'

Feebler and feebler grew his tones—his jaws fell—his features became rigid—his eyes turned with a heavier gaze on all around him—a brief convulsive movement passed over his frame—his hand which had been raised as if brandishing his falchion bright fell heavily by his side—a few inarticulate words told the sovereignty of death!

His Christians gathered around, and over his lifeless remains swore to obey his dying injunctions. They turned the river Busento from its course, and in its channel dug a grave. There with the rich spoils of Rome and Italy, they buried Alaric. When they had laid his body down,

"With his martial cloak around him,"

the river was made to flow again in its original direction. As the glad waters came bounding over his couch on their eternal way, that no evidence should remain of the place of his sepulture, the captives employed in the work, were put to death. The sorrowing chieftains felt their oath had then been fulfilled, that Alaric, the King of the Goths, was indeed no more—but that his body was free from insult and from injury!

THE FAMILY AFFECTIONS.

Mr. Bailey, in his Essay on Inattention to the Dependence of Causes and Effects in Moral Conduct, says with a truth which must come home to many bosoms, "These errors, this disregard of consequences and irrational expectation of advantages, without adopting appropriate measures to obtain them, may be particularly observed to prevail in domestic life. Of the miscalculation that we shall be loved or respected without evincing amiable and estimable qualities, we may there see abundant instances. Parents and children, husbands and wives, brothers and sisters, reciprocally complain of each other's deficiency of affection, and think it hard that the tie of relationship should not secure invariable kindness and indistructible love. They expect some secret influence of blood, some physical sympathy, some natural attraction, to retain the affection of their relatives, without any solicitude on their part to cherish or confirm it.—They forget that man is so constituted as to love only what in some way or other, directly or indirectly, immediately or remotely, gives him pleasure; that even natural affection is the result of pleasurable associations in his mind, or at least may be overcome by associations of an opposite character; and that the sure way to make themselves beloved, is to display amiable qualities to those whose regard they wish to obtain. If our friends appear to look upon us with little interest, if our arrival is seen without pleasure, and our departure without regret, instead of charging them with a deficiency of feel-

ing, we should turn our scrutiny upon ourselves. The well-directed eye of self-examination might probably find out that their indifferences arises from a want on our part of those qualities which are requisite to inspire affection; that it is the natural and necessary consequence of our own character and deportment. It is a folly to flatter ourselves that our estimation, either in the circle of our friends or in the world at large, will not take its colour from the nature of our conduct.—There is scarcely one of our actions, our habits, or our expressions, which may not have its share in that complex feeling with which we are regarded by others.

It is true that all the pleasurable associations formed with regard to each other in the midst of those who are connected by blood, do not depend on the personal character of their object, and that some of them can scarcely be eradicated by any possible errors of conduct. A mother's love is the result of an extensive combination of ideas and feelings, in which, for a long time, the moral and mental qualities of her children have little share; but even her affection, supported as it is by all the strength of such associations, may be weakened, if not destroyed, by the ill-temper, ingratitude, or worthlessness of her offspring. The affection subsisting between other relatives must of course be far more liable to be impaired by similar causes, and must chiefly depend for its continuance on personal character. As vicious qualities may prove too strong for natural affection, so, on the other hand, amiable qualities are frequently found to inspire love, even under circumstances of a very contrary tendency; as may be seen in the attachment sometimes evinced by beautiful women to men of ugly features or deformed persons. To see the same countenance, however defective in form, constantly preserving an expression of tenderness amidst all the cares and disappointments of life, to hear language of uniform kindness, and the object of nameless acts of regard, can hardly fail, whatever other circumstances may operate to beget feelings of reciprocal affection."

From the Freemason's Magazine.

THE MASON'S BURIAL PLACE.

R. W. Br. MOORE,—On a recent visit to Savannah, I called on our venerable Br. John Hunter, the Deputy Grand Master of the Grand Lodge of Georgia. He has long been devoted to Masonry, and is considered as one of the Fathers in the Order. Br. Hunter informs me that he attended the festival of St. John at Macon, on the 24th June last. While there he was invited to ride with a distinguished Brother, who drove out to the new Cemetery for the repose of the dead.— On alighting and entering the gate, he observed an enclosure of considerable size, which attracted his attention. It is an *oblong square*, surrounded with a brick wall, two feet in height, with a white paling fence resting thereon. The enclosure has been graded, the walks cross each other at *right angles*, and the whole planted with cedar trees, whose evergreen boughs overshadow it. A conversation took place between the Brothers on viewing it as follows:

Question. "Is that private property?"
Ans. Yes!

Q. Some wealthy family must have purchased and laid it out in a beautiful manner. Is the family numerous? Ans. O yes, it is very large and ancient.

Q. Has it a name? Ans. Yes.

Q. What is it? Ans. Freemason.

Q. And does this belong to the Freemasons? Ans. Yes. Macon Lodge purchased the ground and prepared it exclusively for the resting place of transient Brethren of the great family, should any such die here."

And that is a burial place for the stranger, who may die away from his home and his kindred, yet among *true and faithful* Brothers: as they enter that sacred spot with the mortal remains of one who has bid adieu to the terrestrial Lodge, they'll raise the solemn dirge—

"Here another guest we bring!
Seraphs of celestial wing,
To our funeral altar come,

Waft a friend and Brother home.

For beyond the grave there lie
Brighter mansions in the sky;
Where, enthron'd, the Deity
Gives man immortality."

And as they consign the Brother to the silent grave, and deposit the emblem of immortality, they will do it in the hope, that the Grand Master Supreme will raise him in glory to behold the beauty, and enjoy the blessings of that "house not made with hands, eternal in the heavens,"—yea, that at the word of the great I AM, he shall

"Burst the mortal chain,
And o'er death the victory gain."

That is a solemn spot, consecrated and set apart as a Masonic sepulchre,—its tenants shall be Brethren from afar—strangers of the "Mystic tie," who, away from family and home, yield up their spirits to God. There, in that newly grown city shall they find Brothers who will watch and pray in their sickness, and who will not forsake them, when the angel of death comes and severs the cord of life; but bears them to the Mason's tomb, where the evergreen shall wave over their bodies, while they sleep in death. How affecting the thought—the Brother, though a stranger—shall there find a home,—a resting place from the labors and tumults of life. He shall be buried by his Brethren, and the place of his burial, shall tell that he was one of the great Masonic Family. The members of Macon Lodge may well point to this monument of their fraternal good will, and say to their Brethren in other cities—Behold, we have given you an example.

A. C.

Charleston, (S. C.) Aug. 1843.

We are forbidden to regret; and whom we loved tenderly while living, we may still pursue with an affectionate remembrance, without having any occasion to charge ourselves with rebellion against the Sovereignty that appointed a separation.—Cowper.

EDITORIAL DEPARTMENT.

The Late Duke of Sussex.

For the following brief sketch of the life and character of the late, illustrious Grand Master of the Grand Lodge of England, we are indebted to the pages of Brother Moore's valuable work, "the Free-Mason's Magazine".

The Duke of Sussex was the ninth child and sixth son of George III., and was born on the 27th of January, 1773 — He died on the 20th of April last, and was, consequently, 70 years and nearly three months old at the time of his decease. His death was generally, deeply and sincerely regretted by the people of England, of all ranks, for he was beloved and respected even by his political opponents. Sir Robert Peel, on moving in the House of Commons, the usual address of condolence to the Queen, remarked as follows: "His (the Duke's) long residence by preference in England—his early English education—his conciliatory manners and demeanor—his habits of friendly and social converse with all classes of society—his zeal in the promotion of every object connected with science and literature,—a zeal the more effectual on account of his own literary and scientific attainments—the readiness with which he in common with all other members of the royal family, made every sacrifice of time and personal interest for the advancement of every object connected with charity and benevolence; all these constitute claims on the grateful remembrance which must long endear his name to the people of this country." And the Duke of Wellington, in rising in the House of Lords to move a concurrence in the address remarked, that "his Royal Highness, having had the benefit of an excel-

lent education, and having, in his youth, spent a considerable portion of his time in foreign countries, was a most accomplished man, and he had continued his studies, and the cultivation of all branches of literature and science, up to almost the latest period of his existence. He was the protector of literature, the sciences and the arts, and of the professors of all branches of each of those departments of knowledge." The Marquis of Lansdown followed the Duke of Wellington, and pronounced a high encomium upon the public and private virtues of the deceased. He said—"I believe firmly, if any future writer or historian of the society of this country during the last half century, should endeavor to depict the progress of that society, and to analyse its details, he would find there was, during that period, no one movement, no one effort for the promotion of the useful sciences, for the excitement of useful industry, and, though last, not least, for awakening a spirit of enlightened charity in the public of this country, with which his Royal Highness's name will not be found to be closely and constantly united."

He was liberal in his politics, and it was his boast that he never abandoned the principles which seated his family on the throne of Great Britain. "My family," he once said, "came to the throne on the principle of the Revolution, on the principle of a full, free, and fair representation of the people." His consistency in this respect may be said to have been maintained at the expense of his political existence, and much of his domestic happiness. It arrayed him politically against his family, and caused a breach which debarred him from advancement in the public affairs of his country. He however, remained true to his honest

opinions of what he conceived to be his duty, and cordially gave his support, without regard to personal consequences, to the liberal side of the great questions of his day. The abolition of the slave trade, Catholic emancipation, the removal of the civil disabilities of the Dissenters and the Jews, Parliamentary reform, the amelioration of the criminal law, the promotion of education, and the advancement of whatever might tend to elevate the character of the people, were all subjects which received from him steady, continuous, and availing support.

The Duke of Sussex, like his brothers the Dukes of Clarence and Kent, was endowed with a large share of popular talent. His address was affable and conciliatory. He spoke with great ease and fluency, and as a presiding officer at public meetings, he was pre-eminently distinguished. "Of the Masonic festivals," says the London Advertiser, "where, in his capacity of Grand Master, he frequently presided, he was at once the head and soul, discharging the duties with a zeal that proved how much he had the interest of the Mystic Craft at heart; and at convivial meetings of a charitable nature, he was so eminently effective as a chairman, as to have procured the flattering compliment of being pronounced 'the best beggar in Europe,' a distinction of which he was remarkably proud."

"As a Freemason," says the Review, "he was the most accomplished Craftsman of his day. His knowledge of the mysteries was, as it were, intuitive; his reading on the subject was extensive—his correspondence equally so; and his desire to be introduced to any Brother, from whose experience he could derive any information, had in it a craving that marked his great devotion to the Order. His affability was so free from affectation or condescension, that those who for the first time had the honor of an introduction to his Royal Highness, were always struck with its peculiar kindness. There was even danger in it, as we have heard many express the word, lest they might

be betrayed into forgetfulness of social distinction—we allude to Masonic interviews;—but there is no doubt that in every other case, also, the conduct of the Prince was ever that of a kind-hearted English gentleman."

When at Berlin, in 1798, his Royal Highness was initiated into Masonry, and formed a very valuable connection between the Royal York Lodge in that city, and the Grand Lodge of England. During his stay in Lisbon, the Grand Lodge of Paris sent several deputies, officers of the frigate *La Topaze*, to assemble the Portuguese Freemasons, in harbor, and grant them warrants to form Lodges. The Duke of Suasex, however, advised them, rather than do that, to form Lodges themselves, and send a representative to the Grand Lodge of England, to be acknowledged by that body; in which case the political independence of the country could not be biassed by the Masonic connection of the Portuguese Lodges with the Grand Lodge of France. The beneficial effects of this advice were shown in a remarkable circumstance.

When Junot (himself a Mason) took possession of Portugal, in 1808, he intimated to the Lodges in Lisbon, that he would visit them, provided they would take down the portrait of their Prince Regent, and substitute instead, that of Napoleon, who was then, *de facto*, the master or sovereign of the country—and he (Junot) would accept the office of Grand Master of Portugal.

The Lodges, however, unanimously resolved, that, rather than submit to the proposition, even to dissolve as a body, and declined the proffered support.

The Royal House of Brunswick, (the reigning family of England,) has been distinguished for its attachment to Masonry. The following list is an abstract of one recently prepared by our friend and Brother, ROBERT THOMAS CRUCEFIX, M. D. of London, on the accuracy of which the most entire reliance may be placed. Indeed, the evidence of its general correctness is in our own possession.

1. KING GEORGE THE FIRST.
2. KING GEORGE THE SECOND—called in one of the old Irish Constitutions, the ‘‘Man-King, whom God preserve.’’
3. FREDERICK, PRINCE OF WALES, son of George II., initiated 1737.
4. KING GEORGE THE THIRD.
5. DUKE OF YORK, brother to George III.
6. WILLIAM HENRY, DUKE OF GLOUCESTER, Brother to George III., initiated in 1776
7. HENRY FREDERICK, DUKE OF CUMBERLAND brother to George III., initiated in 1766.
8. PRINCE WILLIAM HENRY, afterwards KING WILLIAM IV., initiated in 1786, and was at the time of his death patron of the United Grand Lodge of England.
9. GEORGE AUGUSTUS, PRINCE OF WALES, (afterwards George IV., initiated in 1787—his uncle the Duke of Cumberland, presiding as Master. He was elected Grand Master in 1790.
10. DUKE OF YORK, brother to George IV., initiated in 1787.
11. PRINCE EDWARD, (afterwards Duke of Kent, father to the present Queen,) initiated at Geneva, in 1789. He was Prov. Grand Master of Halifax, N. Scotia, in 1790.
12. PRINCE EARNEST AUGUSTUS (afterwards Duke of Cumberland, now King of Hanover,) initiated in 1796.
13. PRINCE WILLIAM of GLOUCESTER, (nephew of George III.,) initiated in 1796.
14. AUGUSTUS FREDERICK, (afterwards Duke of Sussex.) initiated at Berlin, in 1798. He was for more than 30 years Grand Master of the Grand Lodge of England.

GRAND LODGE CERTIFICATES.

For the information of our Brethren, we publish the following order of the Grand Lodge of New York, adopted in June last. Should any of our Masonic friends wish to visit any of the Lodges in that State, they will perceive the necessity of providing themselves with the requisite documents:

“That no Mason be admitted to any subordinate Lodge, under the jurisdiction of this Grand Lodge, or receive the charities of any Lodge, unless he shall, on such application, exhibit a *Grand Lodge Certificate*, duly attested by the proper authorities, except he is known to the Lodge to be a worthy Brother.”

GRAND LODGE OF MICHIGAN.

We make the following extract from the report of the committee on foreign correspondence, submitted to the Grand Lodge of Connecticut, at its last annual communication. We believe the sentiments expressed to be such as are felt by the whole Fraternity in the country. The decision of the Washington Convention has been fully sustained by every Grand Lodge which has acted definitely on the subject; and this, in our opinion, should be sufficient to induce our Michigan Brethren to retrace their steps. But the matter rests with them alone. We are not disposed to revive the controversy.—*Free Mason's Magazine.*

“The Committee had before them three copies of a public newspaper published at Mount Clemens, Macomb county, Michigan, which have been received by our Grand Secretary the past year, and containing what purports to be the proceedings of the Grand Lodge of Michigan; from which they learn that the convention of delegates from the several Grand Lodges which met at Washington City, on the 2d day of March, 1842, declined to recognize said Grand Lodge of Michigan, as in their opinion it had not been legally instituted. Several of the Grand Lodges in communication with this Grand Lodge have come to the same result, and your Committee are restrained to adopt the same opinion. The Committee, however, would not censure the Masonic Fraternity of Michigan for their incorrect proceedings in the formation and organization of their Grand Lodge, believing their intentions were good, and their errors not designed. They therefore advise that this Grand Lodge, in the true spirit of friendship and Brotherly love, recommend to the subordinate Lodges and Brothren of Michigan, so to review and reorganize their Grand Lodge, that the right hand of fellowship can be extended to them by their sister Grand Lodges, and by every individual member of the Fraternity throughout the world.”

ANECDOTE OF GEN. PUTNAM.

BY BR. F. S. PALMER.

COMPANION MOORE:—My native town, Brooklyn, Conn., was formerly the residence of Sen. Maj. Gen. ISRAEL PUTNAM. He was plowing in a field not a mile from where I am now writing, when he received intelligence of the skirmish at Lexington—what followed is a matter of history. But there is one incident connected with his life, which is not so generally known. In the “French and Indian War,” Putnam commanded a corps of partisans on the frontiers. In a severe skirmish, it was his fate to become a captive to the Indians. So gallant a warrior was worthy of no ordinary death. After being insulted and tortured in their villages, he was led to the stake. The fagots were piled around him; the flames leaped and played over his wasted form. He had taken his last look of earth, and was consigning his soul to God, when he beheld a French officer approaching. As a last resort he hailed him, in a way that speaks with more than trumpet tones to the heart of a genuine Brother. Quick as lightning the cords were severed, the burning fagots were dispersed, and the officer rescued Putnam at the imminent peril of his own life. *So powerful is the word that binds our Brethren in the hour of peril!* Putnam always said that he owed his life to Masonry, as he felt confident the Frenchman never would have incurred the risk of displeasing the Indians so much, to save any but a Brother. Through life his zeal and services to the ‘Good Cause,’ were equal to the debt he owed, and after a long life spent in the service of his country, *on the square*, he met the grim tyrant with the firmness of a Mason, and the hopeful resignation of a Christian.

Below is the inscription copied from the tomb in the Brooklyn burying-ground:

“This monument is erected to the memory of the Hon. ISRAEL PUTNAM, Esq., Maj. Gen. in the armies of the United States of America;

who was born at Salem, in the province of Mass., on the 7th day of Jan., 1718; and died at Brooklyn, in the State of Ct., on the 29th day of May, A. D. 1790. Passenger, if thou art a soldier, drop a tear over the dust of a Hero, who, ever attentive to the lives and happiness of his men, dared to lead where any dared to follow. If thou art a patriot, remember with gratitude how much thou and thy country owe to the patriot who sleeps beneath this marble. If thou art an honest, generous, and worthy man, render a sincere and cheerful tribute of respect to a man whose generosity was singular; whose honesty was proverbial; and who, with a slender education, with small advantages, and without powerful friends, raised himself to universal esteem, and to offices of eminent distinction, by personal worth, and by the diligent services of a useful life.”

Happy man! May the evening of our days be cheered by the recollection of so useful services, as his. He died before the principles of the Order, to which he owed his life, had been so falsely assailed. He thought the *Lodge-room*, in which he had spent so many entertaining and instructive hours, was elevated above calamity.

But I still hope the banners of our Order will yet float as proudly in the morning breeze as in the days of Putnam, and beneath its ample folds the distressed widow and orphan may ever find protection.—*Freemason's Mag.*

⑤ The December number of the Freemason's Magazine has been received. It is full of good matter nearly all original. We commend it to the patronage of the fraternity.

⑤ A large number of our subscribers are in arrears for the first and second volumes of the Mirror. We would be glad to hear from them. Post-masters are authorized by law to forward subscription money to publishers *free of postage*.

A VALUABLE SENTIMENT.—I had rather be taxed to pay for the poor boy's education than the poor man's ignorance; for one or the other I am compelled to do.

THE PALACE OF HEROD.

The palace of Herod stands on a table of land, on the very summit of the hill, overlooking every part of the surrounding country, and such were the exceeding softness and beauty of the scene, even under the wildness and waste of Arab cultivation, that the city seemed smiling in the midst of her desolation. All around was a beautiful valley, watered by running streams, and covered with a rich carpet of grass, sprinkled like an open book before me, a boundary of fruitful mountains, the vine and the olive rising terraces to their very summit: there, day after day, the haughty Herod had sat in his royal palace; and looking out upon all these beauties his heart had become hardened with prosperity; here, among those still towering columns, the proud monarch had made supper for his lords and high captains, and chief estates of Gallilee. Here the daughter of Herodias, Herod's brother's wife, "danced before him, and the proud King promised with an oath, to give her whatever she asked, even to the half of his kingdom." And while the feast was going on, the "head of John the Baptist was brought in a charger and given to the damsel." And Herod has gone, and "the lords and high captains and the chief estates of Gallilee," are gone, but the ruins in which they feasted are still there; the mountains and valleys, which beheld their revels are here, and oh, what a comment upon the vanity of all worldly greatness—a Fellah was turning his plough around one of the columns. I was sitting on a broken capital under a fig tree by its side, and asked what were the ruins we saw; and while his oxen were quietly cropping the grass that grew amongst the fragments of the marble floor, he told me that they were the ruins of the palace of a king, he believed of Christians; and while pilgrims from every quarter of the world turned aside from their path to do homage in the prison of his beheaded victim, the Arab who was driving his plough among the columns of his palace, knew not the name

of the haughty Herod. Even at this distance of time I look with a feeling of uncommon interest upon my ramble among these ruins, talking with the Arab ploughman of the King who built it, and leaning against a column which perhaps had often supported the haughty Herod; and looking on from this scene of desolation and ruin upon the most beautiful country in the Holy Land.—*Steven's Travels.*

THE TRUE PHILOSOPHER.

The character of the true philosopher is to hope all things not impossible, and to believe all things not unreasonable.—He who has seen obscurities which appeared impenetrable in physical and mathematical science suddenly dispelled, and the most barren and unpromising fields of inquiry converted, as if by inspiration, into rich and inexhaustible springs of knowledge and power, on a simple change of one point of view, or by merely bringing to bear on them some principle which it never occurred before to try, will surely be the very last to acquiesce in any dispiriting prospects of either the present or future destinies of mankind; while on the other hand, the boundless views of intellectual and moral, as well as material relations, which open on him on all hands in the course of those pursuits, the knowledge of the trivial place he occupies in the scale of creation, and the sense continually pressed upon him of his own weakness and incapacity to suspend or modify the slightest movement of the vast machinery he sees in action around him, must effectually convince him, that humility of pretension, no less than confidence of hope, is what best becomes his character.—*Herschel.*

An army of principle will penetrate where an army of soldiers cannot. Principle would succeed where management would fail. It is neither the Rhine nor the ocean that will arrest its progress. It marches on the horizon of the world, and will conquer.

FEMALE MASONS.

HALF a century ago there were two Masonic Lodges, composed of females, in Paris, which are thus described by an English traveller:

"They were called by the pretty, and we presume, appropriate appellations of Candour and Fidelity. Says our author, 'we attended one of these—of which the Duchess of Bourbon is grand-mistress—some years ago, at the reception of a sister; and were highly pleased to find the utmost dignity and decorum prevail; a most splendid assemblage of Brothers and Sisters, of rank and fashion, attended the ceremony, which was awful, solemn, and impressive: the decorations of the apartments, which are situated in a large building, appropriated solely to this purpose, were extremely brilliant. Eloquent and suitable orations were delivered on the occasion; and when the serious business of the Lodge was over, a play, a supper, and a ball, terminated the amusements of the night.' "

BROTHERLY LOVE.

MAN is not formed by nature to exist in a separate and isolated state, living by and for himself alone; but is, and must be dependent, on the affections of others, on their sympathy in the hour of distress, and their rejoicing in his prosperity, for half his happiness here below. The path we have to tread through life, is barren of enjoyment; but Providence has kindly planted here and there a flower, whose beauty and fragrance, cheer us onward in the way. Brotherly love is one of the brightest and richest colors. By a wise organization of the human mind, its joys are increased, and its sorrows diminished by participation. Does an occasion of unusual or unexpected joy occur! We instantly hasten to him, whom nature by a congeniality of feeling and sentiment, has marked for our Brother, and in the gladness that brightens his countenance find our joy redoubled. But if our fortunes shall be overcast with gloom; if the world shall frown on us in adversity,

the sympathizing pity that beams from the eye of fraternal love, shall heal our wounded spirits, and animate us to renewed exertion, by the consciousness that our lives, our happiness, and our welfare will interest those who are connected with us, by the ties of blood, or the bonds of the Masonic union. The want of this sympathy, has borne down many whose spirits were of the noblest cast, and who were fitted to walk this earth proudly erect, dispensing joy and happiness around them; and if Masonry has saved one such, from the gloom of despair, or the darkness of the grave, her name should be hallowed, now and forever.

FEMALE BEAUTY.—To sum the whole, the charms that are really indispensable, to being beloved, and may be possessed by every one who is not personally, or mentally, or morally deformed. Let us enumerate them:

First—an eye, whether black, blue or gray that has the spirit of kindness in its expression.

Secondly—a mouth that is able to say a good deal, and that sincerely. Its teeth kept as clean as possible, must be very good natured to servants, and friends that come unexpectedly to dinner.

Thirdly—a good figure that shall preserve itself, not by neglecting any of its duties, but by good taste, exercise and a dislike of gross living.

Fourthly—the art of being happy at home and making that home the abode of peace. Where can peace dwell if there be no piety? These qualities will sway the soul of men, when the shallowed perfections enumerated in this article would cease to charm. A good heart is the best beautifier.—*Ladies Magazine.*

BEAUTIFUL SIMILE.—As the water that flows from a spring, does not congeal in the winter, so those sentiments of friendship which flow from the heart, cannot be frozen by adversity.

From the New York Sun.

I DON'T CARE.—Yes you do care—we all care for the world's opinion, however much we may try to cheat ourselves with the idea, that we are indifferent to it. A rash or a foolish action, which may render us obnoxious to censure or ridicule, never fails to excite this feeling—we may have no compunctions of conscience—no innate regard for the consequences to others, but the first thought will be—how shall I appear in the estimation of friends and acquaintances? How many workers of iniquity—how many tyrants on a petty scale—how many oppressors of the weak and unfortunate pursue their course in secret, with heartless indifference to the sufferings they occasion, who tremble at the very thought of having their names published to the world in connexion with any one of those acts. Public opinion is the severest of all laws—and why?—because its inflictions are internal—they are the scorpion stings to penetrate the heart—the disgrace is not in the prison garb—the cheerless white-washed cell—in being deprived of Heaven's choice blessing—liberty. No! he marks it in the averted look—in the quiet contempt and scorn of his fellowmen; and he feels it in the secret desolation of his own breast. There is not a civilized human being who dares brave public opinion; unless, indeed, God's image within him has been entirely effaced, and every feeling that gives dignity to manhood has been swept away by the overflowing course of vice. And yet public opinion is often wrong—it is a tyrant, and like all tyrants too often visits with its power alike the innocent and the guilty—blasting reputation, and tainting with foul suspicion the fairest and brightest of God's creation—misconstruing the purest actions, and shadowing even the glory that virtue sheds upon her favorites. It is the consciousness of this that makes mankind tremble before it, and though in a moment of recklessness—when wincing perhaps under its galling infliction, you may exclaim, 'I don't care for the

world's opinion,' and abuse every body around you as portions of that world you pretended to despise—denounce friends and foes alike. What does it avail? Does it make you more independent? Does it surround you with an atmosphere so rarified that calumny falls powerless by its influence? No! it is in fact uselessly inflicting torments upon yourself—it is fighting single handed against an army—for though cased in mail, you will be overcome by numbers, and conquered at last. Public opinion!—it is in the air that pervades us—it clings to us like our shadow—it is gentle as the summer evening breeze, or rough and unkind as the 'wintry gale'—it is an inquisitor that scrutinizes not only our actions, but would cross-examine our very thoughts, and pass judgement upon our motives—it is arbitrary in its power, and despotic in the exercise of it. Then who shall say he cares not for it, when even innocence shrinks from its unjust rebuke—the world don't care for you, that's certain—it would still spin upon its axis, no matter whether you were annihilated this moment or not—but if you don't care for the world, you may hide your head in the most undiscernable obscurity, and the sooner the better. Since then we are subject to this monster, and must per force be so, it is better to bear its visitations with philosophy, always remembering that 'a good name is better than riches,' and persevering with a stout heart, under difficulties of all kinds—and under misrepresentations and injustice, to give increased lustre to it. Thus you will insure for yourself a source of pure enjoyment, which will yield its fruits at all times, and draw around you friends who will contribute to your welfare and comfort. They may not shield you from the scrutiny of public opinion, nor would they render you insensible to it—but you will be less likely to suffer from exposure to it, and better able to undergo even its unjust condemnation.

From the National Forum.

MOSES ON PISGAH.

A TYPE OF CHRISTIAN FAITH.

BY JAMES S. WALLACE.

By Jordan's stream, the hosts of Israel paused—
The promised land in view. The wilderness
Was left behind, its toils, its perilings—
A gleam of happiness lit up each eye,
Hope lent its rainbow tints; the song of joy
Gushed forth exultingly! Canaan was won!

The captains of the tribes, their officers,
The revered elders, all the men of Israel,
Their wives and little ones; the strangers too
Who dwelt within the camp, to hew the wood
And draw the water for the mighty host,
All stood that day before the Lord their God!
A solemn covenant was made—the great I AM
Established them his own peculiar race,
As he had sworn unto their patriarch sires,
To Abraham, Isaac, and to Jacob,

High in the midst there stood an aged man,
The frosts of six-score winters on his head,
His form erect, his beard of silvery hue,
His step unsaltering, while his kingly eye
Gleamed with the prophet's inspiration! Hush'd
As death the scene. No murmur reached the ear
Save Jordan's wavelets rippling to its banks.
As Moses, Heaven's appointed leader, stood
And raised his hand for silence:

"I am old

- And full of years," he said, "my harvest ripe,
The reaper Death stands near to cut me down;
- I can no more go out—no more come in;
- Also, the Lord hath said I shall not pass
- To yon bright fields beyond the Jordan's flood.
- But fear not ye, for IIE will go before,
- And scatter, like to chaff, your enemies.
- Blest be our God and blest his name forever!
- Give ear, ye heavens, and I will speak! O earth!
- Hear ye my words; my speech shall drop as rain,
- As the small rain upon the tender herb,
- As drew on flowers, as showers upon the grass.
- Ascribe ye greatness to the name of God!
- He is the Rock—our strength! A God of truth,
- And just and right is he. He lifts his hand
- To heaven and says, 'I live forever!'"

The Prophet paused.—
Beside the ark, a pillar of a cloud arose,

And o'er the tabernacle's portal stood;
Celestial brightness glowed on all around
Dazzling and pure; while from the holy cloud,
There beamed a vision such as ne'er again
To mortal eyes will be permitted—till
The type of Jordan—death's broad river passed,
The soul of man before his Maker stands!
Oh happy Israel! in thy daily walks,
In holy congregation—on the mount,
Where forked lightnings played and thunders
roared—
On consecrated Sinai, holy ground—
When Pharaoh's host pursued, in fire by night,
In mystic clouds by day, thine was the bliss,
To meet thy Maker face to face—to see
His awful attributes, his form all love—
To draw belief e'en from the fountain head,
To live 'mid air beatified—to dwell near God,
And drink his presence in!

The Lord of Hosts
Appeared that day to Moses and the host
Assembled. His dread edict he gave forth;
And Moses girded up his loins and went
Up from the plains of Moab, to the top
Of Pisgah's mount. The promised land he saw.
All Gilead's plains to Dan, and all Naphtali,
The land of Ephraim and Manasseh too,
And Judah stretched unto the utmost sea,
And the green palme near Zoar and Jericho.

The servant of the Lord was blessed—he saw
The vale of peace beyond that swollen wave,
Ay full to overflow in harvest time,
And laid him down and died!

O Moses' God!
So be our bed of death—all journeyings o'er,
To reach that mount, from whence the eye of faith
May view the promised land of peace;
With eye undimmed to gaze on its green fields,
Nor fear that death's broad river intervened
Can stay the soul from its possession! Ripen thou
Oh Israel's God! the harvest of our days;
And then, when Jordan's flood is fullest, reap
And garner our immortal souls!

EPITAPH ON THE LATE DUKE OF SUSSEX, BY BRO.
STEVENS, OF LONDON.
When dies the Prince, or when the Peasant dies,
How seldom TRUTH the epitaph supplies,
But if of SUSSEX, all that's true be told,
Few were his faults—his virtues manifold.

THE MASONIC MIRROR.

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Extracts from an Address

DELIVERED BEFORE GREENSBURG LODGE, NO. 54,
AT GREENSBURG, KY. ON THE 24TH JUNE, 1843,
BY REV. BRO. R. R. PEEBLES.

I am happy to greet you, brethren, on this festive day, to mingle my own with your mutual gratulations, and to unite with you in offering up to the Supreme Grand Master, the just tribute of grateful hearts, for the civil, religious, social, and individual enjoyments continued to us; and that, in His infinite goodness, we are allowed to convene on another cycle in the revolutions of time, on which it has been the practice of our ancient and honorable order, from an early period of its existence, to assemble and hold anniversary festivals commemorative of the natal day of one of our greatest patron saints, JOHN THE BAPTIST.

I hazard nothing in characterizing our institution by the figure of an admirable temple: for its plan is in *wisdom, strength and beauty*. In *wisdom*, because it is founded on the *Rock of Eternal Ages*. And the grand Masonic Chart informs us that the rains may descend, the floods come, and the winds blow and beat upon such a house and it shall not fall. Faith in one Supreme God, who rewards virtue and punishes vice, has, in all ages, every where, been the foundation of the masonic fabric!

Our edifice is planned in *strength*; for, it is strong, not alone in the permanency secured to it by the wisdom of its foundation, but the durability of its *material*, and the harmonious adjustment of all its parts, afford a sufficient guaranty for its impregnable stability; its genius recognizing nothing as fit material but such as will firmly and effectually resist all corroding and corrupting influences.

In *beauty*, because its decorations are such as have been conceived and chosen by the

"Great Architect" of the universe, to embellish his "noblest work," man. Truly, then, might the gifted Masonic Bard, in an address to the Deity, in regard to the order, sing:

"Thy *wisdom* inspired the great institution;
Thy *strength* shall support it till nature expire;
And when the creation shall fall into ruin,
Its *beauty* shall rise through the midst of the fire."

But masonry not only receives God in the attributes already mentioned, but it receives Him as His word represents Him. For the bible is emphatically "the man of our counsel." It is an essential part of a regularly constituted lodge.

And while we do not pretend to make masonry paramount to, or supersede the christian religion, we do contend that its inculcations are as pure and as exalted as those of any system upon earth; because the pure precepts of the bible, themselves, constitute our only system of ethics. And this, as to the morals of masonry, I should suppose enough to silence the objections of the most cynical caviler.

Should I be asked for proof that our code of morals is of so unexceptionable a character, and so "worthy of all acceptation," I reply by referring to all the constitutions and by-laws of our lodges, from their earliest existence; to all our acts and dispositions, individual and associate, public, private and domestic, done and exhibited under *true masonic requirement and license*. But we are told that these sound principles are not acted out by a great many of our members, in their conduct and general deportment. With deep mortification and regret I grant it. I hope, however, it is not understood that I stand here, or any where else as the apologist or advocate of any such. No, truly, I advocate masonry, and not such as trample upon its benign and heaven born

teachings, and prostitute its noble objects to the basest purposes. And I suppose all will admit that "no society is justly chargeable with the disapproved misconduct of particular members." If it is, I should be glad to be pointed to one that is, or ever has been, upon earth that stands acquitted.

Masonry has numbered among its votaries, the wisest, purest, most patriotic and exalted men of all countries, in all ages, and under all forms of Government, from the days of its illustrious founder to the present. To pass over the long, long list of distinguished worthies, kings and potentates of the old world, who have been zealous members and patrons of the order, I may only refer to a few of our own countrymen in order to hush forever in the minds of all who hear me, the apprehension insidiously instilled into many, that masonry is inimical to good government, to free government. Look at that immortal, self-devoted, Spartan band—The signers of the Declaration of American Independence, who planted themselves on the straits of peril, between our bleeding liberties and their haughty invaders. With three or four exceptions they were masons. Washington, you know, was a *faithful* mason to the day of his death, and always attended his lodge when possible. All the generals of the American revolution were masons, but one, and *that one, the traitor Arnold*. And what *volumes* does this speak for the *fidelity* inspired by masonic inculcations! That profound philosopher and statesman, that sound, practical, common sense man, Benjamin Franklin, who so thoroughly scrutinized all subjects before pronouncing upon their merits or demerits, was a *faithful* mason all his life, and gave the order his hearty support. I might continue this list to a great length, embracing the illustrious men of the present day; but surely those already named are sufficient for the purpose intended—could reason, could opposition to the interests of our government, could evil or impure purposes of any kind be entertained or connived at by such men? The scowl of indignation and scorn would mantle the cheek of every true hearted American at the mere suggestion of such an apprehension. Well,

freemasonry is the same now that it was then; the same yesterday, to-day and forever—and, if it has, upon a trial of it, and a proper understanding of its spirit, secured the approbation and admiration of such men, who will listen now to its defamers? But, strange as it may seem, there are yet those to be found who misrepresent and traduce it.

But, in addition to the objections which I have already met, there exist those against its secrecy, and against the exclusion of females from the secret retreat of the lodge.

In regard to secrecy, nothing of its designs and principles is concealed—far from it. We are proud to acknowledge them every where; because they will stand the test of any ordeal to which they can be subjected. Our charities, it is true, are administered privately, because Christ enjoins that they should be. Our left hand is not permitted to know what our right hand doeth in this matter. They find their way to the abodes of wretchedness, and the recipients are, whenever it can be so, kept ignorant of the source from which they derive their well-timed succor and relief. Masonry, modest and retiring, elevated, intellectual and refined, adds not insult to the pauper of misfortune's victims by assailing their sensibilities with a rude, blustering, ostentatious parade of its benefits; but *silently*, gently and delicately, wipes the falling tear and soothes the heaving anguish. Is this secrecy worthy of condemnation? If so, let us see from what source the first reproach will be hurled.

In what, then, does our *secret* consist? It lies just where it should, as essential to its prosperity and perpetuity, alone in the construction and operation of its parts, for the production of the noble object's contemplated in its origin; and there it must necessarily ever lie, in order to prevent imposition, and in order to the continuance of that harmony and unity which it is obvious, from the diversity of language and habit upon earth, are alone calculated to secure the universality of masonic benevolence.

The objection to excluding females from the privacy of the lodge, is a deceptions and insidious manoeuvre.

Woman, as all of them will acknowledge

who think at all upon the subject, are very properly excluded from the retirement of the lodge. But are they, therefore, excluded from the benefits of freemasonry? By no means. And here I might relate many striking incidents in proof of the fact, but forbear. Masonic obligations, particularly those of the higher orders of knighthood, bind us imperiously to the relief and protection, first, of those connected with the fraternity, and next to all others every where.

Could that squalid group of wretchedness, an emasculated mother and starving children, rendered forlorn by the profligacy and desertion of a drunken father and heartless husband, or by other untoward circumstances—could the lonely, grief-worn widow, bereft of her chief earthly stay and solace, surrounded by her fatherless little ones, and giving vent to the struggling anguish of her soul in tears that, like a torrent, poured upon their little heads—could the heart stricken virgin, left to wander a stranger, in a strange land, without dependence on a mother's tenderness for comfort and advice, or a father's or a brother's arm to protect her—could all these, in their own natural eloquence, be heard by the daughters of men every where, to relate the timely relief and aid they have received, and from what hands, and how oft repeated, when all other ears and eyes were deaf and blind to their woes, the just and generous impulses of woman's heart would lead them all to admire, and by their irresistible smiles and approbation, become the most efficient supporters of free masonry.

Seeing then, brethren, that the strongest objections urged against our order are as flimsy as cobwebs and utterly untenable, let us pursue the even tenor of our way and fear no evil. Truth is mighty and will prevail. Masonry has passed the fiery furnace of persecution, but there is not the smell of fire upon its garments. It is like gold tried in the fire. Every ordeal it passes but gives additional brilliancy to its immortal principles. Let us away then, brethren, to duty and to honor, giving heed to the expressive language of our masonic emblems, acquainting ourselves more intimately with God by faith in his Son, so

that we may entertain a solid hope of that immortality to which all true and worthy brothers hope, at last, to be raised.

KEEPING SECRETS.—It is sometimes said that in a good state of society there would be no necessity of *keeping secrets*, for no individual would have any thing to conceal. This *may* be true; but if so, society is far—very far—from being as perfect as it ought to be. At present we shall find no intelligent circle, except it were the society of the glorified above, which does not require occasional secrecy. But if there are secrets to be kept, somebody must keep them.

Some persons can hardly conceal a secret, if they would. They will promise; but the moment they gain possession of the fact, its importance rises in their estimation, till it occupies so much of their waking thoughts, that it will be almost certain, in some form or other, to escape them.

Others are not very anxious to conceal things which are entrusted to them. They may not wish to make mischief, exactly; but there is a sort of recklessness about them, that renders them more unsafe confidents than even the former.

Others again, when they promise, mean to perform. But no sooner do they possess the *treasure* committed to their charge, than they begin to grow forgetful of the manner of coming by it. And ere they are aware, they have revealed it.

There are only a few then whom it is safe to trust. These you will value, as they do diamonds, for their scarcity.

There are individuals who are, in this respect, worthy of your highest confidence, if you can find them. Husbands, where a union is founded as it ought to be, can usually trust their wives. This is one of the prominent advantages of matrimony. It gives us an opportunity of unbosoming our feelings and views and wishes often, not only with safety, but with sympathy.

**From the Freemason's Monthly Magazine.
MASONIC REGALIA AND DISPLAY.**

THE curious and inquisitive observers of our Institution, often ask:—“Why is it that you indulge in gorgeous decorations? Why is it that you make vain displays of your robes and mitres, aprons and sashes, implements and jewels, swords and banners? Cannot a man bestow charity without the aid of toys? Can you not help the widow and fatherless, without the gaudy apron or the tinselled sash? Can you not aid in rearing the destitute orphan, without spending your means in costly robes and expensive meetings? Can you not observe the laws of God and man, without the aid of jewels upon your breasts? Can you not be charitable, social and liberal, without unmeaning ceremonies and mystic signs? Why these departures from the simplicities of life, and the teachings of plain republicanism?”

The objections here urged, refer exclusively to the externals of Freemasonry. They are such as naturally suggest themselves to the mind of the philosophic observer on the outer walls of the temple, whose position disqualifies him for a clear understanding of the technicalities of our mystic language and works. Being, therefore, reasonable, we will attempt to answer them.

In every department of nature, there is a philosophy which professes to unfold her beauties to the understanding of man, and to point out the uses of her treasures. We have a philosophy which descends the depths of the earth, and analyzes the various strata, with reference to the wants and comforts of man, and to the past history of his race. There is another, that solves the movements and laws of the calm and rushing waters, and reveals the secrets of the restless ocean. There is another, mounting aloft in the endless regions of space and revolving worlds, which defines the path of the planet, and marks the devious course of the wandering comet. There is another, which gathers and divides the invisible

fluid upon which all vitality depends; and still another, which, with daring eye, holds in suspension the rays of the powerful sun, and analyzes the resplendent beauties of the rain-bow.

We shall, therefore, in answering the proposed questions, with reference to Masonic ceremonies and parades, appeal to the philosophy of nature,—to the order and beauties of the external world, as created by that Power which cannot err. Where is the man who is so poor in the riches of a perfect soul, as to be blind to the external beauties of the natural world, and insensible to the charms which cover and adorn the whole earth? Who will arraign the lily, which challenges comparison with the splendor of Solomon, and ask the use of such velvet texture and varied coloring in the wilds of the valley?—Who will ask the rose the use of its fragrance, and the delicacy and symmetry of its petals?—Who will demand of the tree the use of its luxuriant foliage and periodical bloom, and of the fields, the profit of their beautiful verdure?—Who will rudely question the delicate lines of the violet, and dispute the use of all such idle plants as take root but to show their beauty and die?—Who can look with indifference upon the varied beauties of earth, sky and ocean, and ask the use of all that does not contribute to clothe or fill the body, or shelter and protect man from the cold embrace of winter, or the beating of the ruthless storm?

A being of such mental poverty, would excite our pity: *he would be poor indeed.* We should regard him as poor, because incapable of appreciating the external dress of material nature; because he is dead to the living, and alive only to the dead. We would contrast his condition with that of the happy man, who is awake to the loveliness of nature, and enjoys the beauty and perfection of all her works. He believes with Milton, that

“In contemplation of created things
By steps we may ascend to God.”

If created things come from the hand

of Diety, arrayed in fine textures and beautiful colors, shall MAN deform his person by neglect of dress? Shall he despise the elegancies of life and personal appearance, to sustain an affected absence of pride and to destroy the fair face of nature? And shall WOMAN be content with plain and coarse attire, to the destruction of all harmony between the dress she wears and the beauty of her person, because there is a teacher in the land who is insensible to all refinement? No! Let us not despise the examples of the Almighty; but rather, with the feeble aid of art, imitate and admire the beauties of nature. Thus honoring his works, while we honor, by our acts, the observance of his laws.

In answering the questions of the inquirer, we cannot but ask, with reference to the dress of woman--Why her display of silks and ribbons, plumes and jewels? Cannot a woman be happy, unless she be decked with bows and flowers? Can she not be a good wife, mother and member of society, without having the very flesh of her ears bored for the insertion of costly jewels? Are her hands incapable of amiable deeds, without a circle of gold, and is her bosom insensible to love, because a diamond is wanting?

Go home to your dwellings, examine the finish of your parlors, observe the unnecessary show of your furniture, and ask yourselves why such elegance,--why such display? Visit the house of God,--see the carved work of the preacher's desk and the ample folds of the curtain which darkens his window,--why such expense? Is there religion in it? Look at the surplice of the Parson--is there devotion in it? And is there justice in the Judge's robes? See the pomp and parade of the military--are they essential to courage?

If all these things meet with your approbation, why object to the displays of Masonry? You admire the external beauties of nature; you approve of the elegancies of life, dress and habitation, and then question the utility of the implements, jewels and dresses of Mason-

ry!--all of which are not only ancient and beautiful in design, but MORAL IN THEIR APPLICATION.

Would you have the elegancies of life in every thing but in MORALS? Rather should not the paths of duty be strewed with flowers, and TRUTH be clothed in all that is brilliant and beautiful? You speak of expense, of means misapplied, as if the wealth of a people should all be spent for the gross objects of the body. But, we would give more for a permanent fund of BROTHERLY LOVE AND CHARITY,--collected by the means which you affect to despise,--than for the deepest and richest mine ever wrought by the hands of man.

You wear jewels that have no signification. Each Masonic JEWEL teaches a moral lesson. The Masonic DRESS is made up of outward symbols of duty; and the CEREMONIES of the Institution are but the settled order in which her various objects are to be attained.

All that we exhibit,—all that you see,—convey to the Mason, in the beautiful though silent language of visible things, the important truths of RELIGION and MORALITY, and exercise that influence which enlivens the social nature of man and elevates the sentiments of his soul.

"For the attentive mind,
By this harmonious action on her powers,
Becomes herself harmonious."

Very True.--Franklin was an observing and sensible man, and his conclusions seldom incorrect. He said, 'A newspaper and Bible in every house, a good school in every district—all studied and appreciated as they merit--are the principal supports of virtue, morality and civil liberty.'

Vain-glorious men are the scorn of wise men, the admiration of fools, the idols of parasites, and the slaves of their own wants.

MUSIC.--The dogmatic Dr. Johnson once made the remark that the practice of music was beneath the dignity of a man; he wondered that any one with ordinary strength of mind should devote his time and talents to its study. A young lady too, timid openly to oppose the great oracle of his day, whispered to her companion, I wonder what Dr. Johnson thinks of King David; he overheard her, and feeling the justice of her remark, replied, madam, I stand corrected, and I will promise you in future, *never to speak of what I do not understand*. So it is at the present day--the opponents of music are those who do not understand it. Not being blessed with a musical ear, they cannot perceive the heavenly beauties of the art--and not having had a musical education they cannot conceive the noble nature of the science. The often quoted lines of Shakespeare, "The man who has no music in his soul, and is not moved by concord of sweet sounds, is fit for treasons, stratagems and spoils," is undoubtedly too strong a denunciation of that unfortunate class of individuals, who, cut off by nature from the enjoyment of one of the purest and most rational sources of human enjoyment, are rather entitled to our compassion, as being excluded from the appreciation of the beautiful and sublime in music, even as the blind claim our pity at being debarred the sight of the glorious sun and the harmonious blending of colors on the face of nature. Still a proper cultivation of the art of music unquestionably tends to refine the feelings, and elevate the mind. Do any doubt this? Let them go into the house of God, let them hear the full toned organ under the fingers of a master--one who having complete command over the instrument, remembers that he is making the imprisoned wind vocal to the praise of his Maker, and not to please the ear of the crowd with ill-timed frivolities--let him hear the words of scripture sung by a well trained choir, and if he then fails to feel a deep and awful sense of the power of music in his heart, he is

indeed to be commiserated, as being dead to those emotions experienced by the most sublime of poets, John Milton and in his glowing language thus expressed:-

"But let my due feet never fail
To walk the studious cloisters pale,
And love the high embowered rood,
With antique pillars mossy proof,
And storied windows richly dight,
Casting a dim, religious light,
There let the pealing organ blow,
To the full voiced choir below,
In service high and anthems clear,
As may with sweetness through mine ear,
Dissolve me into ecstacies,
And bring all Heaven before mine eyes."

If his thoughts and feelings are not thus elevated, let him remember others have thought and felt with Milton--let him take counsel from the sage moralist, and never oppose what he does not understand.--*Hartford Courant.*

HANDS AND HEARTS.

Many are the meanings which are put upon hands and hearts, and however mysterious they seem to be, there is nothing so intelligible as the uses to which these words are applied. We say of one man that he has a heart, and of another that he has none. We say that this man is a bad hand at his trade, and another is a good hand. Sometimes we see a bill in a shop window which says, "Hands wanted," or "A few hands wanted." Sometimes we are invited to take a hand at cards, and sometimes we say we have no heart to go about a disagreeable business. Hearts are never advertised for in the shop windows. We never see bills printed with "Hearts wanted." There is something more mysterious about a heart than a hand; but yet even the most stupid amongst us can perceive that hearts are in demand, and more frequently and earnestly sought for, and more difficult to find, than even the hands. The Creator has distributed various gifts amongst his creatures, and whilst he has given warm heart

and cool hands to some, he has given warm hands and cool hearts to others. Let not the one class despise the other, for each has a noble function to fulfil in the great economy of human society, and the services of each are alike indispensable. How very useful to society, though, perhaps, hurtful to themselves, are men of ardent minds, sanguine temperaments, reckless, headstrong, careless dispositions; wild and almost desperate adventurers and speculators, whose sole ambition seems to be to suggest and to undertake what the rest of the world regard as impossibilities. The world is kept moving by such men. They destroy themselves too oft by the intensity of their mental labors; but they give an impulse to the affairs of men which continually and successively revives them from time to time, and prevents the mind and the industry of society from sinking int' o imbecility. Other men, more fortunate in life, to all outward appearances, are merely the agents of such restless spirits, who reduce to practice their wild and extravagant theories. The one class has a warm heart, the other a warm hand, but how very useless would the one be without the other! What would the marked genius be without the cool and resolute heart of the man of prudence and worldly wisdom? Posterity would not even acknowledge his worth, which is all demonstrated at last by its practical results.

CULTIVATED TASTE WITHOUT PIETY.— There is a man of cultivated taste and refined feeling. His soul is full of poetry, and his feelings alive to every charm that is earthly. He can look out on the face of the evening sky, or watch the tints of dawn, and admire such beauties; but his soul never looks up "through nature's works to nature's God." He can enter into deep communion with what is perfect in the natural world, but he holds none with the Father of his spirit. Music, too, is his delight. He can eagerly give himself away to the melody of sweet sounds; but, with all this, he stands with-

out the threshold of the moral temple of God, and has no wish to enter in and eat the food of angels. The thorns which grow on Sinai are pleasant to his soul; but not more so than are the roses which bloom on Calvary. The blending tints of the summer-bow awaken a thrill of pleasure; but the bow of mercy which hangs over the cross of Jesus, has in it nothing that can charm. He lives, plans and acts, just as he would were there no God above him, before whom every thought lies naked. Is this man—this refined, cultivated scholar—pursuing the object for which he was created? And if every cultivated man on earth should do precisely as he does, would the world advance in knowledge, virtue, or religion? Man was created for purposes high and noble—such as angels engage in, and in comparison with which, all other objects sink into insignificance, and all other enjoyments are contemptible as ashes.

An Important Declaration.—Sir Walter Scott said seriously, in his autobiography, "through every part of my literary career, I have felt pinched and hampered at my own ignorance." What a world of thought in these few lines, and how important do they seem when we learn that he who occupies the noblest niche in the temple of fame, consecrated by achievements of intellect unequalled in splendor, has placed an acknowledgement of regret on record, that he was hampered by ignorance. When the student tires of his task, let him remember what the great author regretted; and while he feels that he may never match the eagle flight of the Wizard of the North, he can learn a lesson of humility as to the extent of his knowledge and receive an impulse to persevere.

All accidental sorrows may be dwelt upon with calmness, or recollected with gratitude to Him who sent them; the sorrows that spring from ourselves preserve their unmitigated bitterness.

From the Southern Masonic Mirror.

Man is a social being. Doomed to solitude, he would be one of the most helpless and miserable of the creatures of Earth. He pursues, then, but a simple law of his being in seeking association and converse with those of his kind — When this association is formed, the more confidence prevails, the greater will the means of enjoyment be enhanced. The law of kindness is the measure of human happiness. Under the operation of this law, the ordinary sorrows and ills of this life entirely give way, or are greatly diminished. Where the influence of this law is unfelt and unknown, all the ills of sordid selfishness, of mean distrust, and of skulking suspicion, must be seen and felt. To promote this law, to realize and diffuse its benign influences, is one of the great objects of Masonry. It looks upon man as having great tendencies to evil, but as being still capable of improvement, so as to be pleased with habits of virtue and charmed with the sober, unobtrusive, but elevating lessons of wisdom, goodness and truth. Whilst Masons, therefore, recognize, to the fullest extent, the sources of social obligation and the general duties due from every citizen to the community, they cannot be blind to the angry contentions, the turbulent strifes and bitter quarrels that agitate the ocean of human life, and they cannot, therefore, feel that they are guilty of any outrage on the general rights of man, when they seek for confidence and companionship in a fraternity where they are taught to look upon all men as the offspring of the same great Parent—placed on one common level—moved by the same hopes, alarmed by the same fears, and subject to the same general doom of death. Realizing these great truths, they feel no envy at the riches, and no pride at the poverty of their brethren; but endeavor to impress on each the practice of rules suited to their condition, so that the one may be humble in his prosperity, and the other cheerful in his adversity. In this way, the true so-

cial feeling is evolved by developing and bringing into energetic action the gentle virtues of kindness, confidence and brotherly love. This feeling, thus aroused and directed, receives the highest gratification in the joy of others. Those who possess it d^r. light in deeds of benevolence—they rejoice with the happy and mourn with the afflicted. They are ever ready to aid in removing human suffering, by cheering the gloomy caverns of want by the smiles of relief, and by lighting up the dark recesses of sorrow by the rays of sympathy.

RECTITUDE.—The principle of unyielding rectitude is recommended by the fact, that it is of invariable and universal application. It changes not with times and circumstances; it is the same yesterday, to-day, and forever. It extends to all beings and to all actions; to the beggar and the prince; to the man of learning and the ignorant peasant. It is the supreme law of God's moral kingdom; the bond of union and the source of blessedness, to all the holy subjects of his empire.

To make this, then, your governing principle of action, is to associate yourself with all good beings in the universe. It is to identify your interests and character, with those of angels and the spirits of just men made perfect, and to connect your destiny with the issues of the government, which is administered according to the laws of immutable rectitude, and pledges eternal life and blessedness to all who obey its precepts.

Whenever you hear a young miss lecturing her mother on gentility, contradicting her parents, pouting and complaining whenever she cannot have her own way, depend upon it she will make a poor companion. In prosperity she will never be satisfied—in adversity she will despond and complain—in sickness she will distress herself and all around her. Never choose her for a companion.'

EDITORIAL DEPARTMENT.

MASONRY IS A SYSTEM OF MORALITY.

We extract the following excellent remarks upon the Morality of our Order, from an eloquent Discourse, delivered at Clarksville, Tenn. by Rev. Bro. JOHN W. HANNER, and published in the Free-mason's Monthly Magazine: We take the liberty of placing the extract under our editorial head, because it expresses our own sentiments more beautifully than we can write them.

Morality in the sentient intellectual world, is like Order in the physical. By order in the material world, we understand the uniform operations of those general laws which the Great Architect of the universe established over physical nature when he said: "Let there be light!"—when he fixed the central, all pervading sun, and launched the earth upon the aerial to float on in circling sweeping voyages till consumed by its own central fires;—the operation of laws by which every planet is kept upon the plane of its orbits, and the harmony of the material universe preserved inviolate. It would be disorder for one planet to infringe against another—for Jupiter to shatter to pieces the rings of Saturn—for Mercury to drive into the Sun,—or for the earth to fly off in a tangent and rush out into the fiery path of a Comet to clash and mingle in a prodigious ruin.

It is order in the moral world for every member of the social compact to move in his appropriate sphere and obey the laws which govern well ordered society. Every violation produces confusion, disorder and misery. Harmony is one chief support of all well-regulated institutions,—more especially this of ours. Like other

associations it has precepts to be regarded, laws to be obeyed, requirements to be met; and a specific character to be formed and maintained. As members of the Fraternity, it is not sufficient that we merely understand one of Euclid's problems; that we have the straight lines and the curves, and know something of right angles, horizontals and perpendiculare; or that we stand firm like Tuscan pillars in the temple, without any of the ornament of the Doric or Corinthian, in order to attain the appropriate character. It is required that we do more.—That we should cultivate social virtues and fellow-feeling; that we subdue secret resentments and chain the violence of disorderly passions, which if uncontrolled, would convert the soul into a dark cave through which they would rage with tumultuous fury. To do this effectually, we must turn to those supernatural helps promised to us in the bible.

If we look into the chronicles of the past, we shall find that the history of our race is little else than a record of wrong and misery. The unsubdued passions of the soul have shocked and rent the fair fabric of human society from the centre to the circumference, so that it lies about us in broken fragments and ruinous heaps all covered with the emblems of decay. Turbulence of passion has hurried many a man into crimes, which have filled the span of his subsequent existence with torturing remorse; provoking insult has driven many into the hellish deed of murder; oppressive avarice has turned many sons of promise and hope into forlorn wretches, and sent them from home and friends to the gloomy resort of haggard gamblers; and unrestrained self-created appetite has sunk numbers into the slough of disgrace and,

buried them in the drunkard's grave. Will any one say, that a Mason ever commits such crimes? If he does, he grossly violates the laws of the Order, disgraces himself and dishonors his brethren. Shame burn his cheek to cinder! What! a Mason get drunk--a Mason gamble--a Mason cheat or oppress--a Mason swear! If any one of you be guilty of any of these crimes, let me beseech you never to report yourself as a worthy Brother, in circumstances prosperous or adverse, to the Tyler or any one else, in the Lodge or out of it, until you permanently reform. If there is any one law which Masons transgress more than another, it is that which prohibits profane swearing. And however deeply mortifying to myself, as it must be also to many others, a sense of duty this day extorts from me the public acknowledgment, that some Masons do thus sin against the institution. They seem to forget the instructions which they received while standing before that "hieroglyphic, which none but craftsmen every saw." One of the special commandments of the Decalogue, written by the finger of God in tables of stone, amid thunderings and lightnings upon Horeb's cloud-veiled summit, is, "Thou shalt not take the name of the Lord thy God in vain."—The name of God is that which distinguishes him from all other beings; and stands for his nature. He has an ineffable name which expresses what he is in himself, and one that expresses what he is in reference to us. The former was esteemed so sacred by the Jews, that they never pronounced it in common conversation; nor even in prayer, save once a year, and then only by the High priest, three times, in the benediction by which the congregation was dismissed from the services of the tabernacle; and at the sound of it, the whole multitude fell prostrate upon the ground. To introduce the name of God in common conversation, or for trifling purposes, and even to pronounce it at any time without deep reverence, is to take it in vain. Where

ther^s is no reverence for the Deity, there can be no genuine morality.

From the Masonic Journal.

ADVANTAGES OF MASONRY.

The questions are often asked, of what advantage can it be to become a Mason? Of what service can the Institution be to me, more than may be derived from other associations, which are altogether of a public character? and then follow the assertions, that Masonry was necessary in the dark ages, but now, in the present enlightened age, it is superseded. It can now serve but little purpose, either for the public or the individual.

These questions and assertions are quite natural, coming from those who are ignorant of the genius of the Institution. But a little examination will show that they are founded in error. It may be safely assumed, that if the basis of an institution be human nature itself, it will stand so long as that nature remains unchanged. If progress be made, whether in physics or morals; it only elevates, but does not supersede.—Our actual wants continue the same; but the improvements relate to the best methods of supplying them.

Whoever joins the Masonic Institution adds but one arm to the host who are already its active members, and by that act he secures the good will and co-operation of thousands of Brothers, throughout the civilized world. He makes a small contribution to the fund of the Order, and entitles himself to the aid of all. He is allowed freedom of opinion, without the sacrifice of brotherly love; he enjoys the sunshine of a wide social circle in his prosperity, and the kind sympathies of men of all countries in his season of adversity. He is one of a Society, whose members enter into the composition of the divers sects and parties of the world, but whose feelings centre in one soul, without respect to rank, fortune or birth. Simple honesty ensures a free admission to all its privileges, and so long as he possesses this virtue he has a sure friend

in some of every nation upon the face of the earth.

Christians are divided and subdivided, and are constantly at war. In Masonry, the fundamental truths of Christianity make the basis of all action; and all sects are bands of Brothers. The Jew, the Turk, the Christian, all meet as Brothers, and fulfil the conditions which each religion requires, but fails to accomplish. There is so much profession and doctrine which do not result in any conceivable good to man, that we are led to doubt a system which enjoins a creed as of more consequence than the teachings of example.

Sects divide upon theories, but Masons unite in excluding all theories, and inculcating practice. Each thinks for himself and acts for all. Thought belongs to the closet, and action to the world. The former makes up the dogmas of the day, and the latter the philanthropy which pervades the infinite relations of life.

The following description of Christ, as it was found in an ancient manuscript, was sent by Publius Lentulus, President of Judea, to the Senate of Rome:

"There lives at this time in Judea, a man of singular character, whose name is Jesus Christ. The barbarians esteem him a prophet, but his followers adore him as the immediate offspring of the immortal God.—He is endowed with such unparalleled virtue as to call back the dead from their graves, and to heal every kind of disease with a word or touch. His person is tall and elegantly shaped—his aspect amiable and revered. His hair flows in those beautiful shades which no united colors can match, falling into graceful curls below his ears, agreeably couching on his shoulders, and parting on the crown of his head like the head dress of the sect of the Nazarites. His forehead is smooth and large—the cheek without spot, save that of a lovely red; his nose and mouth are formed with exquisite symmetry; his beard, reaching a little below his chin and parting in the

middle like a fork. His eyes are bright, clear and serene. He rebukes with majesty, counsels and invites with the most tender and persuasive language. His whole address, whether in word or deed—being elegant, grave and strictly characteristic of so great a being! No man has seen him laugh, but the whole world beholds him weep frequently—and so persuasive are his tears, that the multitude cannot withhold theirs from joining in sympathy with him. He is moderate, temperate and wise. In short, whatever this phenomenon may turn out in the end, he seems at present a man of excellent beauty and divine perfections, every way surpassing the children of men."

THE WAY OF THE WORLD.—"He's dead!" How frequently is that brief but admonitory sentence uttered without any but the most transient emotion—with out awakening a deeper or more permanent reflection that the next passing thought will entirely obliterate from the mind!—Two friends shall casually meet after a temporary separation, and inquire after a third and mutual friend. "He's dead!" is the melancholy and impressive rejoinder. If men of business, perhaps he also was one who entered largely into their speculations—all their projects for the advancement of their fortunes—all their worldly schemes of aggrandizement—yet "he's dead!" The intelligence is received with an exclamation of surprise—a significant shake of the head—a sensation nearly allied to pity and regret; but it is not heard "as if an angel spoke;" and as time passes, they hurry off, without further comment, to their respective counting houses, where the unexpected information of the rise in sugars—the depression of the money market—the failure of some great house in which they had placed implicit confidence of some equally vital and important affair, demands their immediate attention—totally absorbs their minds, and they entirely forget that they have heard an echo of their own inevitable doom.

PURE AND INEXPENSIVE PLEASURES.

It has often been said, but cannot be too often repeated, that there is no such source of enjoyment as an innocent, pure and simple mind, ready to enter into every passing amusement, and to cull every flower, however humble, that may strew the path of life.—How mistaken the notion that happiness consists in fuss, splendour, and noise, and in splendid rather than in cheap recreations! but how much greater is the delusion that the transitory delirium of intemperance can compensate the loss of innocence and simplicity of mind, which are necessary to give relish to all natural enjoyments! Take, for instance, the pleasure to be derived from the contemplation of nature in all its various forms. Can we conceive any source of gratification more accessible, more permanent, more free from immediate pain or ultimate evil? Wherever men are brought together, whether for business or pleasure, there is always the possibility of something disagreeable, from the clashing of opinions or interests, the difference of tastes, the varieties of humour, or simply the contrast of position. Since inequality must always exist, there will always be inferiors who may feel disagreeably humbled in the presence of their superiors—But in the presence of nature, we are free from all these causes of annoyance, for she has neither opinions nor interests, tastes nor whims, pride nor affections—She is indeed a loving mother, for she calls upon her children to come and drain her treasures and be satisfied—treasures that contain no alloy, and require neither bolt nor bar; which are gathered without present pain, and enjoyed without future sorrow.

Oh, nature! a' thy shows and forms
To feeling, peaceable hearts bee charms,
Whether the kindly summer warms
With life and light;
Or winter howls in dusky storms
The long dark night.

But rarely are the votaries of intemperance susceptible of pleasures such as

these. As well might we suppose that a palate long used to high dressed dishes should relish simple fare, as that a mind given up to dissipation should feel the charms of nature, and conceive the luxury of contemplation.—*Ramsey's Inquiry into the Principles of Human Happiness.*

THE BEAUTY OF CHILDHOOD.—A lovely woman is an object irresistibly enchanting, and the austere grace of manhood fills the soul with a proud sense of the majesty of human nature; but there is something far less earthly and more intimately allied to our holiest imaginings in the purity of a child. It satisfies the most delicate fancy and the severest judgement. Its happy and affectionate feelings are not checked by one guileful thought or one cold suspicion. Its little beauteous face betrays each emotion of its heart, and it is as transparent as the silvery cloud-veil of a summer sun that shows all the light within. It is as fearless and as innocent in its waking hours as in its quiet slumbers. It loves every one and smiles on all! I have sometimes gazed upon a beautiful child with a passion only equalled in intensity by that of youthful love. The heart at such a time, is nearly stifled with a mixed emotion of tenderness, admiration and delight. It almost aches with affection—I can fully sympathize in a mother's deep idolatry. I love all lovely children; and have often yearned to imprint a thousand passionate kisses on a stranger's child, though met, perhaps, but for a moment in theatres or in streets, and passing from me, like a radiant shadow to be seen no more. The sudden appearance of a child of extraordinary beauty comes upon the spirit like a flash of light, and often breaks up a train of melancholy thoughts as a sun burst scatters the mist of morning. The changing looks and attitudes of children afford a perpetual feast to every eye that has a true perception of grace and beauty.—*Richardson's Literary Leaves.*

WASHINGTON.

America has furnished to the world the character of Washington! And if our American institutions had done nothing else, that alone would have entitled them to the respect of mankind.

Washington! "First in war; first in peace, and first in the hearts of his countrymen!" Washington is all our own! The enthusiastic veneration and regard in which the people of the United States hold him, prove them to be worthy of such a countryman; while his reputation abroad reflects the highest honor on his country and its institutions. I would cheerfully put the question to-day to the intelligence of Europe and the world—what character of the century, upon the whole, stands out in the relief of history, most pure respectable, most sublime? and I doubt not, that by a suffrage approaching to unanimity, the answer would be, Washington!

He is all—all our own! Washington is ours. I claim him for America. In all the perils, every darkened moment of the State, in the midst of the reproaches of enemies and the misgiving of friends—I turn to that transcendent name, for courage and for consolation. To him who denies, or doubts whether our servid liberty can be combined with law, with order, with the security of property, with the pursuits and advancement of happiness—to who denies that our institutions are capable of producing exaltation of the soul and the passion of true glory—to him who denies that we have contributed anything to the stock of great lessons and great examples—to all these I reply by pointing to Washington!—Webster.

Religion.—Religion is the choicest companion of the soul. She is the sweet messenger from the spirit land, bearing upon her snow-white wings the "tokens sure" of a glorious immortality beyond the skies.

She comes to the captive, bound with the fetters of sin and satan, and points her finger to the great Physician, extended

on Calvary's cross, and in a voice of seraphic sweetness, that sounds on his ear like the music of angels, proclaiming:

"He comes to break oppression,
To set the captive free;
To take away transgression;
And rule in equity."

Again she appears in the garb of an angel of mercy speaking "Peace, be still," to the hearts of the children of sorrow and pouring the "Balm of Gilead," into the wounds of the bruised and stricken in spirit.

Attired in the garb of Heaven-born humility, she visits the 'meek and lowly of heart,' and assures them 'of such are the Kingdom of Heaven.'

Her followers are kept in this life from the temptation of the 'Wicked One,' and at the last ushered into that inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for them.

Decision of Character.—There is a certain constitution of mind, which, of all others, is the most likely to make our fortunes, if combined with talent, or to mar them without it; for the errors of such minds are few but fatal. I allude to those characters who have a kind of mathematical decision about them, which dictates that a straight line is the shortest distance between any two points, and that small bodies with velocity have a greater momentum than large masses without it. Thus, they would rather use a cannon ball than a battering ram. With such minds, to resolve and to act is instantaneous; they seem to have preceded the march of time—to foresee events in the chrysalis of their causes—and to seize that moment for execution which others waste in deliberation.

Most of our misfortunes are more supportable than the comments of our friends upon them.

From the Boston Mercantile Journal.

EFFECTS OF FEAR.

There are few things more calculated to excite a just indignation than an attempt on the part of young persons to frighten little children, or each other. In this way impressions are often made on the plastic minds of youth, which remain through life, and cause many an hour of anxiety and perhaps agony. In this way a species of cowardice is produced which cannot be overcome in after years—and the man who would be the first to plant a standard on a hostile fort, or to board an enemy fighting hand to hand, has been known to turn pale with affright at the idea of passing a churchyard alone in a dark night—or even at entering a lonely and lofty garret, in the dark, after the family have retired. Marshal Saxe, one of the bravest men who ever commanded an army on the embattled field, would never retire to rest until he had carefully examined the closets in his chamber, and looked under the bed!

It is sometimes the case, however, that these sudden shocks of fear, when young, administered not unfrequently by the unthinking, for the *joke's sake*, are attended with more serious consequences. We sometime since saw mention made of a child in Virginia, who was frightened to death. The circumstances which led to this melancholy catastrophe, are not of unusual occurrence. The child was playing with its companions, and was told by them, in sport, that a rag man was about to carry him off in his bag. Alarmed with fear, the child ran into the house, when the object of his terror, unfortunately, also coming into the house, he uttered a shriek and instantly expired.

Indeed cases are known where young persons have had their minds entirely overthrown—and been doomed to lives of hopeless idiocy, by the unprincipled follies of their acquaintances, who have, devised and executed some cruel plan of making sport of their fears. Such conduct has no apology. Those who are

guilty of it should be held as accountable as the man who levels a deadly weapon and destroys the life of a fellow creature.

And yet this attempt to excite the fears of a child, is not unfrequently resorted to by parents, as a salutary punishment! Bugbears are created to frighten the young innocents into obedience. It is unphilosophical and in the highest degree barbarous in its nature, often entailing wretchedness, in the shape of unnecessary fears, on the being whose courage and determination should be fortified and strengthened, instead of being sapped and destroyed by the unnatural or unthinking parent.

It is sometimes the case that persons, who for the sake of a good practical joke, attempt to frighten others, get sadly frightened themselves, or in some other way receive a punishment, which they richly deserve. A case is related in the medical books, of a young man in the country, who, on learning that some frolicsome girls intended to go into a neighboring cornfield one evening, to get some ears of corn to roast, determined to frighten them. He accordingly wrapped around his figure a white sheet, to represent a ghost and parting from his associates proceeded towards the field in high glee. What he beheld or met with to excite his fears, was never known, but he was soon heard to utter a horrid scream, and was soon after seen, still wrapped in the sheet, running with great rapidity through the fields. At last he reached the house, absolutely frightened out of his senses. He was attacked with epileptic fits, which succeeded each other rapidly, and soon put a period to his existence. When the fits were not on him he seemed much terrified, imagining that he saw something horrible, and begged and entreated to have it taken away!

Posthumous fame is a plant of tardy growth, for our body must be the seed of it.

THE VILLAGE BLACKSMITH.

By H. W. Longfellow.

Under the spreading chestnut tree

The village smithy stands,

The smith, a mighty man was he,

With large and sinewy hands;

And the muscles of his brawny arms

Are strong as iron bands.

His hair is crisp, and black, and long,

His face is like the tan;

His brow is wet with honest sweat,

He earns whate'er he can,

And looks the whole world in the face,

For he owes not any man.

Week in, week out, from morn till night,

You can hear his bellows blow;

You can hear him swing his heavy sledge,

With measured beat and slow,

Like the sexton ringing the village bell,

When the evening sun is low.

And children coming home from school

Look in at the open door;

They love to see the flaming forge;

And hear the bellows roar,

And catch the burning sparks that fly

Like chaff from a thrashing floor.

He goes on Sunday to the church,

And sits among his boys;

He hears the parson pray and preach,

He hears his daughter's voice,

Singing in the village choir,

And makes his heart rejoice.

It sounds to him like her mother's voice,

Singing in Paradise!

He needs must think of her once more,

How in the grave she lies;

And with his hard, rough hand he wipes

A tear out of his eyes.

Toiling—rejoicing—sorrowing,

Oward through life he goes;

Each morning sees some task begin,

Each evening sees it close;

Something attempted, something done,

Has earned a night's repose,

Thanks, thanks to thee, my worthy friend,

For the lesson thou hast taught!

Thus at the flaming forge of life

Our fortunes must be wrought;
Thus on its sounding anvil shaped
Each burning deed and thought!"

THE SUFFERINGS OF WOMAN.

Woman was born to suffer and suffer uncomplainingly; but it is most agonizing to think that she should cruelly suffer by the hand of him who has sworn at the altar to love, to protect and cherish her in sickness and in health, to guard her as the apple of his eye, and shield her from the world and against the world. What resource, what asylum has she when the very husband of her bosom turns upon her, and with the brutality of a fiend flees from his Bacchanalian orgies, assaults her, drives her, to the very brink of destruction, and to the verge of insanity. She suffers in secret but does not complain, and even loves the miserable remnant of humanity—perchance for some endeared association of olden time—who lives but to inflict upon her infamy and disgrace.—Perhaps she thinks he will yet be to her all her fond heart hopes for, and all that is worthy of her true womanly affection. The late and lamented William Leggett has it very justly, when he says: —

No star in yonder sky that shines,
Can light like woman's eye impart,
The earth holds not in all its mines
A gem so rich as woman's heart.

Her voice is like the music sweet,
Poured out from airy harps alone,
Like that when storms most fondly beat,
It yields a clearer—richer tone.

And woman's love 's a holy light,
That brighter burns for aye;
Years cannot dim its radiant light
Nor even baseness quench its ray.

And yet what can be said of him who proves himself insensible to this noble affection, and by drunkenness and debauchery blots out the very humanity which distinguishes him as a man from the brute creation.

From the Freemason's Monthly Magazine.

INSTALLATION ODES.

BY R. W. BROTHER THOMAS POWER.

INTRODUCTORY.

Music—“The Indian Philosopher,”

When heaven's Great Architect Divine
Raised world on world in kind design,

Then form on earth was laid:

Fraternal thoughts conferred on man,
By love inspired the social plan,

And social hearts obeyed.

CHORUS—Fraternal tho'ts conferred on man, &c.

While wandering on our clouded way,

Compassion shed its kindly ray,

A guide to lead the blind;

Conducted by a holy light,

With generous love and mystic rite,

The purest joys we find.

CHORUS—Conducted by a holy light, &c.

With skill to work, and wise to guide,
No pain shall come, no thought divide,

Where hearts with heart agree;

Then let us to our altar bring

The dearest offering while we sing.

United, true and free.

CHORUS—Then let us to our altar bring, &c.

FOR THE CEREMONIES OF INSTALLING THE FIRST THREE OFFICERS.

Music—“The Bright Rosy Morning.”

THE MASTER.

Support to the Master, that rules by the Square!
Let sons of the Light to the East now repair;
With hearts for his aid, now united and free,
Obedient we labor, and kindly agree.

CHORUS—With hearts for his aid, &c.

THE SENIOR WARDEN.

Support to the Warden installed in the West,
Who works by the Level where sorrows may rest!
With hearts for his aid, now united and free,
Obedient we labor, and kindly agree.

CHORUS—With hearts for his aid, &c.

THE JUNIOR WARDEN.

Support to the Warden by Plumb still upright,
Whose sun, in the South, never hides its fair light!

With hearts for his aid, now united and free,
Obedient we labor, and kindly agree.

CHORUS—With hearts for his aid, &c.

CONCLUDING.

Music—“Scots wha hae wi' Wallace bled.”

Mark where friends united stand,

True of heart and free of hand!

Brother's own his just command,

Who rules in social hour:

Hark! he calls! obedient now,

Still and silently we bow,

Love impressed on every brow,

We own his rightful power.

CHORUS—Hark! he calls! obedient now, &c.

While in kindness gathered here—

Voices joined, and hearts sincere—

Discord's notes be never near,

Bringing thoughts unkind:

Constant to our social tie,

Honor beams from every eye;

Who, that shal his trust deny?

Manhood's grace shall find?

CHORUS—Constant to our social tie, &c.

Who, that joys of friendship know;

Who, that feels for other's woe,

Who, when tears of sorrow flow,

Coldly turns away?

At the words in whispers told,

That to Brothers truth unfold,

Who would grateful thanks withhold?

Who would friends betray?

CHORUS—At the words in whispers told, &c.

Gather, then, with hearts upright,

Where the East gives forth its light;

Give we our solemn plight,

In fraternal love:

Soon, our earthly labors o'er,

Bliss immortal yet in store,

Each shall find a happier shore,

Blest with light above.

CHORUS—Soon, our earthly labors o'er, &c.

Happiness! that glorious crown which all the
jewels of the world cannot enrich; which stud-
ded with the diamonds of the heart, can receive
no additional lustre from such paltry things as
power, or wealth, or station.

THE MASONIC MIRROR.

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AN ADDRESS,

BY REV. BRO. WM. D. CAIRNS.

Delivered at Columbus, Ga. Dec. 27, 1841.

BRETHREN: It is the happiness of the Christian Mason, to be enabled to contemplate the fact, that the only individuals, whose characters and lives he is required to commemorate, were one the appointed forerunner, and the other the beloved disciple of his blessed Lord!

What wisdom could be greater,—or what piety more ardent, than that of our earliest patrons, who thus chose to be presented before us from the midst of the best examples, as objects of highest imitation for faithfulness and purity of life, these most admirable and most holy men.

Agreeably to the usage of our order, we have come up hither to evince our regard for the memory, and to improve ourselves by a contemplation of the virtues of the last. Let then the blest spirit of the Apostle rest upon us, and let the charity and the humility and meekness too, of this loveliest of men, continually be with us: for so will the benevolent intentions of those who first framed the bonds of our union, be best answered; and so too, will the principles which we profess, shine forth in the conduct of our lives, and the example of a wide spread benevolence, command, both our order and ourselves, to the acceptance and esteem of men.

In my discharge of the duty assigned me, I have no intention to amuse you, Brethren, with the accustomed eulogy of ancient origin, and of celebrated names. "The hoary head is a crown of glory," only as it is "found in the way of righteousness;" and noble parentage can, but increase dishonor, if we have not been successful in preserving the brightness of its name. Antiquity we may justly

claim; and there have been, great men and good, associated with us in all our days.—But it can avail us naught, that Solomon should once have been our Master, and Hiram of Tyre his co-laborer in the construction of that great work, the temple, if we learn not from the wisdom of their examples. It can avail us naught, that our craft should have been learned amidst the austereities of one wilderness, by the Baptist—or taught from amidst the banishment of another, in the yet undiscovered symbols of apocalyptic vision, by the holy Evangelist—if we regard and obey not their precepts. Nay, we do them but hold them up to the world, as demonstrations of our unfaithfulness and shame, and the world will do well to judge of us, by the contrast which we, ourselves, have presented, between the professions and principles of our order, and the indefensible practice of our own immoral and wicked lives.

But surely, there are found among us, those who can abide the comparison—who can dare to contemplate the purity and glory of him even, whom we are met this day to commemorate: far behind him, they may be in the range of charity and of friendly zeal—for who could hope to rival one, that with the Lord hath run?—yet have they loved his precepts; and became to be "a follower of him," as he also, was "a follower of Christ."

Though it may seem to you as a novelty, therefore, yet as commemorating the great advocate of benevolence, and patron of our order, will I venture to uplift him before you—him who rested upon the Master's bosom—who was with him at his transfiguration—in his agony and at the cross—who accepted, as the last pledge of love, a mother at the hands of her dying love—who witnessed this glory upon the Mount of Olives, and when life failed, was bound into the assembly of

his people, to utter the impressive and awakening charge, "little children, love one another!"

We might follow the ambitious man, in his career of conquest, until the mind became bewildered by the overpassing brilliancy of each new achievement, and the heart callous to all impressions of human sympathy or of human woe; but oh! what would be the consideration of such a course, to the elevating and refining example of friendship and love, which is here shown in the life of holiness of the apostle John!—We must be void indeed of all proper estimate, alike of life's value, and of life's great ends, my brethren, before we could doubt, even for a moment, of the choice which became us, in the determination of such a case; and we may, therefore, account it a privilege, that the duties of the day come to be discharged, under circumstances, which leaves us no alternative, but to contemplate the brightest picture of human perfection; which the world has ever beheld, and listen to admonitions, which will make us better Masons, as they will make us better men!

Tradition has added many things, to the knowledge derived from scripture, of the character of this holy man; but no lustre can accrue to his name, from the doubtful legends which have been related of him, beyond that which is imparted to it, from the sacred testimony of revealed truth. To the scripture then, the Mason must go for the acquirement of a just appreciation of Him; and from the consideration of them, he will find it difficult to come, without stronger faith in the Lord, whom he delighted to serve—and a more active charity for men, whom he sought to save. The sublimity of his doctrine, who has failed to perceive?—or, who refused to rejoice in his proclamation of "a light which lighteth every man who cometh into the world?" If instruction, therefore in righteousness be required, we shall do well, if we go to him for the highest attainments of knowledge, and the widest reaches of thought will be found in him—or if the best illustrations of precept, they will be seen in him; for no principles of

charity could be more deeply rooted, and no exhibitions of benevolence more worthy of universal imitation, than those which were shewed by him. It is these, indeed, that, as an institution of moral excellence, the members of this fraternity are expected to observe him; for though he would bind us to "the love of God, as the great principle and spring of duty, he would yet bind us as firmly to "the love of man," by the awakening consideration, that "if we love not our brother whom we have seen we cannot love God whom we have not seen." We may boast as we please then, of the sufficiency of moral worth, and seek for examples to follow. Whose dispositions and spirit have not been derived from or sought to be founded upon the sure requirements of the word of God. Such wisdom, however, belonged not to those who were the originators of our craft, for in contradiction to the fixed principles of the nature of man, the power of selfishness was sought to be uprooted by them in the human heart. As benevolence too, was the great duty, which they wished to inculcate to man, in all the conditions of his present being, and under all the circumstances of his worldly state, was declared by them as the object of its exercise, the brightest acknowledged predecease were, therefore, chosen to be exhibited by them, and as none better or so good as these, could elsewhere be found; to the divine writings accordingly they went, for those examples of holy practice—which oblige us, especially as Masons to regard christianity as a divine religion, and rejoice at its advancement, as the very basis upon which our order rests.

It must be the earnest desire of every Mason, that the misapprehensions which so generally prevail, with respect to the principles of our institution, should be corrected; and the erroneous belief, that in our meetings together, we are influenced only by a vain curiosity, or the silly paroxysm of a mere temporary enjoyment. It so happens of necessity, that our operations are in secret, and therefore unless at the intermission of a deceased brother, or at the period of installation of those who may be appointed as

governors amongst us, we have no opportunity of making our principles known, or manifesting the fact, that we are required to recognise the great fundamental doctrines of the christian faith, showed the reason, in part, of the grand which has been taken in this address; so that if apology were needed for the course pursued, it might be found alike, in the office of your speaker, and the place chosen from whence to address you.

It was the characteristic of this disciple's Master, that he went about doing good. If it had been the intention of the inspired historian to have set him before us in highest exhibition of moral worth, better words and fewer, could not possibly have been chosen; or words better calculated to make a lasting impression upon the human heart. It is the emblazoned motto of the masonic banner—it is the development of that principle of charity, by which we stand; it should be the great motive of our every action, and not only by our every action, and not only by ourselves, but by all; it should be both perceived and felt, that when we become negligent of this—when we are not, in our character, both "good men and true," or cease to exert an influence for good over those around us, we have departed from the principles of our institution—have violated its most essential maxims—have dishonored its benevolent character, and belied the intention of its being in the midst of a necessitous world. Who, for example, brethren, can read the ancient charges without perceiving this? "Every man that is a Mason," they say, "take good heed to these, if any find himself guilty, that he may amend himself, or principally for dread of God. Take good heed that you keep these charges well, for it is a great evil for a man to foreswear himself upon a book. Ye shall be true men, to God, and the holy church, and use no error or heresy by your own understanding, and by wise men's teaching. Ye shall be true, one to another, every Mason of the craft, that is Mason allowed. Ye shall do him as ye would be done unto yourself. Ye shall be no thief or thieves to your knowledge few. Ye shall be true to the king, lord, or master that ye serve, and truly, &c. and work for his advantage."

More might be added, but these will suffice to show, that from the beginning, "masonry" was founded on christianity, as when in the modern charge, it caused to be explicitly required of the master elect, that he should "agree to be a good man and true, and strictly to obey the moral law."

Now to preserve us in the integrity of these our professions, it was—or to reclaim us if fallen—that not only examples for imitation, but also precepts for obedience, were drawn from the Christian scriptures, and ordered to be set before us, on this anniversary especially of our Patron Saint. In no one has the spirit of the command of Jesus, in his answer to the lawyer who tempted him, as if he desired to know what he should do to inherit eternal life, when he said unto him, in the enforcement of the moral precept "this do and thou shalt live," been more abundantly exemplified. And in no one has the spirit of its exemplification, as shown in the parable of the good Samaritan, whose charity even Christ commanded, and enforced, as deserving of imitation, been more fully or more beautifully displayed. Of him it might well be said, in its most emphatic sense, that

"Of all mankind, his soul
Was most in harmony with heaven—as one
Sole family of brothers, sisters, friends—
And in their origin, and in their rights
To all the common gifts of Providence,
And in their hopes, their joys, their sorrows
One—

He viewed the universal race of man.

He needed not a Law of State, to force
Grudging submission to the Law of God—
The Law of Love was in his heart alive—
What he possessed, he counted not his own;
But, like a faithful steward in a house
Of publick alms, what freely he received
He freely gave—distributing to all
The helpless, the last mite beyond his own.
Temperate support—and reckoning still the
gift
But justice due to want!"

Now, if it was so with him, and if by resting upon the bosom of love, the spirit of heavenly charity may be thus sure to have been im-

bided by him, we here openly confess that we believe it should be so, in like manner also, with us. Grateful has been the stream of benevolence to the afflicted and oppressed, which in all ages has been seen to flow from the power of such examples; and only the more grateful, as from a nearer connexion with the only source of all earthly goods, it has been found to be derived thus from its "head spring," hard by unto the Throne of God, whose grace has supplied it, and to the fountain of whose grace it will return again. Oh, if we could but take the elevated position upon which he stood, and behold from the very presence of Holiness, the whole world of sin, and from the side of happiness, the misery with which earth is filled, it would, in very truth, be so with us, for we should be like him. The beneficence which blessed the world, would be manifested in like manner also, in its ameliorating power upon us; and with it, the piety which constrained at the call of Christ, both him and his brother James, to renounce the ties of family and to follow him.

But for one reason, and as viewing it in the light of a higher obligation than can arise out of the mere outward relations of life, the conduct of St. John would be inexplicable to us, in this seeming act of parental abandonment, and apparent disregard of the high demands of filial obedience and love. He knew, however, of one greater than Zebadiah, and to whom he was far more indebted than he could be to any father according to the flesh. When the command therefore was given, "Follow me," in recognition of those high or claims which the Divine Master has to the service of every man, and in the true spirit of the acknowledgement, that if any man " forsake not all that he hath," he cannot be Christ's disciple, "immediately left the ship and his father, and followed him." We shall do well then to consider for awhile this principle of action also, before we dismiss the subject, and offer our final congratulations upon the occasion of this anniversary meeting.

If the duties of charity had been those only which he had proposed to perform no mistake could have been greater than that committed,

in the remuneration of its strongest foes, and no example less deserving could have been offered for our imitation. But no, the mercies of charity might have been performed by the kindly feelings of a human heart, and sympathy awakened in a breast like his, would find it difficult, if not impossible, to resist the inclination to good, when the just ends of good had not even been proposed to it. Indeed, we read in the Gospel of one who performed an act of beneficence from an improper notion, as when it is said by "the unjust judge," "Though I fear not God, nor regard man, yet, because this widow troubleth me, I will avenge her, lest by her continual coming, she weary me." But it was no feeling of sympathy, or consideration of self-interest such as this, which actuated the conduct of our patron, and on account of which we have cause to commemorate him this day. A much higher motive will be found to have governed him, and one, of much nobler nature, without which, benevolence may be regarded as an amiable virtue, but with which, it becomes in fact, an emanation from the heart of God. It is the transcendent excellency of the human soul, the realisation of its highest good, that which, as conforming all to the will of God, accomplishes its highest objects in the promotion of his glory.

Behold its exhibition, brethren. He said, "of a truth, "he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." He has said this, and we applaud him for it. It was the bondsmen of the "new commandment" which the Word unto us, "that we should love one another." We admit it, and have recorded it even, as a fundamental maxim of our Craft. But, that we may not thus "walk in darkness," or be "blinded by it," he has also declared this message, "that God is Light, and in him is no darkness at all." So that, "if we walk in the light, as he is in the light, we have" not only "fellowship one with another," but "the light of Jesus Christ his Son, cleanseth us from all sin." I say then that this is a higher principle, without which a man may indeed be very charitable and kind; but with which, he can

only be, what the rules of action which we have acknowledged require he should be, holy and good. In the light of this principle we must contemplate him whom we have met to celebrate; for independently of it, we can never estimate or follow him aright.

As the founder of our order then, if we consider him as such, or as our confessed and admired patron, at least, we may suppose him as saying, with the apostle Paul, in reference to the noblest monument of the grace of God, which has ever been erected, the Church which was purchased with the blood of his Son, "According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But, let every man take heed how he buildeth therefore; for other foundation can no man lay, than that is laid, which is Jesus Christ." I have heard it said, that no man can be a good Mason who is not also a good Christian. I believe it, and therefore repeat the declaration—a Mason he may be, as he may be also a Christian, by profession; but he cannot be a consistent member, either of the church or of the lodge, unless he is, both in profession and practice, a religious man. The very fact that we celebrate this day, and that we are called by the name of the disciple of Jesus, who rested in his bosom, should convince us of it.

He was the "Master builder"—we, as co-laborers with him, are now called to further his work. In the bonds of a common brotherhood let us go forward with gladness, to the task assigned us. Labour, for the time is ours, and "the night cometh in which we cannot work." Refreshment should be expected only when our work is done. But, if faithful in our day, as it will rejoice us then, when the voice from heaven shall assure us, that "Blessed are the dead who die in the Lord henceforth," because "they rest from their labors and their works do follow them," so it will give us even greater and more lasting joy, in the hour of its final completion, when "the Head-stone itself shall be brought forth with shoutings of grace, grace unto it."

Brother, my duty is done. I have spoken

to you with the candour of a Mason and the sincerity of a Christian. Let the candour which you have exacted of me be known also in the regard which you are bound to render to these admonitions. Remember, at least, whether these be needed, or not; that there is a Master to whom you must give account. You cannot meet in your accustomed places, without being called to recollection concerning them. Not only are the symbols of innocence and uprightness there, the tokens of friendship and of holy love, the chart of duty and the light of truth, but there are also there, the emblem of justice and the omniscient eye, assurances to us at least, of knowledge without error, and an Almighty Judge. Let these suffice. In the improvement of them we can have little to fear. But, the consequence of neglecting them who shall be able to tell?

"What matter, whether pain or pleasures fill
The swelling heart, one little moment here,
Form both alike: how vain is every thrill,
While an untried eternity is near?
Think not of rest, fond man, in life's career;
The joys and griefs that meet thee, doth aside,
Like bubbles, and thy bark right onward steer
Thro' calm and tempest, till it crosses the tide,
Shoot into port in triumph, or serenely glide."

"Some high or humble enterprise of good
Contemplate, till it shall possess thy mind—
Become thy study, pastime, rest and food,
And kindle in thy heart a flame refined.
Pray heaven for firmness, thy whole soul to
bind
To this thy purpose—to begin, pursue
With thoughts all fixed, and feelings purify,
kind;
Strength to complete, and with delight review,
And grace to give the praise, where all is over
due."

OCCUPATION.—No one can be healthy and happy without occupation—some regular employment or profession. The life of an idler is always an unsatisfactory one, and "killing time" is the most laborious of all work.

SIN AND PHILANTHROPY.

A TRUE TALE.—BY L. MARIA CHILD.

In a city, which shall be nameless, there lived long ago a young girl, the only daughter of a widow. She came from the country, and was as ignorant of the dangers of the city as the squirtlets of her native fields. She had glossy black hair, gentle, beaming eyes, and "lips like wet coral." Of course she knew that she was beautiful; for when she was a child strangers often stopped as she passed, and exclaimed, "How handsome she is!" And as she grew older, the young men gazed on her with admiration. She was poor, and removed to the city to earn her living by covering umbrellas. She was just at that susceptible age when youth is passing into womanhood, when the soul begins to be pervaded by "that restless principle which impels poor humans to seek perfection in union."

At the hotel opposite Lord Henry Stuart, an English nobleman, had at that time taken lodgings. His visit to this country is doubtless well remembered by many, for it made a great sensation at the time. He was a peer of the realm, descended from the royal line, and was, moreover, a strikingly handsome man, of right princely carriage. He was subsequently a member of the British Parliament, and is now dead.

As this distinguished stranger passed to and from his hotel he encountered the umbrella girl, and was impressed by her uncommon beauty. He easily traced her to the opposite store, where he soon after went to purchase an umbrella. This was followed up by presents of flowers, chats by the wayside, and invitations to walk or ride, all of which were gratefully accepted by the unsuspecting rustic. He was playing a game for temporary excitement; she, with a head full of romance, and a heart melting under the influence of love, was unconsciously endangering the happiness of her whole life.

Lord Henry invited her to visit the public gardens on the Fourth of July. In

the simplicity of her heart, she believed all his flattering professions, and considered herself his bride elect; she therefore accepted the invitation with innocent frankness. But she had no dress fit to appear on such a public occasion with a gentleman of high rank, whom she verily supposed to be her destined husband. While these thoughts revolved in her mind, her eye was unfortunately attracted by a beautiful piece of silk belonging to her employer. Ah, could she not take it without being seen, and pay for it secretly when she had earned money enough? The temptation conquered her in a moment of weakness. She concealed the silk, and conveyed it to her lodgings. It was the first thing she had ever stolen, and her remorse was painful. She would have carried it back, but she dreaded discovery. She was not sure that her repentance would be met in a spirit of forgiveness.

On the eventful Fourth of July, she came out in her new dress. Lord Henry complimented her upon her elegant appearance; but she was not happy. On their way to the gardens, he talked to her in a manner which she did not comprehend. Perceiving this, he spoke more explicitly. The guileless young creature stopped, looked in his face with mournful reproach, and burst into tears. The nobleman took her hand kindly and said, "My dear, are you an innocent girl?" "I am, I am," replied she, with convulsive sobs. "Oh, what have I ever done, or said, that you should ask me that?" Her words stirred the deep fountains of his better nature. "If you are innocent," said he, "God forbid that I should make you otherwise. But you accepted my invitation and presents so readily, that I supposed you to understand me." "What could I understand," said she, "except that you intended to make me your wife?" Though reared amid the proudest distinctions of rank, he felt no inclination to smile. He blushed and was silent. The heartless conventionalities of life stood rebuked in the presence of affection.

domestic simplicity. He conveyed her to her humble home, and bade her farewell, with a thankful consciousness that he had done no irretrievable injury to her future prospects. The remembrance of her would soon be to him as the recollection of last year's butterflies. With her, the wound was deeper. In her solitary chamber she wept, in bitterness of heart, over her ruined air-castles. And that dress, which she had stolen to make an appearance befitting his bride! Oh, what if she could be discovered? And would not the heart of her poor widowed mother break, if she should ever know that her child was a thief? Alas, her wretched forebodings were too true. The silk was traced to her; she was arrested on her way to the store, and dragged to prison. There she refused all nourishment, and wept incessantly.

On the fourth day, the keeper called upon Isaac T. Hopper, and informed him that there was a young girl in prison, who appeared to be utterly friendless, and destined to die by starving. The kind-hearted old gentleman immediately went to her assistance. He found her lying on the floor of her cell, with her face buried in her hands, sobbing as if her heart would break. He tried to comfort her, but could obtain no answer.

'Leave us alone,' said he to the keeper. 'Perhaps she will speak to me, if there is none to hear.' When they were alone together, he put back the hair from her temples, laid his hand kindly on her beautiful head, and said in soothing tones, 'My child, consider me as thy father. Tell me all thou hast done. If thou hast taken this silk, let me know all about it. I will do for thee as I would for a daughter; and I doubt not that I can help thee out of this difficulty.'

After a long time spent in affectionate sympathy, she leaned her young head on his friendly shoulder, and sobbed out, 'Oh, I wish I was dead. What will my poor mother say, when she knows of my disgrace?'

'Perhaps we can manage that she nev-

er shall know it,' replied he: and alluring her by this hope, he gradually obtained from her the whole story of her acquaintance with the nobleman. He bade her be comforted, and take nourishment; for he would see that the silk was paid for, and the prosecution withdrawn. He went immediately to her employer, and told him the story. 'This is her first offence,' said he; 'the girl is young, and the only child of a poor widow. Give her a chance to retrieve this one false step, and she may be restored to society, a useful and honored woman. I will see that thou art paid for the silk.' The man readily agreed to withdraw the prosecution, and said he would have dealt otherwise by the girl, had he known all the circumstances. 'Thou shouldest have inquired into the merits of the case, my friend,' replied Isaac. 'By this kind of thoughtlessness, many a young creature is driven into the downward path, who might easily have been saved.'

The good old man then went to the hotel and inquired for Henry Stuart. The servant said his lordship had not yet risen. 'Tell him my business is of importance,' said Friend Hopper. The servant soon returned and conducted him to the chamber. The nobleman appeared surprised that a plain old Quaker should thus intrude upon his luxurious privacy; but when he heard his errand, he blushed deeply, and frankly admitted the truth of the girl's statement. His benevolent visiter took the opportunity to 'hear a testimony,' as the Friends say, against the sin and selfishness of profligacy. He did it in such a kind and fatherly manner, that the young man's heart was touched. He excused himself, by saying that he would not have tampered with the girl, if he had known her to be virtuous. 'I have done many wrong things,' said he, 'but, thank God, no betrayal of confiding innocence rests on my conscience. I have always esteemed it the basest act of which man is capable.' The imprisonment of the poor girl, and the forlorn situation in which she had been found, dis-

gessed him greatly. And when Isaac represented that the silk had been stolen for his sake, that the girl had thereby lost profitable employment, and was obliged to return to her distant home, to avoid the danger of exposure, he took out a fifty dollar note, and offered it to pay her expenses. 'Nay,' said Isaac, 'thou art a very rich man; I see in thy hand a large roll of such notes. She is the daughter of a poor widow, and thou hast been the means of doing her great injury. Give me another.'

'Lord Henry handed him another fifty dollar note, and smiled as he said, 'You understand your business well. But you have acted nobly, and I reverence you for it. If you ever visit England, come to see me. I will give you a cordial welcome, and treat you like a nobleman.'

"Farewell, friend," replied Isaac.—"Though much to blame in this affair, thou too hast behaved nobly. Mayest thou be blessed in domestic life, and trifle no more with the feelings of poor girls; not even with those whom others have betrayed and deserted."

Luckily, the girl had sufficient presence of mind to assume a false name when arrested; by which means her true name was kept out of the newspapers. 'I did this,' said she, 'for my poor mother's sake.' With the money given by Lord Henry, the silk was paid for, and she was sent home to her mother, well provided with clothing. Her name and place of residence remain to this day a secret in the breast of her benefactor.

Several years after the incidents I have related, a lady called at Friend Hopper's house and asked to see him. When he entered the room, he found a handsomely dressed young matron, with a blooming boy of five or six years old. She rose to meet him, and her voice choked as she said, 'Friend Hopper, do you know me?' He replied that he did not. She fixed her tearful eyes earnestly upon him, and said, 'You once helped me, when in great distress.' But the good missionary of humanity had helped too

many in distress, to be able to recollect her, without more precise information. With a tremulous voice, she bade her son go into the next room, for a few minutes; then dropping on her knees, she hid her face in his lap, and sobbed out, 'I am the girl that stole the silk. Oh, where should I now be, if it had not been for you?'

When her emotion was somewhat calmed, she told him that she had married a highly respectable man, a Senator of his native State. Having a call to visit the city, she had again and again passed Friend Hopper's house, looking wishfully at the windows to catch a sight of him; but when she attempted to enter, her courage failed.

'But I go away to-morrow,' said she, 'and I could not leave the city, without once more seeing and thanking him who saved me from ruin.' She recalled her little boy, and said to him, 'Look at that old gentleman, and remember him well; for he was the best friend your mother ever had.' With an earnest invitation that he would visit her happy home, and a fervent 'God bless you,' she bade her benefactor farewell.

My venerable friend is not aware that I have written this story. I have not published it from any wish to glorify him, but to exert a genial influence on the hearts of others; to do my mite toward teaching society how to cast out the Demon Penitality, by the voice of the Angel Love.

Boston Courier.

The roses of pleasure seldom last long enough to adorn the brow of him who plucks them, and they are the only roses which do not retain their sweetness after they have lost their beauty.—Blair.

MARRY A MAN for his good sense, amiable temper, his sound morals, his habits of industry, and economy, and you will then have a good husband.

THE earth is our work-house, but Heaven is our store-house. Our chief happiness here should be to lay up treasures there.

EDITORIAL DEPARTMENT.

CLOSE OF THE YEAR.

The present number completes the second volume of the MIRROR, and affords us a suitable moment at which to tender our readers our cordial acknowledgments, for the uniform kindness they have manifested towards us during the past year; and to render to them assurances of our future fidelity to the cause in which we are engaged.

The past year has been one fruitful of events, which in their influence, are to have important effects on the future destiny of our order in the United States. We need mention but one—in our opinion of great importance—the late Convention at Baltimore. That body, representing a large number of the Grand Lodges of the United States, after mature deliberation, adopted and recommended to the brethren throughout the States, a uniform system of work, conforming as nearly as possible to the ancient usages of the order. This system, if generally adopted, cannot fail to be of vast utility in giving permanence, consistency and uniformity to the practices of the institution.

In all parts of the Union, we have the most-favorable accounts of the flourishing condition of Masonry, giving earnest as it were, of glorious prosperity. That this happy state of things may long continue to bless the prospects of our ancient and time honored order, is our earnest prayer.

In the course of the coming year we hope to be able to render additional service to the cause, by the improvements we contemplate in the management and matter of our periodical. We hope our numerous friends will lend us their aid in extending its circulation.

It will afford us pleasure at all times to publish Addresses, Lectures, and Communications from well informed brethren. Grand Secretaries and Secretaries of subordinate Lodges will oblige us by forwarding Lists of their Officers, and statements of the condition of the institution in their respective States and vicinities, together with any other information which they may deem of general interest to the Fraternity.

GRAND LODGE OF WISCONSIN.

We are gratified to learn that the growth of the Institution in this remote part of the country,—the extreme boundary of civilization,—has been such, within the last year or two, as to authorize the forming of a new and independent Grand Lodge for the Territory. Our attentive correspondent, under date of Platteville, Jan. 20th, 1844, writes as follows:

"I have recently been on a visit to Madison city, the capital of this Territory,—to which place I was called to attend a Convention of Lodges to organize a Grand Lodge for Wisconsin. The object was accomplished much to the satisfaction of

all who were present. The Legislature was in session, and it brought together a number of Masons of high standing, most of whom came from 'beyond the flood,' and gave by their past integrity the highest proofs of their purity, and promise of future usefulness. Our Grand Secretary, (who is the Secretary of the Legislative Council,) will, in a week or two, give you an abstract of the proceedings, with a list of the officers."

We presume that immediate application for reengagement and interchange of fraternal kindnesses, will be made to the Grand Lodges, and we cannot doubt that they will be most happy in extending the right-hand of fellowship to their young and promising sister.—*Freemason's Mag.*

ENGLISH ITEMS.

The Grand Lodge of England held a quarterly communication on the 6th December. The Earl of Zetland, Pro-Grand Master, presided, assisted by the Marquis of Salisbury, as D. Grand Master. Both of these Brethren were nominated for the vacant Grand Mastership. The election takes place on the 6th of the present month. The Earl of Zetland is the most prominent candidate and will probably be elected. The Earl of Salisbury, in his nomination, we believe, contrary to his wishes. Both are highly esteemed by their Brethren, and the interests of the Craft would be safe in the hands of either.—Five hundred dollars were voted to two widows of deceased Brethren. The 'Committee of Masters' notice the receipt of addresses of condolence from the Provincial Grand Lodge of the City of Good Hope, the Grand Lodge at Boston, U. S. A., and from Berlin, on the death of the Duke of Sussex.

The presentation of the 'Masonic Offering' to the Rev. Dr Oliver, is expected to take place at the ensuing meeting of the Grand Lodge of Lincolnshire. Our English Brethren are ever prompt to re-

ward those who devote their talents and energies to the service of their Institution. The contributions for the present purpose, as in the cases of the Duke of Sussex and Dr Crucifix, are from all parts of the jurisdiction—that is, from every country where an English Lodge is to be found.

A Grand Masonic Ball, in aid of the funds of the 'Asylum for worthy aged and decayed Freemasons,' took place on the 23d January. The annual festival for the same purpose, will be held in June.

The 'Royal Masonic Benevolent Annuity Institution,' is represented as being in good condition.

The 'Girls' School,' for the support and education of the orphan daughters of deceased Masons, is also in flourishing circumstances. The Festival is to take place on the 15th May, when the benevolent patrons of the Institution will have an opportunity to exercise their accustomed philanthropy in aid of this interesting charity.

The project of erecting a new building for the accommodation of the 'Boys' School,' (for the education of the orphan sons of Masons) is still in agitation. The funds we presume are ample.

Freemason's Magazine.

HON. J. LEANDER STARR.

This distinguished Brother has recently been on a visit to our city, and has availed himself of the opportunity to visit several of the Masonic bodies, of different Orders, and to witness their ceremonies. The commander of the Boston Encampment of Knights Templars, M. E. John B. Hammatt, Esq., obligingly summoned a special meeting of his commandery, and thus afforded the respected visitor an opportunity to witness the excellent manner in which the Order is conferred in that institution,—which, for accuracy and discipline, is not surpassed by any similar body in this country. Br Starr, in an ex-

cellent and appropriate off-hand speech, paid it the highest compliment, as he did the work of the Lodges and Chapters he had visited. The Sir Knights had prepared a slight entertainment for the occasion, and the evening passed away in the most delightful and satisfactory manner.

It may be proper to state, that Br Starr holds the responsible and honorable office of Provincial Grand Master for Nova Scotia. His commission, which we have been permitted to examine, is from the Grand Lodge of Scotland, issued under the sanction of the M. W. Grand Master, the Right Honorable Lord Frederick Fitzcharles, G. C. H., &c. &c. &c. constituting and appointing the R. W. Brother or the Hon. John Leander Starr, &c. &c. &c., Halifax, Provincial Grand Master for Nova Scotia, New Brunswick, and Prince Edward's Island," with the same powers and authority as are now exercised by Sir Allen McNab, Provincial Grand Master for Canada.

We have likewise been favored with an examination of Br Starr's Commission as Grand Prior. It is from Scotland, and is directed by Admiral Sir David Milne, G. C. B., Grand Master of the Religious and Military Order of the Temple, "constituting and appointing the Hon. J. Leander Starr, Knight Commander of the Order, Grand Prior for Nova Scotia, New Brunswick, and Prince Edward's Island, with full powers to erect and consecrate, under his immediate authority, a Grand Priory, to be called the Grand Priory of the Order of the Temple," for Nova Scotia, &c.

The respected Brother left for Halifax in the steamer Britannia, on the 3d ultimo, carrying with him the best wishes of his Brethren in Boston, for his future happiness and prosperity.—*Freemason's Mag.*

The world will sooner pardon a vicious than a ridiculous man, and, it is a dreadful truth, that almost every man had rather appear vicious than ridiculous, if the choice were in his power.

THE FORGOTTEN RELIC: OR THE REMINISCENCE OF A BACHELOR.

BY ELIZABETH DAKET SMITH.

I opened an old pocket book, that had been packed away for years among college exercises, and mementoes of long-forgotten friendships, and found what has stirred up all the deep feelings of my heart, broken open the sealed fountain of my tears, and restored me to the hallowed recollections, the innocence and joyousness, the unsuspecting confidence, and purity of my early childhood. It was a lock of my mother's hair. O! there is no other chamber in my heart so pure, so holy, so exalted, as that in which is cherished the memory of my mother. Nothing unhallowed can enter there. In the storms of life, the gloom of discontent, the hopelessness of disappointment, she issues from that chamber, calm, placid, beautiful, allaying the irritation, and calming the tumult of passion. The very spirit of peace before whom the harsher spirits disappear. This little lock of glossy brown, how potent has it been! How vividly has it brought up the image of my mother. The rich folds of hair so simply yet so tastefully arranged above that white open brow. How shall I describe that brow? The polished temple enshrining a soul before which purity itself might bow. It was broad, high and fair and calmness seemed ever to sit enthroned upon it. Though a woman of trials and many, many sufferings, not a wrinkle, not a line of discontent was printed there. It was borne up, nobly, spiritually, above the storms that might rage around her; the heart might be lacerated, the affections crushed, but that beautiful that subdued spirit, dwelt undimmed in the majesty of its own greatness.

When the proud spirit of man is bowed to adversity, the furrowed cheek, the deeply indented brow, and quenched eye, tell, plainly tell, how the soul was riven by the struggle of contending passions ere it bent to kiss the rod. Not so with the more enduring nature of woman. She humbly bends to the storm, and when the

whirlwind has passed, she lifts up her head with a spirit calm and purified, the soul chastened, the affections, that had clung to earth, lightly loosened, hallowing what remains, and all fixed on heaven. The reckless joyousness of an untouched heart has given place to a shade of melancholy, not deep, but touching the countenance with those beautiful pencilings that make us think of a pure and compassionate spirit.

My mother! let me dwell upon the sound. Does it not sanctify the heart, peeling off the coatings of selfishness, and like water bubbling up from the indurated earth, softening, refreshing it, and making it young again in its early affections and aspirations? O my mother! could I once more lay my head upon thy shoulder, feel thy kind, warm hand upon my head, and thy kiss upon my cheek, and once more a boy, with no more than the harmless delusions of childhood, make thee my confessor, and feel my conscience unburdened as in those artless days: and hear thy kind, gentle voice, reprove and encourage, and guide my lips in prayer: and see thee bend above my head, fervently craving a blessing for thy wayward child! My mother: sure thou art by me, once more I feel myself a boy. * * * *

I owe everything to my mother. I was always in her hands docile as the unweaned child. My father was a stern, proud, passionate man, idolizing my mother, though his undisciplined nature almost crushed her to the earth. Unable to govern himself, he became by turns my playfellow, my tyrant, and finally, a stern and forbidding parent. I could not respect, could not love him. I could have folded my arms and withheld him to the death. It seemed so degrading, so humiliating to be compelled to obey him, to yield to such a man. His own spirit within me rose up in rebellion before him. But my mother, her look of disapprobation, her calm, ineffable dignity, I was awed before, and yielded as to a being of a higher order. Her clear, pas-

sionless brow, her gentle eye, and countenance in which tenderness and sorrow were blended, made me feel at once my own unworthiness and errors, and the tears would gush into my eyes. The spirit that would have roused itself to the last struggle of resistance, and endured torture of any kind ere it would have bowed to the stern requisitions of my father, was subdued at once by the composure and gentleness of my mother. It is not the fire, the whirlwind, nor the earthquake, but the still small voice, that commands obedience.

Would that parents would remember this. The feeble child may be overcome with terror, but the strong one will arm himself for the battle. The spirit of the timid may be broken, and a long life of irresolution, and imbecility be the result of a parent's mismanagement; but one of sterner stuff at every act of oppression, will arm himself with a corresponding degree of dogged endurance, and unsubdued stubbornness. The lower and sterner feelings of his nature will acquire ten-fold bitterness and strength, and he will become proud and vindictive, stern and unyielding. From all this my blessed mother preserved me. I who had thrown back my head and stood firm and resolute before my father, no sooner caught a glimpse of my mother's sweet face than I was subdued. When I was gay and happy, she had always a smile ready; and often, as I grew older and began to watch the emotions of others, have I returned from school light-hearted and joyous, and she would welcome me with her sweet quiet smile; and it would bring the tears to my eyes, for I knew her heart was bleeding within. She died at the age of forty. Heaven could not will a long life of weariness and sorrow to a being of so much goodness. The day she yielded up her quiet spirit she said to me, "my son this world has many sources of happiness to the good and virtuous; but it has many, many sorrows. Try to bear your soul above the trials of earth. I know you will mourn for me long and bitterly."

I wish it were otherwise, I could wish you would consign my ashes to the grave as cheerfully as I yield them, and then go out into the world, with the high purpose of doing good to your species, and exalting and purifying your own soul." Blessed spirit: have I not obeyed in all but sorrowing for thee? Years have passed away. The bright, the beautiful, the talented have passed before me. I have drank into my very soul their bewildering beauty, their blandishments and wit. But I am still a bachelor. Shall I ever find one who will realize that high standard of female excellence, which the memory of my mother has raised in my mind? The feminine grace, the kind-hearted frankness, the tenderness and superiority to self, above all, the high souled dignity, the exalted sentiment, the pure intellectuality, and thoroughly disciplined and regulated feelings, which so pre-eminent ly characterized her?

Brute Force and Moral Power.—When Tamerlane had finished building his pyramid of seventy thousand human skulls, and was seen "standing at the gate of Damascus, glittering in steel, with his battle-axe on his shoulder," till his fierce hosts filed out to new victories and new carnage, the pale on-looker might have fancied that nature was in her death throes; for havoc and despair had taken possession of the earth, the sun of manhood seemed setting in blood. Yet it might be on that very gala day of Tamerlane, a little boy was playing nine pins on the streets of Mentz, whose history was more important to men than of twenty Tameralanes. The Tartar Khan, with his shaggy demons of the wilder ness, passed away like a whirlwind, to be forgotten forever; and the German artisan has wrought a benefit which is yet immeasurably expanding itself, and will continue to expand itself through all countries and through all times. What are the conquests and expeditions of all captains, from Walter the pennyless to Napoleen Bonaparte, compared with these

movable types, of Johannes Faust? Truly, it is a mortifying thing for our conqueror to reflect, how perishable is the metal which he hammers with such violence; how the kind earth will soon abroad up his bloody foot prints; and all that he achieved and skilfully piled together will be but like his own 'canvass city' of a camp, this evening loud with life, to-morrow all struck and vanished, "a few earth pits and heaps of straw." For here, as always, it continues true, that the deepest force is the stillest; that, as in the fable, the mild shining of the sun shall silently accomplish what the fierce blustering of the tempest has in vain essayed. Above all, it is ever to be kept in mind, that not by material, but by moral power are men and their actions governed—How noiseless is the thought!

THE GREATFUL HEART.

How sweet the joys that spring
From nature's works around,
To those whose ever grateful hearts
With love to Heaven abound.

In every thing they see
His wisdom and his power—
In worlds that on their axis wheel,
And in the humblest flower.

The birds that tune their notes
To welcome in the spring;
And every breath from hill and dale
A thousand blessings bring.

The grateful spirit sees
The impress of his God
Where'er he turns his wondering eyes—
Above—below—abroad.

God made this perfect world—
How sweet the thought to him—
And frequent in his heart he feels
The love of seraphim.

Not mines of wealth could give
His spirit such delight;
Nor false praise which lifts proud man
To honor's giddy height.

And not a heart that's touched
With wisdom from above,
Can be a stranger to delight,
And pure and perfect love.

Ay—more than this, he looks
To a still brighter scene—
Where face to face he'll see his God;
And nothing intervene.

THE BLIND PREACHER.

BY WM. WIRT.

As I travelled through the county of Orange, my eye was caught by a cluster of houses tied near a ruinous old wooden house, in the forest not far from the road side. Having frequently seen such objects before in travelling through these States, I had no difficulty in understanding that this was a place of religious worship.

Devotion alone should have stopped me to join in the dailies of the congregation; but I must confess, that curiosity to hear the preacher of such a wilderness, was not the least of my motives. On entering, I was struck with his preternatural appearance. He was a tall and very spare old man; his head, which was covered with a white linen cap, his shrivelled hands and his voice, were all shaking with the influence of a palsy; and a few moments ascertained to me that he was perfectly blind.

The first emotions that touched my breast were those of mingled pity and veneration. But how soon were all my feelings changed! The lips of Plato were never more worthy of a prognostic swarm of bees than were the lips of this holy man! It was a day of the administration of the sacrament—and his subject was, of course, the passion of our Saviour. I had heard the subject handled a thousand times; I had thought it exhausted long ago. Little did I suppose that in the wild woods of America was I to meet a man, whose eloquence would give to this topic a new and more sublime pathos, than I had ever before witnessed.

As he descended from the pulpit to distribute the mystic symbols, there was a peculiar, a more than human solemnity in his air and manners, which made my blood run cold and my whole frame shiver.

He then drew a picture of the suffering of our Saviour; his trial before Pilate; his ascent up Calvary; his crucifixion. I knew the whole history; but never until then, had ever heard the circumstances

so selected, so arranged, so colored! It was all new; and I seemed to have heard it for the first time in my life. His enunciation was so deliberate, that his voice trembled on every syllable, and every heart in the assembly trembled in unison.

His peculiar phrases had that force of description, that the original scene appeared to be at that moment acting before our eyes. We saw the very faces of the Jews; the staring, frightful distortions of malice and rage. We saw the buffet: my soul kindled with a flame of indignation; and my hands were involuntarily and convulsively clenched.

But when he came to touch on the patience, the forgiving meekness of our Saviour; when he drew, to the life, his voice breathing to God a soft and gentle prayer of pardon on his enemies, 'Father, forgive them, for they know not what they do'—the voice of the preacher, which had all along faltered, grew fainter and fainter, until his utterance being entirely obstructed by the force of his feelings, he raised his handkerchief to his eyes, and burst into a loud and irrepressible flood of grief. The effect is inconceivable. The whole house resounded with the mingled groans, and sobs, and shrieks of the congregation.

It was some time before the tumult had subsided so far as to permit him to proceed. Indeed, judging by the usual but fallacious standard of my own weakness, I began to be very uneasy for the situation of the preacher. For I could not conceive how he would be able to let his audience down from the heights which he wound them, without impairing the solemnity and dignity of the subject, or perhaps shocking them by the abruptness of his fall. But—no: the descent was as beautiful and sublime as the elevation had been rapid and enthusiastic.

The first sentence with which he broke the awful silence, was a quotation from Rousseau: "Socrates died like a philosopher, but Jesus Christ like a God!"

I despit of giving you any idea of the

effect produced by this short sentence, unless you could perfectly conceive the whole manner of the man, as well as the peculiar crisis in the discourse. Never before did I completely understand what Demosthenes meant by laying such stress on delivery.

You are to bring before you the venerable figure of the preacher; his blindness constantly calling to your recollection old Homer, Ossian and Milton, and associating with his performance the melancholy grandeur of their geniuses, you are to imagine that you hear his slow, solemn, well-accented annunciation, and his voice of affecting trembling melody; you are to remember the pitch of passion and enthusiasm to which the congregation were raised; and the few moments of portentous, deathlike silence, which reigned throughout the house; the preacher removing his white handkerchief from his aged face, (even yet wet from the recent torrent of his tears,) and slowly stretching forth his palsied hand which held it, begins the sentence. "Socrates died like a philosopher"—then, pausing, raising his other, with warmth and energy, to his breast, lifting his "sightless balls" to heaven, and pouring his whole soul into his tremulous voice—"but Jesus Christ—like a God!"

If he had been indeed and in truth an angel of light, the effect could scarcely have been more divine. Whatever I had been able to conceive of the sublimity of Massillon or the force of Boerdalose, had fallen far short of the power which I felt from the delivery of this simple sentence.

If this description give you the impression that this incomparable minister had any thing of shallow theatrical trick in his manner, it does him great injustice. I have never seen in any orator such a union of simplicity and majesty. He has not a gesture, an attitude, or an accent, to which he does not seem forced by the sentiment he is expressing. His mind is too serious, too earnest, too solicitous, and at the same time, too dignified, to stoop to artifice.

Although as far removed from estimation as a man can be, yet it is clear, from the train, the style and substance of his thoughts, that he is not only a polished scholar, but a man of profound erudition. I was forcibly struck with a short yet beautiful character which he drew of your learned and able countryman, Sir Robert Boyle; he spoke of him as if "his noble mind had, even before death, divested itself of all influence from his frail tabernacle of flesh," and called him, in his peculiarly emphatic and impressive manner, a "pure intelligence; the link between men and angels."

This man has been before my imagination almost ever since. A thousand times, as I rode along, I dropped the reins of my bridle, stretched forth my hands, and tried to imitate his quotation from Rousseau; a thousand times I abandoned the attempt in despair, and felt persuaded that his peculiar manner and power arose from an energy of soul which nature could not give, but which no being could justly copy. As I recall, at this moment several of his awfully striking attitudes, the chilling tide, with which my blood begins to pour along my arteries, reminds me of the emotions produced by the first sight of Gray's introductory picture of his Bard.

HONESTY.

Boys placed in circumstances of temptation cannot be too deeply impressed with the conviction, that 'Honesty is the best policy,' that is to say, that in the long run they will make more by being honest than by taking that which is not their own. The following is a case in point. A nobleman travelling in Scotland, a number of years ago, was asked for his alms in the High Street of Edinburgh, by a little ragged boy. He said he had no change upon which the boy offered to procure it. His lordship, in order to get rid of his importunity, gave him a piece of silver, which the boy conceiving was to be changed, ran off for the purpose. On his return, not finding his benefactor, whom he expected to wait, he watched for several

days in the place where he had received the money. At length, the nobleman happened again to pass that way; the boy accosted him, and put the change he had purchased into his hand, counting it with great exactness. His lordship was so pleased with the boy's honesty, that he placed at school, with the assurance of providing for him.

A DIRGE.

BY THE REV. GEORGE CROLY.

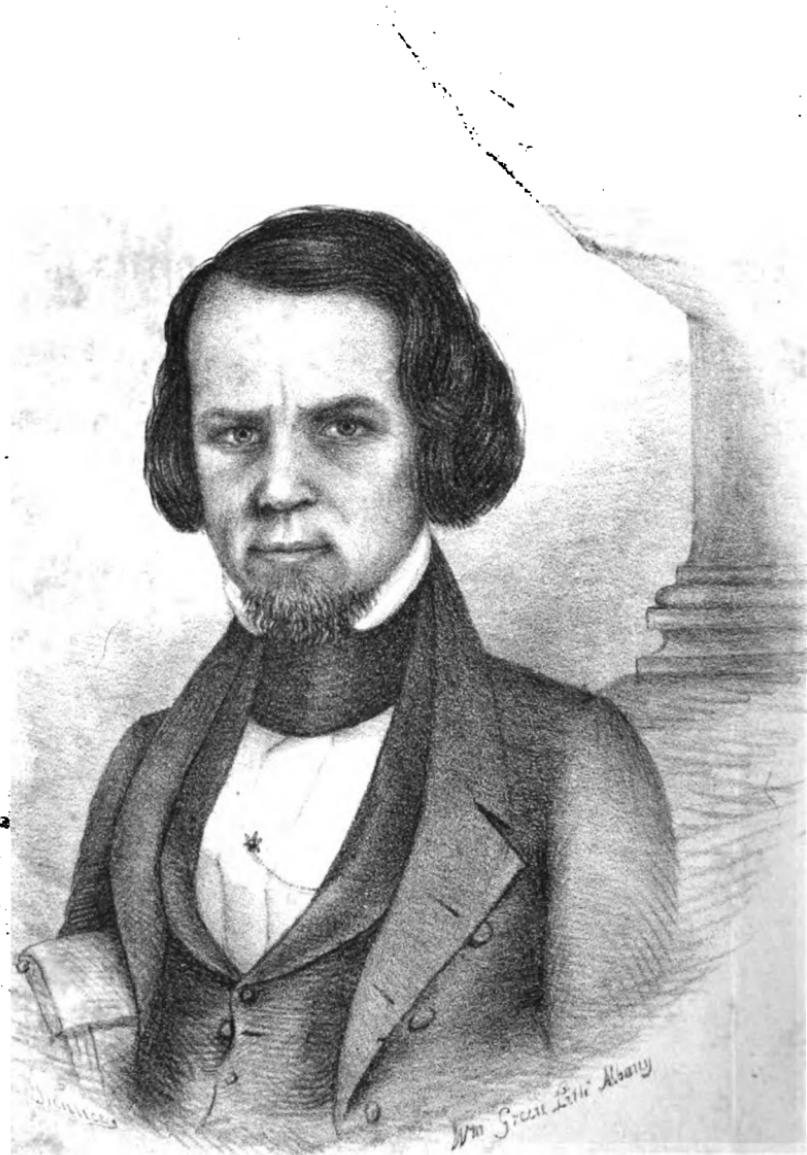
"Earth to earth, and dust to dust,"
Here the evil and the just;
Here the youthful and the old;
Here the matron and the maid,
In one silent bed are laid;
Here the vassal and the king,
Side by side lie withering;
Here the sword and sceptre rust—
"Earth to earth, and dust to dust!"
Ago on ago shall roll along,
O'er this pale and mighty throng;
Those that wept them, those that weep,
All shall with the sleepers sleep;
Brothers, sisters of the worm,
Summer's sun, or winter's storm,
Song of peace, or battle's roar,
Never shall break their slumbers more;
Death shall keep his soilen trust—
"Earth to earth, and dust to dust!"
But a day is coming fast,
Earth thy mightiest and thy last!
It shall come in fear and wonder,
Heralded by trump and thunder:
It shall come in strife and toil;
It shall come in blood and spoil,
It shall come in empire's groans,
Burning temples, trampled thrones;
Then, Ambition true thy lust!
"Earth to earth, and dust to dust!"
Then shall come the judgement sign,
In the east the King shall shine;
Flashing from heaven's golden gate,
Thousands, thousands round his state;
Spirits with the crown and plume;
Tremble then, thou solemn tomb!
Heaven shall open on our sight,
Earth be turned to living light,

Kingdom of the ransomed just!
"Earth to earth, and dust to dust!"
Then thy mount, Jerusalem,
Shall be gorgeous as a gem;
Then shall in the desert rise
Fruits of more than Paradise;
Earth by angel feet be trod,
One great garden of her God!
Till are dried the martyr's tears,
Through a thousand glorious years!
Now in hope of Him we trust—
"Earth, to earth and dust to dust!"

TEACH ME FORGETFULNESS.

BY AMELIA.

Oh, teach me forgetfulness! teach me to cast
From the depths of my spirit all thoughts of the
past.
My hopes you have blighted; within my sad
heart
There lingers but memory—oh! bid it depart.
You have taught me to look on the past with re-
gret,
And weep for the future, but not to forget;—
You have taught me my love and my folly to
rue,—
Why did you not teach me forgetfulness, too?
Oh, teach me forgetfulness!—bid me忘却
The thoughts—the wild thoughts that have eat-
ter'd my soul!
I thought your wild passion an innocent flame,
That would lift me above, nor degrade me to
shame!
I thought—but enough—the deep folly is past—
I would turn from the past and remember no
more.
You have taught me my love and my folly to
rue;
Then teach me—oh! teach me forgetfulness, too?
Oh, teach me forgetfulness!—little I thought
That in seeking my heart, 'twas its ruin you
sought;—
I thought you had won my fond spirit away—
To love me, to bless me, and not to betray,
Alas! that such musings shouldadden me yet;
My heart is all memory—oh! bid it forget;—
You have taught me my love and my folly to
rue;
Then teach me—oh! teach me forgetfulness, too!



Yours in F. L. & J.

Asbury Brown

THE GAVEL.

REV. C. C. BURR, EDITOR.

JOHN TANNER, PROPRIETOR.

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NO. 2.

[Written for the Gavel.]

POWER OF GENIUS.

BY C. C. BURR.

"No tears for thee! the lingering gloom is ours—
Thou art for converse with all glorious powers,
Never to die."

A PRETTY story enough is related of the wild boy of Newstead Abbey, who, by the death of the grandson of an old man at Corsica, was left with the title of lord. On hearing of this, George ran up to his mother, and asked if she perceived any difference in him since he was made a lord, as he could perceive none in himself. The next morning, when his name was first called out in school, it came with the title of "Dominus" prefixed to it. Unable to give the answer "adsum," he stood abashed before the comical gaze of his school-fellows, and at last burst into tears. But what could the title of "Dominus" do for that talismanic genius which was slumbering there in the soul of young Byron? It is like "planting May-flowers round Trajan's column." What a merry-making sound that would be, the title of Captain Shakspeare and Lord Newton? Genius is a title higher than kings can confer. That title came from the Creator. The world cannot take it from him who wears it. We know there is a wondrous pity in this very sympathising and extravagantly charitable world for the fate of genius; there is so much of it which is never heard of—compelled to die in obscurity—held down by poverty—poor genius, to live unknown and die unhonored! All this is very clever in the good world, no doubt, to be so sincere a mourner that so much genius dies in obscurity. But there is somewhat of ignorance in that weeping. Genius never heard of! live in obscurity, die unlamented!—talk of the sun shining and never being seen, of the blazing comet pouring itself through the heavens, and never arresting the gaze of mortals! Talk of that! As easily might a sick woman's hand hold Niagara in its palm, or crush the swelling surges of an Atlantic storm, as poverty can extinguish the fires of genius. In whatever soul God kindles those fires, they burn unextinguishable except by death.

Look at that boy of Stratford-on-Avon; and what of him? a very obscure, dirty, uninteresting lad—the rascally little deer-stealer of his native village, prosecuted for the theft—who cares for him? He will teach you to care for him; he will teach this world to be still that he may speak. Shakspeare is in him! The fires of genius are

there deep down in the soul of that despised and ragged deer-stealer, and his name shall be Shakspeare, ringing in all the earth. Poverty hath no power on a soul like that.

Then those names that will be great forever, Pope, Burns, Chatterton and a long list like them. Wealth and colleges never made such men as those. They may make *learned* men, but they never made a man of genius. Look at Mahomet, born in the desert, and coming up to manhood without a book, and with no man to teach him. This man is doubtless to die here in this sandy solitude and be forgotten. Forgotten? Never! there is genins in him. That man shall build a shrine, and more than one hundred and twenty millions of men shall bow before it. They have already worshipped there twelve centuries; and all the rest of mankind stand back in terror at his name.

But still we are told in newspapers and commentaries on history, that circumstances make great men, do every thing for genius, call it out from obscurity, where it would otherwise die but for these gracious circumstances. What circumstances called out Mahomet? What could the Arabian desert do for him? It is better asked, what could Mahomet do for the Arabian desert. The grim rocks of Mount Hara—the wild, voiceless solitude there—and the rude beings wandering up and down, with no speech of religion on their tongues—these called not after the name of Mahomet—there were no favorable circumstances for this man—but he called after them. The voice was heard, bounding from the rock-mountains, over the sands away, till life stood erect with a new impulse there. That was the voice of genius crying in the desert.

What could circumstances do for Shakspeare? He was greater than circumstances, and against circumstances he came out unbidden and filled the world full of himself. Who called out Franklin, that son of the soap-boiler? Doubtless it was those envious friends who ridiculed the first efforts of his genius. Peradventure it was those three rolls of baker's bread he ate in the streets of Philadelphia to save himself from starvation? No, there was genius in that boy; and when that is spoken, we have said that he will go out himself—when that is told, it is revealed that philosophy is to appear in the sky of Columbia. That boy will play with the lightning, nor will he wait long for circumstances to invite him to meddle with Jove's thunder-bolts.

This world has not yet forgotten Robert Burns, nor will it while the stars shine, that noble peasant who came out from behind his plow on the mountain's side, and stood with brow unabashed in the presence of haughty splendor, because he felt that—

“The rank is but the guinea’s stamp,
The man’s the gowd for a’ that.”

And defying the circumstances of writing in the provincial dialect of a rude northern land, still made himself the immortal representative of a nation’s intellect. It will be a long time before *circumstances* will make a Robert Burns. Circumstances may make small men; but great men make circumstances. They fill this world full of events, and create the circumstances wherein they win their laurels. Did not Cyrus direct the energies of the world at Babylon? So did Cæsar at Rome, and Constantine at Byzantium. These men called upon their

times, and their voice was heard. Voltaire, Rousseau, Helvetius, Diderot, Condorcet, Raynal and d'Alembert, laid a train of circumstances which produced an explosion that shook the world to its centre. This was the work of genius—its awful voice thundering there, till the times awoke and gave back a deep answer.

There is a voice coming down to us, over the pages of history, showing us the power of genius striving with the tide, struggling loose from the trammels of pauperism, boldly asserting its rights to be heard in defiance of all circumstances; and let it be heard to rebuke the falsehood, that *occasions* make and call out men of genius.

Who called out John Keats, that melancholy youth of whom Shelley was proud to sing—

“Till the future dares
Forget the past, his fate and fame shall be
An echo and a light unto eternity;”

and whose name is embalmed in his own *Endymion*, where he has himself sung in tones of deathless rapture—

“A thing of beauty is a joy forever:
Its loveliness increases; it will never
Pass into nothingness; but still will keep
A bower quiet for us, and a sleep
Full of sweet dreams, and health, and quiet breathing.”

This bright and pleasant genius was born at a livery stable in Moor-fields. Friendless and unknown his soul struggled loose from its obscurity by the vitality of its own powers. The *circumstances* attending him was a birth in a livery-stable; but no matter, there was genius in him, and he has written “Hyperion.”

Shelley's matchless hymn to intellectual beauty applies to genius—

“The awful shadow of an unseen power
Floats, though unseen, among us; visiting
This various world with an inconstant wing,
As summer winds that creep from flower to flower;
Like moon-beams that behind some piny mountain shower,
It visits with inconstant glance
Each human heart and countenance;
Like hues and harmonies of evening,
Like clouds in starlight widely spread.
Like memory of music fled,
Like aught that for its grace may be
Dear and yet dearer for its mystery.”

Such is genius. A pervading fiery spirit, burning within the man, flashing out its light and heat in all the earth, never to be mistaken; never to be quenched; enthroned and invisible within the soul. That is genius.

I HAVE already enumerated the principles of our Order, and I presume that none will deny, that if men were to act in accordance with that feeling of universal love and benevolence which they inculcate, the world would present a far different scene. Envy, base and loathsome as it is, would cease its eternal efforts to drag down honest merit to its own degraded level—slander, to hurl its envenomed and malignant shaft—avarice, to wrong the unwary and grind the poor,—and even hatred and revenge, to nerve the murderer's arm. Peace, harmony and concord would assert their empire, and the thorny path of life be converted into flowering fields of happiness and ease.—*Odd-Fellow*.

[Written for the Gavel.]
“FAITH, HOPE AND CHARITY.”

FAITH, HOPE and CHARITY; what a moral triad! More beautiful than the winding stream or waving mead—than aught which mortal art hath ever made; formed in Heaven, and sent forth upon glorious mission amid the rapturous chant of angels. What stars are to the midnight sky, or sunlight to the earth; what dew is to the thirsting flowers, or forms of beauty to the eye of genius,—is this motto to the human heart. It is the disciplinarian of our noblest affections, the purifier of the secret founts of feeling, the tranquillizer of the storms of passion, the firmest supporter in the hour of trial and despair, and the assuager of woe in its myriad forms.

Girt with its own bright and celestial light, it goes down into the far depths of the soul, and mingling silently with all its powers, sometimes manifests itself in those sublimities of thought and action which rivet the gaze of nations, and live on through the lapse of time, cheering and upholding the doers of good and lovers of truth. At others, it appears in that calm energy, and that subdued but unchanging earnestness which are the originators and perfecters of all beneficial reforms and great achievements.

Faith, hope and charity, when allowed full scope to purify human motives and regulate human conduct, interfuse throughout society an atmosphere of beneficence and love, a spirit of joyance, a holy rapture of feeling. These are the magic words which Heaven's own hand inscribed upon Virtue's shield, when she went forth to struggle with Satanic adversaries. These make up the heraldic ensign which stands emblazoned on the entablature of all moral excellence. These are the words, too, which are written in characters of immortal light upon the gates of the eternal world.

The meaning of Faith, as here used, is obvious. It signifies, not things believed, or any form of belief, but the principle of trusting and confiding; a principle as boundless as the universe, as exhaustless as air. Its growth in the mind, though not unfrequently spontaneous, is oftener the slow product of many efforts and experiences, of reason wandering impotent amid the countless mysteries of our being. Indeed the necessity of its existence is generated by the peculiarities of our nature and situation. We are finite creatures, placed among infinities. We are enigmas, surrounded by still darker enigmas. We have an ever growing curiosity, an ever unsatisfied desire, to penetrate the vast range of spirit and matter upon which our vision has not been unclosed. Faith reconciles us with this state. It prevents our misty doubts from growing into shapes of horror; it carries us over the shoreless ocean of the unknown, and plants our footsteps firmly upon the walls of Heaven and eternity. It is at home in regions where the imagination never wings its flight. Reason can trace the comet on its car of flame, and declare its periods; it can weigh mountains and measure seas; it can reveal the nice affinities of thought, passion and will; and yet the orbit in which it moves, compared with that of Faith, is like that of an insect around the taper's blaze, to Saturn around the Sun. Where Fancy and Reason weary in their proudest efforts, there Faith assumes the soul's guardianship, and places it

amid the untrodden realms of another world. Its vision is the only one that can gaze upon the heights and depths of Deity.

To the religious mind, Faith is a most powerful auxiliary; indeed it is the one thing indispensable. It answers its ever recurring doubts, strengthens it in combat with worldly forces, and bridges over the gulf of death, ensuring it a triumphant entry into the portals of Heaven.

It would be impossible to enumerate the examples of its influence upon human conduct; to tell how often it has emboldened weakness to meet and triumph over the exulting and the powerful, how often it has nerved despairing souls to deeds of majesty in behalf of truth, justice and liberty. Its sustaining energy was with the hoary Patriarch when he passed up the gloomy side of Mount Moriah with his son for a burnt offering. It was with the leader of God's chosen people, when he walked through "the dividuous waves of the chainless sea," and when he drew forth from the barren rock and brazen sky nutriment for famished multitudes. Faith, like a beam of glory, illumines the whole course of scriptural providences, sometimes displaying itself in strains of poetic fire, at others, in that quiet but sublime energy which goes forth to high and perilous labors. But it was as an auxiliary of a new religion that it assumed its divinest forms. Embodied in the radiance of Bethlehem's star, it called the dead to life, the diseased to health, and the sorrowing to gladness. It made faltering tongues sublimely eloquent. Prevailing alike over the subtleties of Pagan logic and the might of armed legions, it proclaimed the words of celestial truth from the Athenian porch and the Roman forum, and sent up the hymns of happy spirits amid the shouts of heathen revelry. When the violence of opposition was changed to the rage of persecution, and the youthful vigor of Christianity was about to give way to the threatenings of power, Faith was among men, persuading to splendid sacrifices and to unrepinning endurance. Timid souls, inspired by its language, walked forth with undaunted mood to the flames of martyrdom, and by its true children death seemed rather a thing to be courted. Faith arose, too, in glorious array, with the morning beams of the Reformation. It visited the monk of Erfurth, and impelled him to go out into the world and declare the deep convictions of his soul. Encased in its mystic panoply, lighter than air yet stronger than iron, he advanced with unwavering step to the accomplishment of a mighty purpose—the disenthralment of the human intellect. It empowered him, after having announced to an august and crowded diet the novelties of his belief, to stand unterrified amid the frowns of earthly rulers, and the maledictions of a vast spiritual despotism; and though a mere man, to gather from the grandeur of his mission the dignity of a celestial.

In 1620, a lone band went forth from the shores of England, upon an unknown sea, in quest of a higher worship and a better home amid the forest wilds of a new world. And Faith was with them. No tongue can tell how much it did during that dismal passage for human destiny. Often its light was the only one that beamed upon the storm-driven wave, its voice the only one that addressed sorrowing hearts. It was with them amid the heavings of a stern November sea, and told its life-giving power in the songs of praise that then

ascended from the depths of human suffering. It was with them at their landing and in all their subsequent trials. When famine, disease and danger bowed to the earth the might of masculine energy, and blasted the devoted, clinging affections of woman's heart, when it seemed that the germ of a better liberty, after having crossed a thousand leagues of ocean, must perish; that the most heroic fortitude was unavailing, and that those stern men must yield to despair; Faith then flashed out in deathless lustre, it counted the solitary beatings of care-worn hearts, it nourished with ethereal food expiring virtue, and awoke crushed spirits to visions of immortal blessedness, and to a higher and loftier conception of their earthly destiny. Such was Faith with the Pilgrim Fathers. It was with the sons of men at a later period. It gilded the first dawning of our republican nationality, and when tyranny threatened us with ruin, it told the timid and wavering of the defenders of human rights that the arm of Heaven would ever be bared in the cause of truth and justice. It was with the chosen leader of our armies, amid the cloud of battle, and cheered him onward, ever, through scenes of death and woe to the consummation of American freedom. These are some of the more illustrious instances of its power. Important as they have been, they yet constitute but a fraction of its work. The great majority of its achievements have been performed in silence and obscurity. None but the records of another world can reveal how much it has done for human happiness, how many a lonely spirit it has sustained through life and cheered in death, how many a misty doubt and frightful phantom it has dispelled from the unquiet dream of mortality, or how many a truth-defending blow it has struck. Faith is the diadem of Religion, the tireless friend of the soul in its earthly pilgrimage, the co-laborer with humanity in achieving its destiny.

Hope rests on a foundation less broad than that of Faith, and though the range of its activity often verges upon, it never coincides with that of Faith. Hope is to Faith what the germ is to the plant, the child to the man. Its prerogative is rather to cheer and console, to sustain and soothe, than to impart that strong energy and high resolve which fearlessly meet the trials of life, and strike terror into the foes of justice. It is a kind of universal presence, inhabiting "earth's loneliest bounds, and ocean's wildest shore," as well as the crowded metropolis. It springs up within us naturally, as vegetation from the earth or light from the sun. It calls each slumbering feeling into play, and urges us onward to the path of pleasure, or to glory's bright career. It mingles, like rills of sweetness, with all the purposes of youth, chastens with mild radiance the lofty enthusiasm of manhood, and causes old age to glow with its reflected beauty. It smiles upon the labors of genius, and as it bodies forth forms of grace and grandeur, points it to the plaudits of an admiring age. And when woe is upon us, with all its crushing power, in the blackness of its might, Hope, the blameless parasite of the soul, "still trims in some lone chamber of the heart its cheering lamp, and invites despairing strength to action, by pointing to new rewards and attractions. Reason strips life of its phantasies, and pictures our natures with a stern severity. It sees man's fate darkly, and ever forebodes new evils to the aspiring spirit. But

Hope, the joyous effluence of Heaven, surrounds life with a fair, luminous mist, which dims our vision to forms of danger and despair. It makes worlds of ideal excellence, and peoples them with hues and harmonies beauteous as those of evening.

*"Auspicious hope! in thy sweet garden grow
Wreath's for each toil, a charm for every woe.
Won by their sweets, in nature's languid hour
The wayworn pilgrim seeks thy summer bower,
There as the wild bee murmurs on the wing,
What peaceful dreams thy handmaid spirits bring,
What viewless forms the Eolian organ play,
And sweep the furrowed lines of anxious thought away."*

Mild Charity—fair daughter of a purer world, who can tell thy loveliness? The gentle beauty of the day-star, floating through the aërial sea, is thine. By what moral arithmetic can thy countless blessings be estimated? By what power of language can justice be done to thy excellencies? Charity is the vivifier of virtue and the awakener of sympathy. It softens down the sterner features of character, and assuages the pangs of sorrow. It guides the thread of life through this dark and dreary world, and knits together troubled souls with the ties of universal brotherhood. Its light upon the hearts of men is not the glancing beam that touches the earth and flies back to its source again; but a steady and unfading blaze, like that of a meridian sun.

The exercise of this principle is enjoined upon us, not more by the necessities of our being than by the pleasurable emotions it excites, not more by the mandate of the parent of all virtue, than by the weaknesses of our own natures. How it binds up the wounds of care-worn spirits, with what tenderness it looks upon the errors of poor fallen humanity, and lets fall its mantle, broad and glorious as heaven's canopy. Charity "thinketh no ill;" it is opposed to all that injures character, or produces pain—to evil speaking and evil acting. It is a foe to the poison of a sly and secret insinuation, and the invective of open malignity, to the poignancy of Satire, and the light hearted but cutting jest. Charity is a universal and ceaseless laborer. It goes with healing in its wings to places of want and sadness, where the pride of power and the glare of wealth never reach. It discourses to the desolate heart a solemn but rapturous music, and gives a celestial energy to the down-trodden spirituality of our nature. Nor is it without its fitting rewards. The realms of poesy are filled with tributes of admiration to its beneficence, and monuments are reared to its name in the memories of men, which shall outlive those of a vulgar glory.

Such is a brief delineation of the members of that glorious moral triad, Faith, Hope and Charity. Individually, they are allied with much of beauty and excellence, and act powerfully upon the well being of mankind. When united, they are almost omnipotent in the cause of truth and virtue. Humanity, under their influence, becomes one vast organic harp, which trembles into harmonies of sweetness, as over it sweeps the steady breeze of intellectual life.

Albany, August, 1844.

PHÆNIX, 41.

 VICE stings us even in our pleasures, but virtue consoles us even in our pains.—*Symbol.*

[Written for the Gavel.]

THE following lines were written after a late visit to the residence of F. Allen, Esq., of Gardner, Maine. This residence is situated about half a mile from the village of Gardner, on the bank of the Kennebeck. In all the valley of that beautiful river there is not a lovelier spot than Allen-dale. The cottage sits half concealed by the greenest foliage in the world, in a modest vale, which is formed by a high hill that lifts its rugged brow far up over the banks of the river. Beauty and sublimity seem to have met together in this spot. Science and poetry have consecrated it too. Mr. Allen has long been distinguished as one of the first lawyers in New-England. And Mrs. Allen is well known to the literary public as the author of several valuable papers, and among them the "Poetical Geognosy," a work which bespeaks extensive scientific researches, and not without some merit in a poetical way. Their daughter, Miss Eleanor Allen, is known as an occasional contributor to our literary Magazines, and especially by her "Siege of Agrigentum," a work which is written very much in the style of Pope's Homer, and which abounds with passages of the finest poetry. From this description it will be perceived that the literary pilgrim who may be fortunate enough to receive a welcome to Allen-dale, finds for once at least an oasis in the desert of his life.

ALLEN-DALE AND THE KENNEBECK.

BY C. C. BURE.

I'm ling'ring there sweet Allen-dale,
Along thy pleasant banks of flowers,
Where countless fragrant lilies pale
Smile on the stranger in thy bowers;
Where oft I stood to gaze awhile,
At evening's set or morning light,
To feast my heart on beauty's smile,
Or scan the way of science bright;
Where muses oft delight to bless
The maid of sweet and artless song,
Distrilling on the Poetess.
The brightest dews of Helicon—
Still wreathing on her brow of white,
A chaplet pure of spotless name,
Woven of softest rays of light,
Descending from a star of fame.
And there along thy banks of green,
Old Kennebec so peaceful laves—
Reflecting in his silver sheen
The glorious sun's meridian blaze,
Or catching in his mild delight,
While gentle zephyrs stir his breast,
The brightest rays of starry night,
And softest tints of evening west.
Long time ago on thy frind's banks,
Far up 'mid hills and valleys green,
I ran my wild and youthful pranks,
And ever wanton'd in thy stream:
I sat me down beside thy wave;
When yet a child I loved to hear
Thy ripples splash, or softer lave
Against the rocks as I do here.

I saw the moon sleep on thy breast,
And stars lay down in thy bright deep,
All mirrored in thy shining crest,
Like angels smiling in their sleep.
Of late by thy bright shore I stood,
With brow of care and visage pale,
And shed my tears in thy deep flood,
As thou roll'dst by, sweet Allen-dale.
While there I sat and mused on thee,
From windows open to thy tide,
And felt my heart more blest to be
Again where thy bright bubbles glide,
I saw thy wide and ample stream,
Reflecting sights of beauty rare—
Millions of flowers and fringes green,
From Allen-dale were mirrored there:
And oft along thy silver wave,
From this sweet dell and cottage dear,
Proud names are list'ning to thy lave,
Or smiling in thy waters here.
And while they stand to see thy flow,
Or listless o'er thy ripples bend,
Remind them by thy murmurs low,
To give one smile for thy old friend.
Adieu, adieu, sweet Allen-dale,
With flower banks and mount sublime;
Too long I'm lingering in thy vale,
Thou so hast won this heart of mine:
So bright thy paths with beauty's smile,
And pleasing science not less rare,
I ne'er can leave that vale of thine,
But still am fondly ling'ring there.

☞ To be satisfied with the acquittal of the world, though accompanied with the secret condemnation of conscience, is the mark of a little mind; but it requires a soul of no common stamp, to be satisfied with its own acquittal, and to despise the condemnation of the world.

[From the Independent Odd-Fellow.]

SOUVENIRS OF AN ODD-FELLOW.

When are we happiest, then? Oh, when resigned
To whatso'er our cup of life may bring;
When we can know ourselves but weak and blind
Creatures of earth! And trust alone in Him
Who giveth, in his mercy, joy or pain:
Oh, we are happiest then.

Miss Brown.

HAPPINESS has been a phantom of human pursuit from the hour of the first sin through all succeeding time. As the wants of society multiplied, objects of pursuit became more numerous, and humanity for uncounted centuries, has been running through life, pursuing shadows in various directions, like school-boys dispersing at play-time to chase butterflies as they gayly flutter from flower to flower over the whole extent of the enameled plain. Happiness! what a delusive word when applied to earth, its associations and pursuits. Who has ever found it? Can wealth, or fame, or any possession bring it to our hearts? Deluded by hope, we gaze upon bright pictures in perspective, but one by one they fade away, like the scenes of the *dissolving tableaux*, ere the eye or heart has enjoyed them. Go ask the broken-hearted youth, who weeps over the cold grave of his young heart's love, why he lingers about that spot? He will tell you all his bright dreams of happiness lie buried there. Go ask the gray bearded sire, and he will tell you that earth and its dreams are all vanity, vanity and vexation of spirit. Oh! if we could cause to pass in review before us the countless dreams of the young, as they have arisen and faded in disappointment and sorrow, what a sad phantasmagoria would be exhibited; how false and fleeting would earthly happiness appear. Happiness, true happiness, is an exotic; it is transplanted from heavenly climes, and nurtured in the human heart by faith in the Son of God! This is the happiness of patience and humility in life, and triumph and majesty in death, that clothes a worm of dust in the garments of triumph and victory, and seals his title-deed to an inheritance incorruptible in the heavens.

This was the character of my reflections as I stood in the church-yard beside *two graves!* and in the softened media of memory looked back to the young day-dreams of the sleepers. Purer dreams of happiness never cheered the heart of humanity than those in which they once indulged; but ere their sun had reached its meridian the picture was surcharged with disappointment and death, and their cold graves are but two other beacons lighted along the highway of life to guard others from similar folly.

Henry Smith I knew from childhood; a nobler hearted boy never laughed and shouted in gay and thoughtless innocence than he; his manhood fulfilled the promise of his youth. He had one fault—he looked to earth for happiness. Among his first acts on attaining his majority, was to become an Odd-Fellow, and well and nobly did he discharge his vocation as such. One of the graves was his!

Who in ***** does not remember Ann Elmore, a laughing, blue eyed Hebe. Wherever she went she diffused her own sweet spirit. There was a gay warm heart beating in her bosom; the poor called her an angel, and many a dying eye has rested in its last look upon

her sweet face as she wiped the death-drops from the brow of suffering. Her sweet tones still linger in my ear, as she whispered comfort to the sick, or in the hour of joy sent out her innocent ringing laugh upon the heart. Hers was the other grave!

Henry and Ann loved from childhood; they were destined for each other; their parents smiled upon their mutual love, and amid prayers and blessings they plighted their nuptial vows, and never did wedded bliss seem to be more perfect and complete. Henry was a rising man —his profession engaged largely his time, yet was he punctual to the duties of Odd-Fellowship. Often, while Noble Grand of his Lodge, have I seen him and his wife visiting together the sick brethren, or if their families were ill, Ann was certain to be with them, ministering by a thousand attentions to their wants and sufferings. This pair were Odd-Fellows indeed, and often have I heard the remark made, that the conduct of Henry and Ann did more to remove unjust prejudices from the Order, than every thing else beside. Noble, generous and high-minded as he was, Henry had one fault—he was a slave to that corrupt and barbarous opinion, that deep insult, implicating his honor, could alone be washed out with blood. His profession (law) naturally led him to take part in party politics, and in this, as in every thing else, what his hand found to do he did with all his might. During the excitements of an animating canvass, he had in a political speech reflected severely upon the course pursued by the opposite party. This led to an altercation between him and the candidate of that party, who attributed his defeat to Smith's speech; an apology was demanded and refused, and a challenge passed. Fearful of the interference of friends, the preliminaries were soon settled; the parties met; Henry fell mortally wounded. He survived some eight or ten hours—long enough deeply to repent his folly, and breathe his life out in the arms of his distracted wife. Poor Ann! how were all her dreams of happiness crushed. Oh, how full of the eloquence of despair her tearless eye and frenzied look, as she took the last kiss from the cold lips of him she had so fondly loved: and when amid the tears of those who prized him so highly, he was borne to his last resting place, she insisted on following him there; what heart but beat with sympathy for that suffering one, as when the first clod fell upon his coffin she gave one long scream of agony, and was borne fainting from the grave by her friends.

This occurred in the spring, and ere the leaves fell, Ann slept beside him. I stood in her chamber beside her dying pillow; I never saw her look more lovely. Her parents, Henry's too, were there, and to their grief she sought to administer consolation by pointing them to that blessed home where she expected to meet the husband of her love, "Earth," said she, "has no joy for your poor Ann; I loved Henry too fondly—too well; God has taken him from me to teach me the vanity of fixing my affections upon things here; I had many sweet dreams—many sweet hopes, but how soon they faded one by one. 'There is nothing true but Heaven.' Oh! my dear parents, let us part to meet where we shall never know sorrow or parting." The clergyman approached to administer the "last supper;" she smiled sweetly as she said to her weeping friends, "with desire have I desired to eat this passover with you; henceforth I drink no more of the fruit of

the vine until I drink the wine new in my Father's kingdom." Turning to the Noble Grand of our Lodge, (a relative of the family,) she requested him to bring the family Bible and to present it to the Lodge as her dying gift. "Henry," said she, "loved the Order; I know it is good and useful; keep this as a memorial of *our* love; you will find our marriage recorded by his hand; I leave it to your friendship to record our early deaths."

Her exit was soft and gentle as the departure of the summer zephyr; like the dying swan, her last song was the sweetest. We laid her beside her husband. "They were lovely in their lives and in their deaths they were not divided." A plain marble monuments their graves, and the tear of affection waters the rose tree planted at their head! Their memories live in the hearts of their friends. See you yon portrait robed in crape, immediately behind the Past Grand's chair in —— Lodge hall—that *was* Henry Smith.

But my reader may ask where is he who lured poor Smith on to death by taking advantage of his false notions of honor. Where is he? Lounging about the lowest tippling houses—a miserable, hopeless drunkard. There is a retributive Providence! In vain may the murderer hope to escape. Whether he takes his brother's life in the midnight brawl—by assassination, premeditated—or in the cold-blooded barbarism of the field of honor—he will suffer, and suffer here, in anticipation of a heavier doom hereafter.

Here is but a brief picture of the evanescence of earthly happiness; it is fleeting as the morning cloud or early dew. How important to act justly, love mercy, and walk humbly with God, making his law the rule of our practice, that we may live usefully, die happily, and be at last admitted to the Grand Lodge above, to the company of the just made perfect, around the throne of the Supreme Creator of all things.

ALFRED.

DEEDS OF FAME.—How ill do authors calculate on the deeds by which they are to survive the grave! Petrarch lives in his sonnets, while his better and more elaborate works are unknown. A pearl added to Cleopatra's fame, and an asp secured it. Henry the Second was a man of much learning and many fine qualities: but he is remembered chiefly as the paramour of fair Rosamond—nothing more. The pebbles of Demosthenes are oftener quoted than his orations. The house-wife's cake which the great Alfred burned, is more frequently alluded to than any thing else in his history. The pale, consumptive, broken-hearted life of Charles Brockden Brown, the father of American literature, is much better known than even the titles of his best works. Rare Ben Jonson is oftener discussed for having said "bah!" to the king, when the monarch told him he did not look as though he could say "bah to a goose," than for the best of his productions.

On such shreds, alas, we hang our human fame.

NEVER say you can't, but let your motto be try.

[Written for the Gavel.]

"FORMATION OF CHARACTER."

NUMBER ONE.

BY LANSING VAN WIE.

THE first persuasion of a mind matured is, that the capacity of man is susceptible of cultivation, and that that capacity holds out in prospect, results of improvement which may warm the coldest and most indifferent, and add to energy and hope the crown of humanity's blessings, and the reward of a grateful and thankful world.

On the assumption that we are subjects of improvement and cultivation, we may unhesitatingly assert, that that mode of training and instruction which contemplates the whole man in his varied and important connections and relations in life, conduct and hope, is that which is most especially worthy of being regarded as the measure of his character and the true guide to its formation. The sanction of law is the penalty attached to its infraction; and why is this the case? The law is that rule which the experience of all has concurred in regarding as necessary to the preservation of the rights and interests of all, and he who will deliberately disregard its requirements, is thought worthy to suffer its penalty. Now if in the organization and nature of man, there is aught that assumes, or may be made to assume, the stability of law, and we may infer from instruction and experience what its nature is, we are justified in regarding that law and this stability as that appearance or phase of nature which demands regard primarily, and as of first and greatest importance in the appreciation and elucidation of man's true nature and integrity. The mind of man, like the placid lake as it sleeps unruffled by the power of the fretting winds, quickly receives, and in much of permanence retains, expression of thought and sentiment which meets its congenial nature and coalesces with the source that gave it birth. There is no proposition ever submitted to human reception, which has met or meets with more general acquiescence than the good and true rule, "do unto others as ye would they should do unto you." And why is this general reception, and why that acquiescence which we never fail to remark in all to whom it is proposed? We see it in the simple fact that all men love justice, and what is justice none deny when they themselves are so placed as to need the extension of her power and the benefit of her interference; and indeed, the denial of this simple truth, even in common sense views of expediency, involves so much of moral turpitude and precipitate vice, as that few, very few indeed, it is apprehended, dare hazard the experiment. But assent to the truth of a proposition will never compensate the demand it has on all to control our practice, and that it comes to pass that all will assent to, while few are practically true to its requirements, is not the result of our nature as a whole, but the effect of partial, interested and selfish inclinations. These creatures of circumstances not congenial to the enjoyment of the whole man, have usurped the throne and the power of justice within us, and lord it over to the prostration of much that gives to intellect its sources of pleasure, and God, that beauty and reverence which all whose hearts

are in the right place, never fail to entertain towards Him, or experience when contemplating the manifold attributes of his nature. I mean that all-pervading, and so far as we can judge, indiscriminating mercy and kindness shewn to the just and to the unjust, to the Jew, Gentile and Christian, distinctions apparently not recognized in heaven, or in the ministration of heaven's King, towards his creature man. These are sources of never failing enjoyment, and regard to them makes up so much of positive necessity in reference to the claims of social communion and right, that nothing less than anarchy, confusion and ruin can be expected where injustice reigns, and the claims of right and justice are unheeded and uncared for. Who are unjust to man cannot be just to God, for He is justice itself, and requires truth, love and mercy in all. While the consummation of his earthly mission, met in peace on earth and good will among men, how can it be expected that he will smile on or sanction with his blessing, schemes of oppression, tyranny and wrong, when injustice and fraud are the bases of success, and heart-rending imposition the means to effect it. The common sense of mankind, as well as the experience of all, at once assent to the necessity that where justice reigns and mercy smiles on the imperfections and wanderings of men, gratitude and confidence in those who experience their power, are the inevitable results that there virtue, manly freedom and true greatness will ever dwell and seek shelter, while puny, and thus rendered powerless vice, will hide her head and fly to regions more congenial to her nature and her strength: here she cannot flourish; a lingering death, neglected and alone, condemned and shunned of all, surely and certainly awaits her. It has been said with the peculiar force of that master of thought, Young, " 'Tis moral grandeur makes the mighty man." Mighty, not to the pulling down of the strength of those who participate in the life-giving energies of virtuous morality, or who hang on the honied accents of justice, teaching kindness, benevolence, charity and sympathy to and for our fellow creature man, but mighty in the influence which truth and virtue give their votaries, commanding respect and esteem in that simple greatness which justice always adds to those who love her and attend her dictates. Esteemed and respected, such a man passes through the world a light and a joy to all who gaze upon him, and such a man shines out amidst surrounding darkness, a beacon and a guide to all who wish to attain so desirable a pre-eminence.

Thought on the actions and life of such men, good and great as all confess, is a constant source of delight, and such are examples to be glad of—green spots in the midst of surrounding and sterile barrenness, personifications of eternal principles of truth and beauty reflected from the great source of both.

So necessary a feature in the character of all that is estimable and truly amiable, cannot be dispensed with, and he who stints himself to a certain and limited acquisition in the *rationale* of justice, will proportionally lessen the enjoyment which arises from conscious rectitude and a mind at ease, each of which are in themselves perennial sources of real substantial pleasure and delight.

Truth is but justice to ourself, for nought in the extent of earth's meanness is equally contemptible as the man of falsehood and deceit.

The restless ocean, casting up mire and dirt, has not more cause for ceaseless turmoil than has this man for anxiety, if on either he depends for success. Not so with the man who stands on the unchangeable rock of truth; 'tis sure as heaven, and firm as the basis of its continuance; a refuge here is simple as 'tis sure, for those who flee the world's harrassing cares and speculation's fathomless abyss. Man may embark on the sea of uncertainty, and give loose reign to his imagination and fancy, but, like the wearied, tempest-tost mariner, relieved at last, he gladly seeks this home and rests, if rest he will, beneath the grateful shade of certain and defined experience, of truth, the eldest daughter and best guide of future expectation. It has been truly and beautifully said by one whom experience and uncompromising necessity had taught truth's value, that on this foundation we may stand firm, smile at the surplicious frown, give truth its due force, and scorn the embroidered lie. In a merely practical point of view, the necessity of strict truth none can deny, and doubtless all are aware of the very unpleasant consequences of a disregard of it. The feelings which arise in the breast and mind of a man of falsehood are most unpleasant, fear, anxiety, suspicion, deceit, and indeed every cowardly virtue has there its origin and force, its full play and widest domain. Fear of detection is on constant watch, and the slightest appearances often cast from its equilibrium and coolness, a mind that, engaged in praiseworthy intentions, would have been equal to the most persevering efforts.

Suspicion sits brooding like an incubus over every fair feeling of a soul that now fears, though it naturally loves the light, and trembles lest the darkness it courts should be removed, and the lie that it fondly and foolishly caresses, exposed in its foulness or its imbecility. Poor servant of a faithless master, that oftener betrays than protects its votaries! Such is the man who prefers the devious and serpent-like ways of falsehood, to the plain, unvarnished and peaceful ways of truth. About her shines in unmistakable reality all the particular features of certainty which serves to guide the enquirer, enlighten the obscure, and elucidate the hidden; to invigorate the wearied one who has wandered and toiled in vain in the maze and darkness of conflicting opinions, who has become indifferent because his labor has met with no sufficient reward, in search of the substantial and the certain; where so much of uncertainty and indefiniteness abound, surely she is a blessing and a gift of brightest hue, a gem of purest ray, which cannot be too highly esteemed. To possess such is within the power of all, it is one of the commonest blessings of our life, and perfectly spontaneous to our whole nature, if that nature be not rendered vile by a determined perversity, to persist in which requires more of effort than is requisite to ensure a regard for truth in all our doings and imaginations. Even the imaginations of our heart can be rendered truthful by an honest love of truth and a perseverance adequate to the common affairs of man and society.

It was a sentiment of one of those ancients, whom too generally our religious prejudices lead us to regard as heathens, that having herself suffered adversity, she had learned to pity, to succour the distressed, and such sentiment, then as now, commands, as it justly receives, our

warmest approbation, and again evinces the perpetuity of those feelings which nature in her integrity dictates, and men who rightly think never deny assent or regard to. Man's inhumanity to man makes countless millions mourn, and this truth in the light of civilization, Christianity and knowledge of even the nineteenth century is undeniable. And why? Are the claims of humanity less because knowledge has increased and civilization advanced? Ah no! but Christianity has failed to produce thus far, its contemplated and legitimate effects; warring interests, contention, discord and minor differences of opinion, have ousted the weightier and more important features of religious organization, and mercy, justice and truth in their simplicity been too little regarded. If even in those things which concern our highest hopes, and connect us with eternal destinies, we find the appointed guardians of these principles derelict and wanting, we on the broad basis of humanity may hope for better things, and "hope, like a cordial, innocent though strong, man's heart at once inspirits and serenes." 'Tis hope that originates so much of that pleasure which gives to life enjoyment and delight, it adds, even when entertained in reference to the prospects of those whom we love, a zest and feeling, which the intellectual nature of benevolence always finds in sympathy and truly heaven-born charity. But when that sympathy and charity are extended to the race of man in its prospects and future expectations, rational and desirable because of the need as well as the merit of humane action, nothing can equal the energetic and really pleasure-giving thought with which it blesses the mind, while it clothes the soul and intellect in almost heavenly love, and radiates fervent desire for the true welfare of our fellow-men, to all who have a mind to appreciate their claims and a soul to warm by the intensity of its fervor. Again, in the kindness which it dictates, there is nought of that sullen harshness which impels its possessor, as though he were infallible, to judge with unrelenting severity and unforgiving spirit the venial faults of those who are his fellows in imperfection and error, who need and receive at the hands of a higher than all, the pardon and forgiveness of their wanderings. It gently smooths the rugged paths of this world's strife, and out of discouragement, evil and perplexity, educes energetic confidence, reliance and decision, clothing all in the garb of resignation and a faith which seems a child of Heaven, an antidote to all earth's ills. Who would not thus hope to be thus blessed, and how nobly free and truly great is that character which rests in justice, does mercy, loves truth, and hopes because the Father of Light has promised these, and such as these, a triumph and an everlasting power? What, if these positions be true, should be our action in regard to the immense mass of mankind who sit in thraldom and in darkness, and feel nought but the oppressor's rod, experience nought of kindness from the rich and wealthy, but "the proud man's contumely, and the spurns which patient merit from the unworthy takes." If we love justice we shall hate oppression and the oppressor, and though mercy may dictate a feeling of kindness, discrimination should enforce the necessity that man must be protected and humanity asserted, even at the risk of crushing the oppressor, unworthy and unfit as he is to meet even the judgment of his fellow men. Hatred of oppression seems then to be

the necessary and legitimate effect of a love of justice, and we may well doubt the soundness of any man's ideas of justice or truth, who will attempt to defend or advocate the continuance of a system of oppression and tyranny, into which enters scarcely a recognition of right or privilege extended to its subjects. This is harshest cruelty; and fiendish malice could no farther go. To justify imposition, tyranny and wrong, is to aid, to strengthen and to uphold the oppressor, on whom the God of Heaven frowns, and against whose acts every son of man should loudly, constantly protest, until even the oppressor tremble.

[Written for the Gavel.]

I M P R O M P T U .

TO J. B.—BY PHIZ.

NAY, lady fair, thou wil' not chide
The flowings of a poet's tide,
To see thee is to elevate
The heart above what thou must hate.

Where the gods have been propitious,
Poets will not dare be vicious;
They bow in virtue at the shrine
Of heavenly graces, such as thine.

The faultless beauty of thy mien,
E'en such as fairies may have seen;
The friendly beamings of thine eyes,
Like purest light of summer skies.

The blush of beauty in thy cheek,
And glow of passion on thy lip,
Which, as I gazed upon awhile,
I thought thee all an angel's smile.

All these have pledged secure thy charms
From naughty poets' earnest arms;
And but allow them to admire,
Yet still consume with hopeless fire.

Oh, were I but the mountain wind,
That steals thy gentle steps behind,
Thy brow of sweetest white to greet,
And smiles to kiss thy beauteous cheek. !

Then should I be as pure as thou,
Nor drag so much of earth as now,
Still in thy gentle presence keep,
And on thy softest blushes sleep.

By heavens! I swear that wind I am,
Nor am I any more a man;
Oh, let me blow upon thy brow,
And sip one draft of nectar now.

EDITOR'S TABLE.

THE EDITOR'S BOW.

It is through many misgivings and doubts that I have been willing to assume the responsibility of editing the Gavel. Any person who is acquainted with the pressure of engagements in which I am absolutely plunged, will readily account for these doubts without attributing them to an affected modesty on my part. I am too conscious that I have not leisure to discharge my duties as faithfully as I could wish in this station. The idea of adding to the list of good magazines already published, another of common-place character is perfectly frightful to a man of my nerves, and would be as surely odious to me as sour-kraut to a French lady. If such an event did not break my heart, it would too certainly corrupt my temper. And if I have judged right, there are enough mad editors in the country even now, to exasperate the world by their ill manners. If the Gavel shall be able to sprinkle oil upon the libidinous waves of insulted life—to bring tears of pity and smiles of joy out on the sullen brow of the world—make man better acquainted and more in love with man, I shall be proud of the Gavel; if not, ashamed. I humbly ask the indulgence of the public while I try. I come not to censure, but to love and be loved. And if I stir up hate in the way of honest duty, I have nerves to bear that too. For most of the literary men in our country I am happy in entertaining a profound respect, and take a pleasant pride in their works. It is no mean thing to live in the times that are full of the literature of Cooper, and Irving, and Willis, and Neal, and Bryant, and Greeley, and Pierpont, and Emerson. I am glad to be here in these times; though least of them all, and not even daring to look up and say *we* as yet, I am glad to be here.

With the editorial world I believe I am at peace; with all except a few unpardonable sinners, whose literary offences and rabid tempers will never be forgiven them by any man who expects to own his country. Am I now introduced? and is my bow approved by the critics? No matter.

The Gavel is not yet what it shall be. Since engaging to superintend its columns, the editor has not been at home three whole days at any one time, and his matter has been prepared at little snatches of rest taken at hotels, while packed away in upper rooms, the companion of cob-webs and crikets. Besides, he has the promise of able assistance, which is a redeeming hope I think.

We have a large number of literary friends scattered over the country, to whom we send this number of the Gavel. If for friendship's sake, or pity's sake, or any other sake they may be pleased to send us an article occasionally, they shall receive our best editorial bow, besides the gratitude which shall be poured out without measure upon them.

OPPOSITION TO ODD-FELLOWSHIP.

SEVERAL of the religious denominations in New England are quite insane on the subject of Odd-Fellowship. It is certainly a new chapter of the ridiculous to see grave and reverend ecclesiastical bodies assembling with prodigious pomp to debate whether men shall be allowed to unite in a common brotherhood with pledges of mutual assistance and respect. What man that loves his wife and babes will respect any church discipline that denies him the privilege of providing for himself and family against the cold hour of sickness and want? What man that respects himself will not smile with defiance in the face of such assumption? But the churches utter their threats in vain; for they can never shake the good faith of a single intelligent and worthy Odd-Fellow. Were all the popes, from Pope Leo the first of Rome to pope Impudence the first of New-England, to utter excommunicating bulls against the Order, they would never give so much as a shock to its firm foundation of friendship, love and truth. An institution which grows out of the wants of baffled and afflicted life, and which meets the wants of that life, which are unmet by any thing else, has nothing to fear now, thank God, from the poor babbling of assumption and ignorance. The dark days when truth and goodness had aught to fear, have gone, I hope, and popes and devils, whether of Rome or America, are harmless now. The surges of the world are every where setting to a common centre, the improvement of man, and the protection of his hopes. The infant's sorrowing cry alarms the world now more than the roar of cannon. A widow's sigh, or an orphan's tear, startles the energies of man as never before; and society, struggling in the pangs of a new birth, pants after health and manhood. Not health and manhood are intimidated by Colvers and excommunications. Not husbands and fathers, seeking after protection for their wives and children, will be driven from the pursuit by elders and conferences. Not these.

THE METHODIST CHURCH AND ODD-FELLOWSHIP.—The committee on Odd-Fellowship, of the Maine Conference, have reported against the Order—1st. Because it is a *secret* society. 2d. Because, considering the power of the gospel, it is *unnecessary*. 3d. Because, it is liable to *abuse*, and hence *dangerous*. The first resolution, declaring a sufficiency in the gospel for all *charitable* purposes, was passed; the remainder of the report was laid on the table to make room for the following resolutions:

1. *Resolved*, That we consider ourselves bound as ministers of the gospel of Christ, to avoid all such questions and measures for or against Odd-Fellowship as produce excitement and stir up strife among our people.
2. *Resolved*, That we will not attend or encourage meetings of Odd Fellows of any kind, and we affectionately invite all our ministers and members to do the same.
3. *Resolved*, That this Conference will consider any of its members who disregard these resolutions as offending against the authority of the Conference.

There is a marvellous degree of wisdom manifested in these resolutions which we may, without breaking any law, laugh at a minute. The first resolution sets forth distinctly the determination to avoid all "measures for or against Odd-Fellowship," &c. Then the second solemnly affirms that they will not "attend or encourage meetings of Odd Fellows of any kind;" and the third declares that if any of the

members do attend Odd Fellows' meetings, the Conference will deal with and censure them. And all this is "avoiding all measures against Odd-Fellowship!" Verily there must be some wise heads in that Maine Conference. But the resolutions of this conference remind us of the monster of which we have read in classic fable, whose tail beat his own head to pieces.

These people know not what they are doing in threatening to excommunicate their brethren for attending the meetings of Odd Fellows. At their meetings means of relief are ordered for the sick, and appropriations made to feed and clothe and educate poor orphans. All the measures of these meetings are for the protection of unfortunate brethren—to drive out hungry want and cold despair from their dwelling, and wipe the hot tear from the widow's cheek. Such meetings are an offence against the authority of the Maine Conference! But we can tell the Maine Conference that every worthy Odd Fellow belonging to it, will say to such *authority*, 'get thee behind me, Satan, thou art an offence unto me.'

In vain the conference talks about the power of the gospel as having rendered such measures unnecessary, as that power is now displayed in any church on earth. Alas, a man will go hungry as long in the church as out of the church. His orphans will go without food and clothes and books, not a whit less for his church membership. Hunger is as *hungry* in the church as out of it, and destitution is as severe there, as out among the unbaptized sinners of the world. When the widows of the deceased members of the churches may take their little children by the hand and lead them up to the altars where their fathers worshipped, and there find bread and clothes and books and money, then will it do for the Maine Conference to talk about Odd-Fellowship as unnecessary in this respect.

In a kind notice of the Gavel, which appears in the Democratic Freeman of Syracuse, we notice the following paragraph:—"We regret that it should appear to be the duty of any liberty party man, secretly to labor to injure our success as a publisher and editor in the cause of liberty, because we are an Odd Fellow. That such is the shameful fact to a considerable extent, we have the means of knowing." Too plainly he figures most amiably in a *liberty party*, who will not allow his friend the privilege of providing for himself and children against the day-storms. Pin a pair of long ears on his head, Brother, he will do his own *braying*.

RESTORATION OF WASHINGTON LODGE, No. 12.

At the recent session of the R. W. G. Lodge of this State, a re-charter was granted to Washington Lodge, of this city, and ordered to be removed to the city of New-York immediately upon its organization.

On Tuesday, 10th September, D. D. G. R. Benj. C. True, attended by P. G. John Tanner, of No. 41, as G. W., P. G. T. R. Courtney of No. 3, as G. Sec'y, P. G. Frederick Ingmire-of No. 5, as G. Treas., and P. G. Eugene Kissam of No. 93, G.- Marshall, and several P. G.'s

and Brothers, appeared in Athenæum Hall for the purpose of instituting said Lodge, in accordance with a Special Dispensation.

On calling the roll of the Petitioners, P. G. William Ferguson, P. G. J. B. Pewtris, Brs. Wm. Cobb, Isaac B. Briggs and Charles Joy, answered to their names and were re-instated members of the Order.

The following Bros. from New-York, whose cards accompanied the charter, came forward, were admitted, and then proceeded to the election of officers and the organization of the Lodge. P. G. D. D. Egan, P. G. James Stephens, P. G. George Gillett, P. G. Benj. F. Hendrickson, Bros. Seymour J. Strong, Richard F. Hartshorn, Wm. McCormick, Alex. Black, and Wm. Hill.

P. G. David D. Egan was elected and installed N. G.

P. G. Geo. Gillet, " " " " V. G.

P. G. Jas. Stephens " " " Sec.

P. G. Benj. F. Hendrickson " " " Treas.

The brethren took their departure in the evening boat for New-York, apparently much pleased with their visit to Albany, and Washington Lodge entire left the capital for a wider sphere of action and usefulness. And from the character of those into whose hands it has gone, we feel assured that it will long live to honor its name, and bless those who take it hence.

CELEBRATION AT HUDSON.

THE first anniversary celebration of Allen Lodge No. 92, I. O. of O. F. of the city of Hudson, took place on the 29th ult. The oration was pronounced by Brother Chapin, and was certainly worthy of Brother E. H. Chapin, which is saying enough, we conclude. And it is saying enough of the Odd Fellows of Hudson to say that there are no better Odd Fellows in the State, which we believe is true. The following was the order of exercises:

HYMN, by the Choir, written by Rev. Brother J. N. MAFFIT.

PRAYER, by the Chaplain.

ANTHEM, by the Choir.

ADDRESS, on the Institution of Allen Lodge, together with a statement of its present condition, by Brother E. B. SHAW.

ODE, FRIENDSHIP, LOVE AND TRUTH, by the Choir.

ORATION, by Rev. Brother E. H. CHAPIN, Past Grand Master, of Massachusetts. ORIGINAL ODE, written for the occasion, by Rev. Bro. C. C. BURR, and sung by the celebrated ORPHEAN FAMILY, who in the kindest manner volunteered their services for the occasion.

We are a happy, singing band—

Odd Fellows true and strong,

And now we come at your command,

To greet you with a song;

No more let grief and woe abound,

For in our happy land,

A faithful brotherhood is found,

That ever firm shall stand.

Come on, come on, come, brothers come,

Our hearts shall never fail;

We'll carry friendship, truth and love,

To soothe the widow's wail.

Wherever lone and friendless now,

The wandering exile goes,

Whose heart has owned the friendly

vow,

That feels another's woes,
There comes a gentle soothing voice,
Like blessings from above,
That bids the weary heart rejoice
In friendship, truth and love.

Come on, come on, &c.

The tear that scalds the orphan's
cheek,
No more unseen shall flow,

A brother's smile shall kindly greet,

The weeping mourner now;

And oft along life's weary way,

Where cares and sorrows press,

Will we with friendship's gentle sway,

The lonely bosom bless.

Come on, come on, &c.

THEATRICAL EDITORIAL.

THE editor in his chair at four o'clock in the afternoon. Enter a clerical friend from the west, covered all over with dust, and unshaved for seven days. After brushing and blowing four minutes and a half, and spitting twice on the carpet, the act opens as follows :

F. Well, I see by an Albany paper that you are going to edit an Odd Fellows' paper?

E. Editor Yes, sir.

F. Good many of your friends out west are sorry you are an Odd Fellow.

E. Then I am sorry to hear that I have a good many silly friends out west, or worse than silly.

F. Silly or *worse!* what do you mean by that?

E. Why, I know that no wise man will oppose Odd-Fellowship before he knows what it is; and I know that no good man can oppose it when he knows what it is.

F. But you know it is a secret society?

E. Whose business is that if it is a secret society? So is every well regulated family a secret society. There is in that holy sanctuary of love, a private peace and communion which a stranger must not intermeddle with.

F. But the cases are not parallel. Odd Fellows close the doors upon their uninitiated friends, and talk of matters which they dare not allow to be known out of doors. And have we not a right in such cases to infer that it is no good they are doing? How know we but they are plotting against society?

E. So does every well regulated family close its doors on the uninitiated. And who has ever made a fool of himself by complaining of this right of a private family? What would be thought of the man who, on seeing his neighbor shut his blinds and lock his doors, should instantly commence abusing him, and report that he was probably grinding knives to cut his neighbors' throats?

F. But the character of most private families is a guaranty against such suspicions.

E. So is the character of every Odd Fellow's lodge a guaranty against such suspicions.

F. We cannot so well judge of the character of an Odd Fellow's lodge as of a private family.

E. We can better judge. Odd-Fellowship has never yet been seen doing but one thing—supporting the sick, watching by the bed of anguish, burying the dead with brotherly hands, educating orphans, and wiping the tear out of the widow's eye. Why, sir, it is a poor compliment to a man's head to be even suspicious of such an institution, where every public act of its whole existence is such as Jesus of Nazareth would approve. I hope that my *friends*, of whom you speak, will not claim to be among my *associates* while they quarrel with such works as these.

F. Perhaps they have condemned Odd-Fellowship without knowing what it is?

E. Sir, the Scripture says that if a man judgeth a matter before he heareth it, it is a shame unto him.

F. Well, I confess that I begin to think better of Odd-Fellowship than I did.

E. And I begin to think better of your judgment than I did. I believe you are a wiser man than when you came, sir.

The parties both laugh heartily, and the editor offers his friend his arm-chair in token of reconciliation.

PROGRESS OF ODD-FELLOWSHIP.

THIS progressive age has lost none of its improving influences upon the order of Odd-Fellowship. Indeed, while many other useful institutions have remained comparatively stationary in their condition for usefulness, the order has received in this country the most useful additions to its work, and the most healthy corrections of the abuses which it brought with it from Europe.

These are facts gratifying alike to our moral as to our national pride. That an institution which has had an unparalleled spread throughout England, embracing hundreds of thousands in its fold, should on reaching this country, at once be touched by the remodelling hand that peculiarizes our every thing national, is indeed no wise strange, and will be looked upon with increasing pride the more the extent of its improvements are known. That much still remains to be done, no one familiar with its whole work can for a moment doubt, and the generally expressed desire to extend the *Americanizing* process to the entire work will soon become too importunate for the Grand National authorities to either misapprehend or delay.

The introduction of the order here, as elsewhere in this country, brought with it the pernicious influences of dissipation that then pervaded every thing social. And the charge made by its enemies that it encouraged habitual indulgence in drink was but too true. It did partake largely of that social character which mutual companionship at that day everywhere cemented by the free use of "generous drink." It did not form an exception to the general class of social gatherings by being more addicted to that pernicious fashion, but like every meeting of friends, whether at the bridal feast or the funeral obsequies —the political or fireside gatherings, the circulation of wine or stronger drinks was indulged.

But thanks to the foresight of its friends, it was among the first to banish the bowl, and now is found the wholesome law incorporated in nearly every Lodge, that "no refreshments other than water shall at any time be permitted in any room connected with or used by this Lodge." And it is understood by all that the separation of all Lodge rooms, or meetings from taverns or porter houses is indispensable when accommodations can be had elsewhere. And nearly every Lodge have named drunkenness as one of the crimes punishable with suspension or expulsion.

We shall recur to this again, and show to what other improvements the order has been subjected in this country.

MYSTERY.

SOMEHOW there is a charm in mystery after all. Every body dislikes mystery, every body steps back before it, and yet somehow there is a charm in it. And there is a pleasure in being mysterious. So good old Friar Bacon thought, when he wrote the "Opus Majus"; and he stoutly endured ten years of imprisonment, rather than lose the reputation of a conjurer among the silly Franciscan monks of his own order. It is the charm of mystery that has sustained the most terrible superstitions of the world; that reared the temple of the Druids in the Gallic forests, and erected the altars of the Helvetian monks. The natural fondness of man for mystery is clearly seen in the old fact that no new forms of religion have risen up to make much progress in the world without the mystic charm. This principle interprets religious history, and presages futurity. It shows us in the popular feelings and traditions of one age, a reflection from the preceding; and from the prevailing habits and speculations now, it enables us to foresee what is coming. For this principle that has travelled down to us afar off, from the beginning of sixty centuries that are past, stands up in the earth a full giant now, clad in the cob-webs of the ages through which it has come; and I see not but it may travel on sixty centuries more, nor lose much of its brawny sinew and iron flesh. Nor am I disposed to quarrel much with her dusty tread, seeing that she is so common a favorite with the poor ages of the world. "*Vive la Mystere!*"—What would men's heads or hearts look like if they were stripped naked as truth? And what would become of the sweet privilege of speculating and building glorious theories on the past, if the shadows of mystery were lifted off. Who hewed out the temple in the caverns of Elephanta? Who built the great wall of China? Who carved the great eagle in the Corinthian palace at Balbec? Who lifted the masses at Stonehenge? Who embalmed the Egyptian mummies? What produced the French Revolution? Did Napoleon Bonaparte really kiss Madame La Comtesse de Genlis, or did he not? Who was the first man that invented sleep to receive the blessing of Sancho Panza? Who invented toasted cheese? Verily here is a region shadowy with the wings of mystery; and but for these shadows, what would become of the popular lectures before Lyceums and Young Men's Associations. Alas! our professors would have no themes for speculation, nor could scholastic dullness dogmatize where wisdom doubts, if mystery sheltered not their brood. There is no amend for the loss of this in professional literature—no *quid pro quo*, alas!

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ODD-FELLOWSHIP IN THE WEST.

An Odd Fellows' Hall is to be erected in Cincinnati, and will be completed during the winter. The building is to front on two streets, and the floor of the second story is to be thrown into a saloon eighteen feet high, for concerts, lectures, &c. There are 850 Odd Fellows in Cincinnati. In Ohio there are 32 lodges.

## CORRESPONDENCE.

GRAND LODGE OF U. S.  
Baltimore, September 17, 1844. {

**DEAR SIR AND BROTHER**—The Grand Lodge met yesterday and received the reports of the Grand Sire, Grand Secretary and Grand Treasurer, which were mailed to you yesterday. A very full attendance was had, nearly every state being present.

To-day the election of grand officers took place, with the following result:

P. G. M. Thomas Sherlock, of Ohio, Grand Sire.

P. G. M. George W. Churchill, of Maine, Deputy Grand Sire.

P. G. M. James L. Ridgely, of Maryland, Gr. Recording Secretary.

“ “ “ “ Gr. Corresponding Sec.

P. G. M. A. E. Warner, “ Grand Treasurer.

A charter for a Grand Lodge, to be located at Montreal, C. E., and one at Detroit, Mich., was granted this day. Several amendments to the Constitution, as proposed, were made, and some rejected.

Yours, fraternally,

B. C. T.

MR. JOHN TANNER.

*New-Brunswick, N. J. Aug. 26, 1844.*

**BRO. J. TANNER**—Raritan Encampment, No. 8, was instituted on the 17th inst. by G. P. John McCully. The following are the officers elected and installed for the present term:

Otis D. Stewart, C. P.; John L. Page, H. P.; Robt. W. Thompson, S. W.; Isaac McGenis, Scribe; Ralph Stout, J. W.; Geo. W. Pitman, Gr.

I herewith forward you the names of nine subscribers for the "Gavel," which you will please forward as soon as convenient.

Yours fraternally,

JOHN L. PAGE.

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**EXCELSIOR LODGE, NO. 126.**—This Lodge was duly instituted on Monday evening last. The R. W. Grand Master was present, assisted by Deputy G. M. Fardon, G. S. Treadwell, G. W. Lowton, G. Mar. Davids, G. C. Dikeman, P. G. M. McGowan, and P. G. S. Kennedy. During the evening the Lodge was visited by D. G. S. Stewart, of Missouri, and G. Rep. Allen, of that state.

Bro. Walter B. Townsend, was elected and duly installed as N. G. for the current quarter. S. Jenkins, V. G.; Wm. W. Corlies, Sec.; Joseph Baker, Treas., and A. S. Atkinson, Permanent Sec. We have the happiness of possessing a personal acquaintance with Bro. Townsend, and have no doubt but that he will make a most efficient and popular officer.

This Lodge has the material for doing much good in the cause of Benevolence. Success attend them.—*Golden Rule.*

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LITERARY NOTICES.

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WE acknowledge our obligations for a copy of the "Ceremonies of Dedication of the Hall of Maine Lodge Number one," of Portland, with the address delivered on the occasion by Br. Charles Holden. This celebration took place on the 24th of July, and was probably one of the most splendid displays which the good people of Portland have witnessed for a long time. The address by Bro. Holden is an excellent one; plain, calm, sensible, worthy of Bro. Charles Holden.

**THE ARK AND ODD FELLOW'S WESTERN MONTHLY MAGAZINE**, Columbus, Ohio.—This work was commenced in January last, and the publishers have kindly sent us all the back numbers. Its pages show a great deal of editorial care and ability, and it is every way a faithful work for the order. The Ark is conducted by Brs. John T. Blair, P. C. P. and Alex. E. Glenn, P. G.

"**THE INDEPENDENT ODD FELLOW**, Richmond, Va."—An ably conducted and beautiful monthly, edited by Br. J. M. Ford. The third number is before us, full of welcome news and good reading.

**THE SYMBOL** for September is received, rich as ever in the good things of literature and Odd-Fellowship. Its editor, Rev. B. H. Chapin, is undeniably one of the most vigorous and beautiful writers in America.

OUR acknowledgements are due to Mr. N. Orr, of N. Y., for several numbers of the "**ILLUSTRATED SHAKSPEARE**," also for No. 1 of the "**ILLUMINATED TALES FROM SHAKSPEARE**," by Charles and Miss Lamb. The illustrations are by Mr. N. Orr and Brother. The works are for sale at Jones' and Gavits.

**OUR EXCHANGES.**—We have received a number of excellent papers in exchange for the "Gavel," but our limits will not permit a more extended notice. Will the editors of the *Covenant* be kind enough to forward their magazine?

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### GRAND LODGE.

THE following charters for Subordinate Lodges were granted by the R. W. Grand Lodge of New-York, at its session, September 4, 1844, viz:

Canaseraga Lodge, No. 123, Domsville, Livingston County.

Black River Lodge No. 124, Watertown, Jefferson County.

——— Lodge, No. 125, Vernon, Oneida County.

Excelsior Lodge, No. 126, city of New-York.

The charter of Washington Lodge, No. 12, of Albany, was restored, and ordered that the lodge be removed to the city of New-York.

The following appointments were then made:

D. D. G. MASTERS.—Constantine Sargent, of No. 66, Dis. of Kings; P. Conine, of 81, Dis. of Queens; Dexter Gilmore, of 70, Dis. of Oneida; S. H. Cook, of 102, Dis. of Saratoga; David P. Forrest, of 72, Dis. of Schenectady; John B. Wandle, of 83, Dis. of Rockland.

THE author of the following very pretty lines is unknown to us—We have taken the liberty of adding a caption to them, which he will please excuse. We should be happy to hear from the same source often.

[For the Gavel.]

### ODD-FELLOWSHIP.

All hail! thou philanthropic Love!  
 Enkindled in a Brother's breast,  
 A foretaste of the bliss above,  
 That waits upon his rest.  
 Tho' misery task him tear for tear,  
 Yet Godlike happiness is near,  
 The broken heart to soothe and cheer,  
 Ah! what can be more blest!  
 Thou bind'st in one unbroken band,  
 From clime to clime, o'er every sea,  
 The choicest spirits of each land,  
 And bind'st to make them free  
 From dark corruption's filthy chain;  
 From malice, envy, and the train  
 Of endless passions they sustain,  
 From guilt and misery.  
 Thou still'st the passions, as the breath  
 With which the boisterous waves were quell'd:  
 The timorous Dove, thy wing beneath,  
 Finds every fear dispell'd.  
 The wayfarer—tho' sore beset  
 By danger, hunger, cold or wet—  
 With thee may claim a refuge yet,  
 Nor think to be repell'd.  
 On thee the orphan firm relies,  
 Nor leans he on a broken reed;  
 Thy smile revives the drooping eyes  
 That weep a parent's need.  
 That sun of which thou art a ray,  
 Surveys thy path from day to day,  
 Approves thy works and gilds thy way,  
 And ever bids God speed.  
 Still may'st thou be the moving spring  
 Of every action, each desire—  
 Till virtue, honor, peace shall sing  
 Round thy decayless fire—  
 And all of Adam's race shall prove  
 The sweets of Friendship, Truth and Love;  
 And heart in heart, like brethren move,  
 And to one Heaven aspire.

*Albany, August 13, 1844.*

**MARRIED,**

On Tuesday afternoon, the 17th inst., by the Rev. M. L. Scudder, Brother EDWARD WILKES, printer, to Miss SARAH A. VANCE, all of this city.

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**OBITUARY.**

It becomes our melancholy duty to record in the present number of the Covenant, the death of the Past Grand Sire JAMES GETTYS, of the District of Columbia, one of the venerated fathers of our Institution, who departed this life at Georgetown, on Thursday, the 15th August. He was in the fifty-third year of his age, and was known to many of the Brethren of the Order, especially in this city and at the national metropolis, as a zealous and efficient auxiliary in extending the sphere of its operations, before a knowledge of the correctness of its principles had removed the apparently deep-rooted prejudice against it which, in the first few years of its existence, appeared to have taken possession of the public mind.

Brother Gettys was initiated in the Georgetown Lodge No 2, on the 23d of January, 1828, by much respected Senior Past Grand Sire, on the occasion of the institution of that lodge, it being the first one which was opened in Georgetown. He was on the same night, in the organization of the new Lodge, elected to the station of Secretary; and from that time his influence became manifest from the active interest which he took in the welfare of the association, aided as he was by an extensive and favorable acquaintance with his townsmen, which he had acquired by a long residence among them, first in the pursuit of mercantile business, and subsequently in the capacity of magistrate, conveyancer, general agent, &c., as also by his connexion with the city councils and the levy court of the county.

In less than a year from the time of opening Georgetown Lodge, its members united with those of Central Lodge of Washington in petitioning for a charter for the Grand Lodge of the District of Columbia, which body was duly instituted at Washington in November, 1828, when Brother Gettys was elevated to the station of Deputy Grand Master, from which he was advanced at the next annual communication to that of Grand Master. It would be needless here to say that he discharged all his duties faithfully. In the latter office he was continued by re-election for four successive terms; and before the expiration of the last one, he was required to relinquish its duties in consequence of being exalted to the distinguished chair of Grand Sire of the United States, then just vacated by the worthy Founder of the Order in this country, whose pre-eminent services in its behalf so properly entitled him to fill it in the first instance. This occurred in the fall of 1833, and brother Gettys remained at the head of the order for two years, performing the functions of his office to the satisfaction of the Fraternity, and receiving from the supreme body a handsome compliment thereof on the occasion of his retirement by the expiration of his term of service. During the greater portion of the above period, and for two or three years afterwards, he also represented the District of Columbia in the Grand Lodge of the United States.—*Covenant.*

## DIRECTORY OF THE I. O. O. F. OF THE UNITED STATES.

## STATE OF NEW-YORK.

## Grand Lodge,

Meets in the city of New-York quarterly, at National Hall. The officers for the present year are: Wm. A. Tyler, GM; Wm. Fardon, DGM; John G. Treadwell, GS; Moses Anderson, GT; Cyrus Lawton, GW; W. H. Elike-man, GC; A. D. Wilson and B. C. True, G. R.'s Subordinate Lodges.

|                                      |                                                                                                                                                                                                                                                                                                                                             |                      |
|--------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------|
| 1 Columbia, .....                    | New-York, .....                                                                                                                                                                                                                                                                                                                             | Thur                 |
| 2 Friendship, .....                  | Pleas't Val.-sur'd cha'r                                                                                                                                                                                                                                                                                                                    |                      |
| 3 Hope, .....                        | Albany, .....                                                                                                                                                                                                                                                                                                                               | Tues                 |
| 4 Stranger's Refuge, New-York, ..... | expelled                                                                                                                                                                                                                                                                                                                                    |                      |
| 5 Philanthropic, .....               | Albany, .....                                                                                                                                                                                                                                                                                                                               | Fri                  |
| 6 Good Intent, .....                 | Columbiaville, sur' ch'r                                                                                                                                                                                                                                                                                                                    |                      |
| 7 Clinton, .....                     | Albany, .....                                                                                                                                                                                                                                                                                                                               | sur'd cha'r          |
| 8 Union, .....                       | Albany, .....                                                                                                                                                                                                                                                                                                                               | Thur                 |
| 9 Tompkins, .....                    | New-York, .....                                                                                                                                                                                                                                                                                                                             | Tues                 |
| 10 New-York, .....                   | do, .....                                                                                                                                                                                                                                                                                                                                   | Wed                  |
| 11 Gettys, .....                     | do, .....                                                                                                                                                                                                                                                                                                                                   | Tues                 |
| 12 Washington, .....                 | do, .....                                                                                                                                                                                                                                                                                                                                   | Tues                 |
| 13 German, .....                     | New-York, .....                                                                                                                                                                                                                                                                                                                             | Fri                  |
| 14 Teontonia, .....                  | do, .....                                                                                                                                                                                                                                                                                                                                   | Mon                  |
| 15 Albany City, .....                | Albany, .....                                                                                                                                                                                                                                                                                                                               | sur'd cha'r          |
| 16 German Colonial, Albany, .....    | Mon                                                                                                                                                                                                                                                                                                                                         |                      |
| 17 Perseverance, .....               | New-York, .....                                                                                                                                                                                                                                                                                                                             | expelled             |
| 18 LaFayette, .....                  | Channingville, .....                                                                                                                                                                                                                                                                                                                        | Thur                 |
| 19 Firemen's, .....                  | Albany, .....                                                                                                                                                                                                                                                                                                                               | Thur                 |
| 20 Manhattan, .....                  | New-York, .....                                                                                                                                                                                                                                                                                                                             | Mon                  |
| 21 Poughkeepsie, .....               | Poughkeepsie, .....                                                                                                                                                                                                                                                                                                                         | Mon                  |
| 22 Knickerbocker, .....              | New-York, .....                                                                                                                                                                                                                                                                                                                             | Thur                 |
| 23 Mariners, .....                   | do, .....                                                                                                                                                                                                                                                                                                                                   | Mon                  |
| 24 Franklin, .....                   | Troy, .....                                                                                                                                                                                                                                                                                                                                 | Wed                  |
| 25 Niagara, .....                    | Buffalo, .....                                                                                                                                                                                                                                                                                                                              | Mon                  |
| 26 Brooklyn, .....                   | Brooklyn, .....                                                                                                                                                                                                                                                                                                                             | Tues                 |
| 27 Trojan, .....                     | Troy, .....                                                                                                                                                                                                                                                                                                                                 | Mon                  |
| 28 Ark, .....                        | New-York, .....                                                                                                                                                                                                                                                                                                                             | Wed                  |
| 29 Star, .....                       | Lanesburgh, .....                                                                                                                                                                                                                                                                                                                           | Tues                 |
| 30 National, .....                   | New-York, .....                                                                                                                                                                                                                                                                                                                             | Mon                  |
| 31 Olive Branch, .....               | do, .....                                                                                                                                                                                                                                                                                                                                   | Wed                  |
| 32 American, .....                   | Albany, .....                                                                                                                                                                                                                                                                                                                               | Wed                  |
| 33 Metropolitan, .....               | New-York, .....                                                                                                                                                                                                                                                                                                                             | Thur                 |
| 34 Marion, .....                     | do, .....                                                                                                                                                                                                                                                                                                                                   | Thur                 |
| 35 Covenant, .....                   | do, .....                                                                                                                                                                                                                                                                                                                                   | Thur                 |
| 36 Enterprise, .....                 | do, .....                                                                                                                                                                                                                                                                                                                                   | Tues                 |
| 37 Buffalo, .....                    | Buffalo, .....                                                                                                                                                                                                                                                                                                                              | Tues                 |
| 38 Watervliet, .....                 | West Troy, .....                                                                                                                                                                                                                                                                                                                            | Mon                  |
| 39 Nassau, .....                     | Brooklyn, .....                                                                                                                                                                                                                                                                                                                             | Thur                 |
| 40 Greenwich, .....                  | New-York, .....                                                                                                                                                                                                                                                                                                                             | Mon                  |
| 41 Phoenix, .....                    | Albany, .....                                                                                                                                                                                                                                                                                                                               | Wed                  |
| 42 Meridian, .....                   | New-York, .....                                                                                                                                                                                                                                                                                                                             | Wed                  |
| 43 Concorde, .....                   | do, .....                                                                                                                                                                                                                                                                                                                                   | Tues                 |
| 44 Harmony, .....                    | do, .....                                                                                                                                                                                                                                                                                                                                   | Mon                  |
| 45 King County, .....                | Williamsburgh, .....                                                                                                                                                                                                                                                                                                                        | Wed                  |
| 46 Jefferson, .....                  | New-York, .....                                                                                                                                                                                                                                                                                                                             | Tues                 |
| 47 Mereastile, .....                 | do, .....                                                                                                                                                                                                                                                                                                                                   | Tues                 |
| 48 Tehosserorum, .....               | Buffalo, .....                                                                                                                                                                                                                                                                                                                              | Thur                 |
| 49 Hancock, .....                    | New-York, .....                                                                                                                                                                                                                                                                                                                             | Wed                  |
| 50 Atlantic, .....                   | Brooklyn, .....                                                                                                                                                                                                                                                                                                                             | Mon                  |
| 51 Genesee, .....                    | Rochester, .....                                                                                                                                                                                                                                                                                                                            | Fri                  |
| 52 United Brothers, New-York, .....  | Tues                                                                                                                                                                                                                                                                                                                                        |                      |
| 53 Renesaeler, .....                 | Troy, .....                                                                                                                                                                                                                                                                                                                                 | Tues                 |
| 54 Whitehall, .....                  | Whitehall, .....                                                                                                                                                                                                                                                                                                                            | Thur                 |
| 55 Courtland, .....                  | Peekskill, .....                                                                                                                                                                                                                                                                                                                            | Wed                  |
| 56 Halcyon, .....                    | Troy, .....                                                                                                                                                                                                                                                                                                                                 | Thur                 |
| 57 Mutual, .....                     | New-York, .....                                                                                                                                                                                                                                                                                                                             | Mon                  |
| 58 Grove, .....                      | do, .....                                                                                                                                                                                                                                                                                                                                   | Thur                 |
| 59 Dutchess, .....                   | Poughkeepsie, .....                                                                                                                                                                                                                                                                                                                         | Wed                  |
| 60 Howard, .....                     | New-York, .....                                                                                                                                                                                                                                                                                                                             | Wed                  |
| 61 Williamsburgh, .....              | Williamsburgh, .....                                                                                                                                                                                                                                                                                                                        | Tues                 |
| 62 Spartan, .....                    | Cohoes, .....                                                                                                                                                                                                                                                                                                                               | Mon                  |
| 63 Long Island, .....                | Walkabout, .....                                                                                                                                                                                                                                                                                                                            | Fri                  |
| 64 Empire, .....                     | New-York, .....                                                                                                                                                                                                                                                                                                                             | Tues                 |
| 65 Highland, .....                   | Newburgh, .....                                                                                                                                                                                                                                                                                                                             | Tues                 |
| 66 Fulton, .....                     | Brooklyn, .....                                                                                                                                                                                                                                                                                                                             | Wed                  |
| 67 Commercial, .....                 | New-York, .....                                                                                                                                                                                                                                                                                                                             | Tues                 |
| 68 Oriental, .....                   | do, .....                                                                                                                                                                                                                                                                                                                                   | Thur                 |
| 69 Teoronto, .....                   | Rochester, .....                                                                                                                                                                                                                                                                                                                            | Mon                  |
| 70 Oneida, .....                     | Utica, .....                                                                                                                                                                                                                                                                                                                                | Thur                 |
| 71 Ithaca, .....                     | Ithaca, .....                                                                                                                                                                                                                                                                                                                               | Fri                  |
| 72 Mohawk Valley, .....              | Schenectady, .....                                                                                                                                                                                                                                                                                                                          | Mon                  |
| 73 Mt. Vernon, .....                 | New-York, .....                                                                                                                                                                                                                                                                                                                             | Fri                  |
| 74 Orange County, .....              | Newburgh, .....                                                                                                                                                                                                                                                                                                                             | Wed                  |
| 75 Cryptic, .....                    | Peekskill, .....                                                                                                                                                                                                                                                                                                                            | Fri                  |
| 76 Rockland Co'y, .....              | Haverstraw, .....                                                                                                                                                                                                                                                                                                                           | Thur                 |
| 77 Westchester, .....                | Tarrytown, .....                                                                                                                                                                                                                                                                                                                            | Mon                  |
| 78 Croton, .....                     | New-York, .....                                                                                                                                                                                                                                                                                                                             | Wed                  |
| 79 Onondaga, .....                   | Syracuse, .....                                                                                                                                                                                                                                                                                                                             | Fri                  |
| 80 Cayuga, .....                     | Auburn, .....                                                                                                                                                                                                                                                                                                                               | Thur                 |
| 81 Jamaica, .....                    | Jamaica, .....                                                                                                                                                                                                                                                                                                                              | Tues                 |
| 82 German Oak, .....                 | New-York, .....                                                                                                                                                                                                                                                                                                                             | Fri                  |
| 83 Piermont, .....                   | Piermont, .....                                                                                                                                                                                                                                                                                                                             | Tues                 |
| 84 Chelsea, .....                    | New-York, .....                                                                                                                                                                                                                                                                                                                             | Fri                  |
| 85 Pacific, .....                    | Flushing, .....                                                                                                                                                                                                                                                                                                                             | Mon                  |
| 86 Kosciusko, .....                  | Kingston, .....                                                                                                                                                                                                                                                                                                                             | Wed                  |
| 87 Fidelity, .....                   | New-York, .....                                                                                                                                                                                                                                                                                                                             | Fri                  |
| 88 Richmond Co., .....               | Factoryville, .....                                                                                                                                                                                                                                                                                                                         | Wed                  |
| 89 Putnam, .....                     | West Farms, .....                                                                                                                                                                                                                                                                                                                           | Thur                 |
| 90 Suffolk, .....                    | Sag Harbor, .....                                                                                                                                                                                                                                                                                                                           | Mon                  |
| 91 Fishkill, .....                   | Fishkill, .....                                                                                                                                                                                                                                                                                                                             |                      |
| 92 Allen, .....                      | Hudson, .....                                                                                                                                                                                                                                                                                                                               | Sat                  |
| 93 Samaratan, .....                  | Albany, .....                                                                                                                                                                                                                                                                                                                               | Mon                  |
| 94 Eagle, .....                      | Brooklyn, .....                                                                                                                                                                                                                                                                                                                             | Mon                  |
| 95 Shenandoah, .....                 | Utica, .....                                                                                                                                                                                                                                                                                                                                | Tues                 |
| 96 Rising Sun, .....                 | Lansingburgh, .....                                                                                                                                                                                                                                                                                                                         | Wed                  |
| 97 Ossinain, .....                   | Sing-Sing, .....                                                                                                                                                                                                                                                                                                                            | Eri                  |
| 98 Saratoga, .....                   | Saratoga Springs, .....                                                                                                                                                                                                                                                                                                                     | Tues                 |
| 99 St. Pauls, .....                  | Schenectady, .....                                                                                                                                                                                                                                                                                                                          | Tues                 |
| 100 Wyoming, .....                   | Attica, .....                                                                                                                                                                                                                                                                                                                               | Fri                  |
| 101 Cincinnati, .....                | Batavia, .....                                                                                                                                                                                                                                                                                                                              |                      |
| 102 Kayderossars, .....              | Balston Spa, .....                                                                                                                                                                                                                                                                                                                          | Tues                 |
| 103 Otsego, .....                    | Cooperstown, .....                                                                                                                                                                                                                                                                                                                          |                      |
| 104 Stanwix, .....                   | Andover, Onei, .....                                                                                                                                                                                                                                                                                                                        | Wed                  |
| 105 Washington Co., Hartford, .....  | Hartford, .....                                                                                                                                                                                                                                                                                                                             |                      |
| 106 Silver Lake, .....               | Perry, .....                                                                                                                                                                                                                                                                                                                                | Sat                  |
| 107 Hispan, .....                    | New-York, .....                                                                                                                                                                                                                                                                                                                             | Mon                  |
| 108 Hughsonville, .....              | Hughsonville, .....                                                                                                                                                                                                                                                                                                                         |                      |
| 109 Syracuse, .....                  | Syracuse, .....                                                                                                                                                                                                                                                                                                                             |                      |
| 110 Waverly, .....                   | Waterford, .....                                                                                                                                                                                                                                                                                                                            | Fri                  |
| 111 Owasco, .....                    | Port Byron, .....                                                                                                                                                                                                                                                                                                                           |                      |
| 112 Middletown, .....                | Middletown, .....                                                                                                                                                                                                                                                                                                                           |                      |
| 113 Mechanies', .....                | New-York, .....                                                                                                                                                                                                                                                                                                                             | Fri                  |
| 114 Chenango, .....                  | Cxford, .....                                                                                                                                                                                                                                                                                                                               |                      |
| 115 Rome, .....                      | Rome, .....                                                                                                                                                                                                                                                                                                                                 |                      |
| 116 Ontario, .....                   | Canandaigua, .....                                                                                                                                                                                                                                                                                                                          |                      |
| 117 Continental, .....               | New-York, .....                                                                                                                                                                                                                                                                                                                             | Wed                  |
| 118 Genesee Valley, .....            | Mt. Morris, .....                                                                                                                                                                                                                                                                                                                           |                      |
| 119 Le Roy, .....                    | Le Roy, .....                                                                                                                                                                                                                                                                                                                               |                      |
| 120 Cold Spring, .....               | Cold Spring, .....                                                                                                                                                                                                                                                                                                                          |                      |
| 121                                  |                                                                                                                                                                                                                                                                                                                                             |                      |
| 122                                  | Union Village,                                                                                                                                                                                                                                                                                                                              |                      |
| 123 Canaseraga, .....                | Doussville, Liv., .....                                                                                                                                                                                                                                                                                                                     |                      |
| 124 Black River, .....               | Watertown, .....                                                                                                                                                                                                                                                                                                                            |                      |
| 125                                  | Vernon, Onei, .....                                                                                                                                                                                                                                                                                                                         |                      |
| 126 Excelsior, .....                 | New-York, .....                                                                                                                                                                                                                                                                                                                             |                      |
|                                      | Degree Lodges.                                                                                                                                                                                                                                                                                                                              |                      |
| 1                                    | New-York, .....                                                                                                                                                                                                                                                                                                                             | Wed                  |
| 2                                    | Bowery, .....                                                                                                                                                                                                                                                                                                                               | do, .....            |
| 3                                    | Erie, .....                                                                                                                                                                                                                                                                                                                                 | Wed                  |
| 4                                    | Hudson, .....                                                                                                                                                                                                                                                                                                                               | New-York, .....      |
| 5                                    | United Brothers, .....                                                                                                                                                                                                                                                                                                                      | do, .....            |
| 6                                    | Clinton, .....                                                                                                                                                                                                                                                                                                                              | do, .....            |
| 7                                    | Rensselaer, .....                                                                                                                                                                                                                                                                                                                           | Troy, .....          |
| 8                                    | Ridgeley, .....                                                                                                                                                                                                                                                                                                                             | Troy, .....          |
| 9                                    | Dutchess, .....                                                                                                                                                                                                                                                                                                                             | Channingville, ..... |
| 10                                   | Selby, .....                                                                                                                                                                                                                                                                                                                                | Poughkeepsie, .....  |
| 11                                   | Albany City, .....                                                                                                                                                                                                                                                                                                                          | Albany, .....        |
| 12                                   | Monroe, .....                                                                                                                                                                                                                                                                                                                               | Rochester, .....     |
| 13                                   | Franklin, .....                                                                                                                                                                                                                                                                                                                             | Brooklyn, .....      |
| 14                                   | Washington, .....                                                                                                                                                                                                                                                                                                                           | Williamsburgh, ..... |
| 15                                   | Excelsior, .....                                                                                                                                                                                                                                                                                                                            | Albany, .....        |
| 16                                   | Harmony, .....                                                                                                                                                                                                                                                                                                                              | Lansingburgh, .....  |
| 17                                   | Kennedy, .....                                                                                                                                                                                                                                                                                                                              | Ithaca, .....        |
| 18                                   | Utica, .....                                                                                                                                                                                                                                                                                                                                | Utica, .....         |
| 19                                   | Treadwell, .....                                                                                                                                                                                                                                                                                                                            | Syracuse             |
|                                      | Grand Encampment,                                                                                                                                                                                                                                                                                                                           |                      |
|                                      | Meets semi-annually, in the city of N. York, on the Mondays following the first Wednesdays in August and Feb'y. The following is a list of the officers for the present year: Moes Anderson, MWGP; Jno. Green, MEHP; Jno. D. Farrington, GSW; Jas S. Cadle, G. Scribe; R. Sharp, GT; Jno. Wigham, GJW; Wm. N. Lewis, GS; R. G. Milard, DGS. |                      |

**Subordinate Encampments.**

|                       |                     |          |                     |                  |     |
|-----------------------|---------------------|----------|---------------------|------------------|-----|
| 1 New-York State..... | Albany.....         | expelled | 18 Clinton.....     | Clinton.....     | Mon |
| 2 Mt. Hebron,.....    | New-York,.....      | 2 4 Fri  | 19 Mount Holly..... | Mount Holly..... | Wed |
| 3 Mt. Sinai,.....     | do.....             | 1 3 Fri  | 20 Monmouth.....    | Freehold.....    | Wed |
| 4 Troy,.....          | Troy,.....          | 1 3 Fri  | 21 Washington.....  | Salem.....       | Wed |
| 5 En-hakkore,.....    | Albany,.....        | 2 4 Fri  |                     |                  |     |
| 6 Mosaic,.....        | New-York,.....      | 1 3 Fri  |                     |                  |     |
| 7 Salem,.....         | Brooklyn,.....      | 2 4 Fri  |                     |                  |     |
| 8 Mt. Vernon,.....    | Buffalo,.....       | 1 3 Fri  |                     |                  |     |
| 9 Palestine,.....     | New-York,.....      | 2 4 Th   |                     |                  |     |
| 10 Mt. Olivet,.....   | Williamsburgh,..... | 1 3 Th   |                     |                  |     |
| 11 Mt. Hope,.....     | Rochester,.....     | 1 3 Th   |                     |                  |     |
| 12 Mt. Herob,.....    | New-York,.....      | 2 4 Mo   |                     |                  |     |
| 13 Mohaw,.....        | Schenectady,.....   | 2 4 Fri  |                     |                  |     |
| 14 Mt. Nebo,.....     | Syracuse,.....      |          |                     |                  |     |
| 15 Olive Branch,..... | Lansingburgh,.....  | 2 4 Fri  |                     |                  |     |
| 16 Peckskill,.....    | Hudson,.....        | 2 4 Fri  |                     |                  |     |
| 17 Union,.....        |                     |          |                     |                  |     |

**STATE OF VIRGINIA.****GRAND LODGE.**

Meets at Richmond semi-annually.

**SUBORDINATE LODGES.**

|                       |                          |       |
|-----------------------|--------------------------|-------|
| 1 Virginia Lodge..... | Harper's Ferry.....      | Mon   |
| 2 Washington.....     | Norfolk.....             | Mon   |
| 3 Virginius.....      | Wheeling.....            | Mon   |
| 4 Jefferson.....      | Richmond.....            | Mon   |
| 5 Old Dominion.....   | Portsmouth.....          | Fri   |
| 6 Madison.....        | Winchester.....          | Wed   |
| 7 Union.....          | Richmond.....            | Fri   |
| 8 Monroe.....         | Petersburg.....          | Mon   |
| 9 La Fayette.....     | Norfolk.....             | Mon   |
| 10 Friendship.....    | Richmond.....            | Tues  |
| 11 Wildey.....        | Charlestown.....         | Sat   |
| 12 Powhatan.....      | Richmond.....            | Wed   |
| 13 Franklin.....      | Wheeling.....            | Mon   |
| 14 Rappahannock.....  | Fredericksburgh,.....    | Mon   |
| 15 Patrick Henry..... | Hampton,.....            | Sat   |
| 16 Appomattox.....    | Petersburg.....          | Fri   |
| 17 Lynchburg.....     | Lynchburg.....           | Thurs |
| 18 St. Pauls.....     | Princess Anne c. h. .... | Th    |
| 19 Harmony.....       | Norfolk.....             | Tues  |
| 20 Smithfield.....    | Smithfield.....          | Mon   |
| 21 Maffi,.....        | Martinsburg,.....        | Sat   |
| 22 Pythagoras.....    | Lynchburg.....           | Fri   |
| 23 Caledonia.....     | Shepherdstown,.....      | Sat   |
| 24 Gratitude.....     | Hedgeville.....          | Thurs |

**GRAND ENCAMPMENTS.**

Meets at Portsmouth annually.

**SUBORDINATE ENCAMPMENTS.**

|                       |                      |
|-----------------------|----------------------|
| 1 Abrams.....         | Wheeling.....        |
| 2 Neilson.....        | Richmond             |
| 3 .....               | Portsmouth 2&4 Thurs |
| 4 Jerusalem,.....     | Norfolk              |
| 5 Widow's Friend..... | Winchester           |
| 7 Glazier.....        | Petersburg           |
| 8 Virginia,.....      | Lynchburg            |
| 9 Damascus.....       | Smithfield           |
| 10 Salem.....         | Hampden              |

**STATE OF NEW-JERSFY.****GRAND LODGE.**

Meets at Trenton quarterly. The following are the officers for the present year: J. D. Edwards, G. M.; T. McPherson, D. G. M.; J. Morrison, G. W.; W. C. Howel, G. S.; Thomas Ashmore, G. T.; M. C. Holmes and D. G. Fitch, Grand Representatives.

**SUBORDINATE LODGES.**

|                       |                     |       |
|-----------------------|---------------------|-------|
| 1 Treaton.....        | Trenton.....        | Tues  |
| 4 Concordia.....      | do.....             | Wed   |
| 6 New-Brunswick.....  | N. Brunswick.....   | Tues  |
| 7 Howard.....         | Newark.....         | Mon   |
| 8 Newark.....         | do.....             | Fri   |
| 9 Franklin.....       | Elizabethtown,..... | Mon   |
| 10 Nassan.....        | Princeton.....      | Thurs |
| 11 Friendship.....    | Newark.....         | Thurs |
| 13 La Fayette.....    | Orange.....         | Thurs |
| 14 Hudson.....        | Belvidere,.....     | Thurs |
| 16 Leni Lennape ..... | Jersey City.....    | Mon   |
| 16 Bordentown.....    | Lambertville.....   | Tues  |
| 17 Madison.....       | Bordentown.....     | Mon   |
|                       | Allentown.....      | Thurs |

## THE GAVEL.

|                     |                  |     |
|---------------------|------------------|-----|
| 18 Clinton.....     | Clinton.....     | Mon |
| 19 Mount Holly..... | Mount Holly..... | Wed |
| 20 Monmouth.....    | Freehold.....    | Wed |
| 21 Washington.....  | Salem.....       | Wed |

**GRAND ENCAMPMENT.**

Meets at Newark semi-annually.

**SUBORDINATE ENCAMPMENTS.**

|                     |               |            |
|---------------------|---------------|------------|
| 2 Trenton.....      | Trenton.....  | 1, 3 Thurs |
| 3 Mt. Ararat.....   | Newark.....   | 1, 3 Wed   |
| 4 Olive Branch..... | Trenton.....  | 1, 3 Fri   |
| 5 Mt. Sinai.....    | Jersey City   | 1, 3 Mon   |
| 7                   |               |            |
| 8 Rariton.....      | New Brunswick |            |

**STATE OF CONNECTICUT.****GRAND LODGE.**

Meets at New-Haven quarterly.

**SUBORDINATE LODGES.**

|                      |                   |      |
|----------------------|-------------------|------|
| 1 Quinnipiac.....    | New-Haven.....    | Mon  |
| 2 Charter Oak.....   | Hartford.....     | Tues |
| 3 Middlesex.....     | East Haddam.....  | Wed  |
| 4 Pequannock.....    | Bridgeport.....   | Tues |
| 5 Harmony.....       | New-Haven.....    | Tues |
| 6 Ousatonic.....     | Derby.....        | Mon  |
| 7 Samaritan.....     | Danbury.....      | Wed  |
| 8 Mercantile.....    | Hartford.....     | Sat  |
| 9 Thymes.....        | New London.....   | Mon  |
| 10 Our Brothers..... | Norfolk.....      | Mon  |
| 11 Uncas.....        | Norwich.....      | Mon  |
| 12 Central.....      | Middletown.....   | Tues |
| 13 Charity.....      | Lower Mystic..... |      |

**GRAND ENCAMPMENT.**

Meets at New-Haven semi-annually.

**SUBORDINATE ENCAMPMENTS.**

|                 |                  |          |
|-----------------|------------------|----------|
| 1 Sasacas.....  | New-Haven.....   |          |
| 2 Oriental..... | East Haddam..... | 2, 4 Fri |
| 3 Palmyra.....  | Norwich,.....    | 1, 3 Fri |
| 4 Unity.....    | New-London       | 2, 3 Fri |

**STATE OF NEW-HAMPSHIRE.****Grand Lodge.**

Meets quarterly at Concord. The following are the officers for the present year: David Philbrick, MWGM; Eben Francis, RWDM; Walter French, RWGW; G. H. H. Silsbee, RWGS; C. T. Gill, RWGT; G. W. Montgomery, RWG; Walter French, G. Rep.

**Subordinate Lodges.**

|                        |                   |      |
|------------------------|-------------------|------|
| 1 Granite,.....        | Nashua,.....      | Tues |
| 2 Hillsboro',.....     | Manchester,.....  | Tues |
| 3 Weconahet,.....      | Dover,.....       | Mon  |
| 4 Washington,.....     | Great Falls,..... | Fri  |
| 5 White Mountain,..... | Concord,.....     | Fri  |
| 6 Piscataque,.....     | Portsmouth,.....  | Fri  |

**Subordinate Encampment.**

|                    |              |          |
|--------------------|--------------|----------|
| 1 Nashoonon,.....  | Nashua,..... | 1, 3 Fri |
| 2 Wonolancet,..... | Nashua       |          |

**STATE OF INDIANA.****Grand Lodge.**

Meets at Madison quarterly. The following are the present officers: Wm. Cross, GM; James Gibson, DGM; J. H. Taylor, GS; Wm. Morrison, GW; Wm. Whitridge, G. Con.; A. Tawall, GG; Benj. Mazten, G. Chap.

**Subordinate Lodges.**

|                         |                      |      |
|-------------------------|----------------------|------|
| 2 Monroe,.....          | Madison,.....        | Mon  |
| 3 Jefferson,.....       | Jeffersonville,..... | Mon  |
| 4 Friendship,.....      | Rising Sun,.....     | Tues |
| 6 Vevey,.....           | Evansville,.....     | Thur |
| 7 Morning Star,.....    | Lawrenceburgh,.....  | Thur |
| 8 Union,.....           | Patriot,.....        | Sat  |
| 9 Patriot,.....         | New-Albany,.....     | Thur |
| 11 Washington,.....     | Madison,.....        | Thur |
| 12 Neilson,.....        | Logansport,.....     | Thur |
| 13 Chosen Friends,..... | Aurora,.....         | Tues |
| 14 Fort Wayne,.....     | Fort Wayne,.....     | Mon  |
| 15 Lafayette,.....      | Lafayette,.....      | Tues |
| 16 Vigilance,.....      | Lawrenceburgh,.....  | Mon  |

**Subordinate Encampments.**

|                   |                  |        |
|-------------------|------------------|--------|
| 1 Jerusalem,..... | New-Albany,..... |        |
| 2 Wildey,.....    | Madison,.....    | 8 Tues |

## STATE OF OHIO.

*Grand Lodge,*

Meets at Cincinnati on the 3d Saturday in every month. The officers are: H. M. Clark, GM; D. T. Snelbaker, DGM; Joseph Roth, GW; I. Hefley, GRS; A. G. Day, GCS; Cha's. Thomas, GT; C. Walker, G. Con.; J. Ernst, G. Chap.; J Phares, GG; M. P. Taylor, GH.

*Subordinate Lodges.*

|                       |                    |       |                                                                                                                                                                                                                                                             |                     |         |
|-----------------------|--------------------|-------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------|---------|
| 1 Ohio,.....          | Cincinnati,.....   | Mon:  | 29 Columbian,.....                                                                                                                                                                                                                                          | Stoneham,.....      | Thur    |
| 2 Washington,.....    | do.....            | Tues: | 30 Bethesda,.....                                                                                                                                                                                                                                           | South Boston,.....  | Mon     |
| 3 Cincinnati,.....    | do.....            | Wed:  | 31 Lafayette,.....                                                                                                                                                                                                                                          | Watertown,.....     | Wed     |
| 4 Franklin,.....      | do.....            | Thur: | 32 Ancient Landmark,.....                                                                                                                                                                                                                                   | Boston,.....        | Mon     |
| 5 Montgomery,.....    | Dayton,.....       | Wed:  | 33 Montezuma,.....                                                                                                                                                                                                                                          | do,.....            | Wed     |
| 6 Jefferson,.....     | Steubenville,..... | Thur: | 34 Hope,.....                                                                                                                                                                                                                                               | Methuen,.....       | Wed     |
| 7 Charity,.....       | Lancaster,.....    | Mon:  | 35 Prospect,.....                                                                                                                                                                                                                                           | Waltham,.....       | Thur    |
| 8 Piqua,.....         | Piqua,.....        | Wed:  | 36 Maverick,.....                                                                                                                                                                                                                                           | East Boston,.....   | Mon     |
| 9 Columbus,.....      | Columbus,.....     | Mon:  | 37 Shawmut,.....                                                                                                                                                                                                                                            | Boston,.....        | Tues    |
| 10 Wayne,.....        | Dayton,.....       | Tues: | 38 Soothegan,.....                                                                                                                                                                                                                                          | South Reading,..... | Fri     |
| 11 Warren,.....       | Franklin,.....     | Mon:  | 39 Quasacuccunquen,.....                                                                                                                                                                                                                                    | Newburyport,.....   | Thur    |
| 12 Union,.....        | Warrenton,.....    | Sat:  | 40 Bay State,.....                                                                                                                                                                                                                                          | Lynn,.....          | Fri     |
| 13 Cleveland,.....    | Cleveland,.....    | Mon:  | 41 Acushnet,.....                                                                                                                                                                                                                                           | New Bedford,.....   | Wed     |
| 14 Harmony,.....      | Kosciusko,.....    | Tues: | 42 Pacific,.....                                                                                                                                                                                                                                            | Boston,.....        | Thur    |
| 15 Lebanon,.....      | Lebanon,.....      | Wed:  | 43 Quinsigamond,.....                                                                                                                                                                                                                                       | Worcester,.....     | Mon     |
| 16 Hope,.....         | Middletown,.....   | Thur: | 44 King Philip,.....                                                                                                                                                                                                                                        | Taunton,.....       | Tues    |
| 17 Hamilton,.....     | Hamilton,.....     | Thur: | 45 Farmington,.....                                                                                                                                                                                                                                         | Farmington,.....    | Mon     |
| 18 Marion,.....       | Miamisburg,.....   | Tues: | <i>Degree Lodges.</i>                                                                                                                                                                                                                                       |                     |         |
| 19 Mansfield,.....    | Mansfield,.....    | Fri:  | 1 Union,.....                                                                                                                                                                                                                                               | Boston,.....        | Sat     |
| 20 Mt. Vernon,.....   | Mt. Vernon,.....   | Wed:  | 2 Maverick,.....                                                                                                                                                                                                                                            | do,.....            | Thur    |
| 21 Friendship,.....   | Germantown,.....   | Fri:  | <i>Grand Encampment,</i>                                                                                                                                                                                                                                    |                     |         |
| 22 Cuyahoga,.....     | Cleveland,.....    | Wed:  | Meets at Boston semi-annually. The following are the elective officers for the ensuing year: H. Prince, GCP; Newel A. Thompson, GHP; T. Barr, GSW; Nath'l Y. Culbertson, GJW; C. C. Hayden, G. Scribe; R. Cole, GT; Robert L. Robins, Grand Representative. |                     |         |
| 23 Central,.....      | Columbus,.....     | Thur: | <i>Subordinate Encampments,</i>                                                                                                                                                                                                                             |                     |         |
| 24 Chillicothe,.....  | Chillicothe,.....  | Tues: | 1 Massasoit,.....                                                                                                                                                                                                                                           | Boston,.....        | 1 3 Fri |
| 25 Lafayette,.....    | Hillsborough,..... | Mon:  | 2 Tri-Mount,.....                                                                                                                                                                                                                                           | de,.....            | 2 4 Fri |
| 26 Morning Star,..... | Medina,.....       | Mon:  | 3 Menotomy,.....                                                                                                                                                                                                                                            | W. Cambridge,.....  | 2 4 Fri |
| 27 Ohio City,.....    | Ohio City,.....    | Tues: | 4 Monomoy,.....                                                                                                                                                                                                                                             | Lowell,.....        | 3 4 Thu |
| 28 Muskingum,.....    | Zanesville,.....   | Wed:  | 5 Bunker Hill,.....                                                                                                                                                                                                                                         | Charlestown,.....   | 1 3 Wed |
| 29 Mahoning,.....     | Warren,.....       | Mon:  | 6 Mount Washington,.....                                                                                                                                                                                                                                    | S. Boston,.....     | 2 4 Thu |
| 30 Eaton,.....        | Eaton,.....        | Mon:  | <i>STATE OF PENNSYLVANIA.</i>                                                                                                                                                                                                                               |                     |         |
| 31 Scioto,.....       | Portsmouth,.....   | Fri:  | <i>Grand Lodge.</i>                                                                                                                                                                                                                                         |                     |         |
| 32 Columbia,.....     | Circleville,.....  | Wed:  | <i>Subordinate Lodge.</i>                                                                                                                                                                                                                                   |                     |         |

*Subordinate Encampments.*

|                   |                    |         |
|-------------------|--------------------|---------|
| 1 Wildey,.....    | Cincinnati,.....   | 1 3 Fri |
| 2 Dayton,.....    | Dayton,.....       | 1 3 Fri |
| 3 Nimrod,.....    | Steubenville,..... | 2 4 Fri |
| 4 Cleveland,..... | Cleveland,.....    | 2 4 Fri |
| 5 Piqua,.....     | Piqua,.....        | 2 4 Fri |
| 6 Capitol,.....   | Columbus,.....     | 1 3 Fri |
| 7 Butler,.....    | Hamilton,.....     | 2 4 Fri |

## STATE OF MASSACHUSETTS.

*Grand Lodge,*

Meets at Eucampment Hall, Boston, quarterly. The following are its officers: Thos' F. Norris, MWGM; N. A. Thompson, WDGM; S. Jenkins, WGW; W. E. Parmenter, WGS; H. Prince, WGT; Rev. Bro. John McLeish, RWG Chaplain; E. H. Chapin and Wm. Hillard, Grand Representatives.

*Subordinate Lodges.*

|                       |                     |       |                                        |                       |             |
|-----------------------|---------------------|-------|----------------------------------------|-----------------------|-------------|
| 1 Massachusetts,..... | Boston,.....        | Mon:  | 1 Massachusetts,.....                  | Boston,.....          | Wed         |
| 2 Siloam,.....        | do.....             | Thur: | 2 Washington,.....                     | ".....                | Tues        |
| 4 New-England,.....   | E. Cambridge,.....  | Fri:  | 3 Wayne,.....                          | ".....                | Mon         |
| 7 Merrimack,.....     | Lowell,.....        | Mon:  | 4 Morning Star,.....                   | ".....                | Fri         |
| 8 Suffolk,.....       | Boston,.....        | Tues: | 5 Franklin,.....                       | ".....                | Thurs       |
| 9 Crystal Fount,..... | Woburn,.....        | Mon:  | 6 General Marion,.....                 | ".....                | Fri         |
| 10 Oriental,.....     | Boston,.....        | Wed:  | 7 Herman,.....                         | North Liberties,..... | Tues        |
| 11 Mechanics',.....   | Lowell,.....        | Fri:  | 8 Rising Sun,.....                     | Frankford,.....       | Sat.        |
| 12 Bethel,.....       | W. Cambridge,.....  | Tues: | 9 Mechanics',.....                     | Pittsburgh,.....      | Thurs       |
| 13 Navarre,.....      | Wane Village,.....  | Mon:  | 10 Philomatheon,.....                  | Germantown,.....      | Wed         |
| 14 Bunkerhill,.....   | Charlestown,.....   | Mon:  | 11 Kensington,.....                    | N. Liberties,.....    | Wed         |
| 15 Tremont,.....      | Boston,.....        | Wed:  | 12 Philadelphia,.....                  | Philadelphia,.....    | Wed         |
| 16 Covenant,.....     | do,.....            | Mon:  | 13 Wildey,.....                        | Frankford,.....       | Sat         |
| 17 Middlesex,.....    | Malden,.....        | Wed:  | 15 Philanthropic,.....                 | Philadelphia,.....    | Sat         |
| 18 Warren,.....       | Roxbury,.....       | Tues: | 16 LaFayette,.....                     | ".....                | Thurs       |
| 19 Monument,.....     | E. Lexington,.....  | Wed:  | 19 Ami'y,.....                         | ".....                | Thurs       |
| 20 Friendship,.....   | Cambridgeport,..... | Mon:  | 20 Miners,.....                        | Pottsville,.....      | Sat         |
| 21 Fidelity,.....     | Andover,.....       | Thur: | 21 Teutonia,.....                      | Philadelphia,.....    | Mon         |
| 22 Franklin,.....     | Boston,.....        | Fri:  | 22 Friendship,.....                    | ".....                | Tues        |
| 23 Winnisimmet,.....  | Chelsea,.....       | Thur: | 24 Western Star,.....                  | Pittsburgh,.....      | Mon         |
| 26 Boston,.....       | Boston,.....        | Fri:  | 26 Penn,.....                          | N. Liberties,.....    | Mon         |
| 28 Essex,.....        | Salem,.....         | Mon:  | 27 Schuykill,.....                     | Port Carbon,.....     | Tues        |
| 27 Hampden,.....      | Springfield,.....   | Tues: | 28 Heneosis Adelp'n N. Liberties,..... | ".....                | Thurs       |
| 28 Oberlin,.....      | Lowell,.....        | Tues: | 29 Robert Morris,.....                 | Philadelphia,.....    | Wed         |
|                       |                     |       | 31 Manayunk,.....                      | Manayunk,.....        | Sat         |
|                       |                     |       | 32 Decatur,.....                       | Philadelphia,.....    | Wed         |
|                       |                     |       | 40 Benevolent,.....                    | Vil. Green,.....      | 1 and 3 Sat |
|                       |                     |       | 43 Hancock,.....                       | Philadelphia,.....    | Fri         |
|                       |                     |       | 44 Hayden,.....                        | Pottsville,.....      | Thurs       |
|                       |                     |       | 45 William Tell,.....                  | Pittsburg,.....       | Sat         |
|                       |                     |       | 46 Girard,.....                        | Pottsville,.....      | Fri         |
|                       |                     |       | 55 Independence,.....                  | Philadelphia,.....    | Thurs       |
|                       |                     |       | 56 Social,.....                        | Minersville,.....     | Sat         |
|                       |                     |       | 57 Montgomery,.....                    | Nerristown,.....      | Sat         |
|                       |                     |       | 58 Cambria,.....                       | Carbondale,.....      | Sat         |
|                       |                     |       | 59 Montgomery,.....                    | Reading,.....         | Thurs       |
|                       |                     |       | 60 Concordia,.....                     | Cataswissa,.....      | 1 and 3 Sat |
|                       |                     |       | 61 Adam,.....                          | Philadelphia,.....    | Mon         |
|                       |                     |       | 62 Beaver Meadow,.....                 | Beaver Meadow,.....   | Sat         |
|                       |                     |       | 63 Hand-in-Hand,.....                  | Philadelphia,.....    | Tues        |
|                       |                     |       | 64 Goner,.....                         | Birmingham,.....      | Sat         |
|                       |                     |       | 65 Hazleton,.....                      | Hazleton,.....        | Sat         |
|                       |                     |       | 66 Roxborough,.....                    | Roxborough,.....      | Sat         |
|                       |                     |       | 67 Lancaster,.....                     | Lancaster,.....       | Thur        |
|                       |                     |       | 68 Harrisburgh,.....                   | Harrisburgh,.....     | Wed         |

|                                      |       |
|--------------------------------------|-------|
| 60 Peace and Plenty, Easton, .....   | Wed   |
| 70 State Capitol, Harrisburgh, ..... | Tues  |
| 71 Allen, Allentown, .....           | Sat   |
| 72 Evening Star, Milestown, .....    | Sat   |
| 73 Delaware, Easton, .....           | Tues  |
| 74 Mount Zion, York, .....           | Wed   |
| 75 Columbus, Chambersburgh, .....    | Thurs |
| 76 Manch Chunk, Manch Chunk, .....   | Tues  |
| 77 Brotherly Love, Kurtztown, .....  | Sat   |
| 78 Keystone, Bethlehem, .....        | Thurs |
| 79 Howard, Honesdale, .....          | Wed   |
| 80 Susquehanna, Columbia, .....      | Sat   |
| 81 Natiozaal, Washington, .....      | Sat   |
| 82 Charity, Halifax, .....           | Sat   |
| 83 Lehigh, Allentown, .....          | Sat   |
| 84 Friendly, Millertown, .....       | Wed   |
| 85 Mutual, Milton, .....             | Wed   |

*Grand Encampment*Meets at Philadelphia bi-monthly.  
*Subordinate Encampments.*

|                                     |            |
|-------------------------------------|------------|
| 1 Philadelphia, Philadelphia, ..... | 1 & 2 Tues |
| 2 Pittsburgh, Pittsburgh, .....     | 1 & Sat    |
| 3 Morning Star, Frankford, .....    | 1 & Wed    |
| 4 Franklin, Pottsville, .....       | 1 & Sat    |
| 5 La Fayette, Philadelphia, .....   | 1 & Fri    |
| 6 Mt. Olive, Kensington, .....      | 1 & Fri    |
| 7 Walhalla, Kensington, .....       | 3 & Fri    |
| 8 Hebron, Reading, .....            | 1 & Sat    |
| 9 Andrew Jackson, Manyunk, .....    | 1 & Sat    |
| 10 Danphin, Harrisburgh, .....      | 1 & Fri    |

**STATE OF ILLINOIS.***Grand Lodge*Meets at Springfield quarterly.  
*Subordinate Encampments.*

|                                  |         |
|----------------------------------|---------|
| 1 Western Star, Alton, .....     | Mon     |
| 2 Altom, Alton, .....            | Tues    |
| 3 Clarke, Greenville, .....      | Sat     |
| 4 Illini, Jacksonville, .....    | Sat     |
| 5 Wildey, Galena, .....          | Sat     |
| 6 Sangamon, Springfield, .....   | Mon     |
| 7 Jefferson, Bellville, .....    | Fri     |
| 8 Washington, Springfield, ..... | Tues    |
| 9 Wilday, Alton                  |         |
| 2 Chosen Friends, Galena         |         |
| 3 Lebanon, Springfield           | 1 & Fri |

**STATE OF TENNESSEE.**

The Grand Lodge meets at Nashville quarterly.

|                                   |           |
|-----------------------------------|-----------|
| 1 Tennessee, Nashville, .....     | Tues      |
| 2 Nashville, Nashville, .....     | Thurs     |
| 3 Columbia, Columbia, .....       | Wed       |
| 4 Spring Hill, Spring Hill, ..... | Thurs     |
| 5 Washington, Dresden, .....      | Sat       |
| 6 Memphis, Memphis, .....         | Thurs     |
| 7 Ridgely, Ridgely, .....         | 2 & 4 Sat |
| 2 Washington, Columbia, .....     | 3 & 4 Sat |

**STATE OF MICHIGAN.***Subordinate Lodges.*

|                              |      |
|------------------------------|------|
| 1 Michigan, Detroit, .....   | Mon  |
| 2 Wayne, do, .....           | Tues |
| 3 Oakland, Pontiac, .....    | Sat  |
| 4 Jackson, Jackson, .....    | Sat  |
| 5 Peninsula, Marshall, ..... | Sat  |

*Subordinate Encampment.*

|                            |             |
|----------------------------|-------------|
| 1 Michigan, Detroit, ..... | 3 & 4 Thurs |
|----------------------------|-------------|

**STATE OF MISSOURI.***Grand Lodge.*

|                                     |      |
|-------------------------------------|------|
| Meets at St. Louis quarterly.       |      |
| Subordinate Lodges.                 |      |
| 1 Traveler's Rest, St. Louis, ..... | Mon  |
| 2 Wildey, do, .....                 | Tues |
| 3 Germania, do, .....               | Thur |
| 4 Far West, Boonville, .....        | Mon  |
| 5 St. Louis, St. Louis, .....       | Sat  |
| 6 Western Light, Weston, .....      | Sat  |
| Encampments.                        |      |
| 1 Wildey, St. Louis, .....          | Fri  |
| 2 Frontier, Weston, .....           |      |

**STATE OF KENTUCKY.***Grand Lodge,*

|                                      |      |
|--------------------------------------|------|
| Meets at Louisville quarterly.       |      |
| 1 Boone, Louisville, .....           | Mon  |
| 2 Chosen Friends, " .....            | Tues |
| 3 Washington, Covington, .....       | Wed  |
| 4 Lorraine, Lexington, .....         | Wed  |
| 5 Friendship, Frankfort, .....       | Fri  |
| 6 Capital, Lancaster, .....          | Mon  |
| 7 Franklin, Dauville, .....          | Sat  |
| 8 Central, Stanford, .....           | Tues |
| 9 Social, Nicholasville, .....       | Wed  |
| 10 Union, Georgetown, .....          | Sat  |
| 11 Lafayette, Maysville, .....       | Tues |
| 12 De Kalb, Henderson, .....         | Mon  |
| 13 Stranger's Rest, Henderson, ..... | Sat  |
| 14 Madison, Richmond, .....          | Tues |
| 15 Howard, Shelbyville, .....        |      |
| 16 Morning Star, Petersburg, .....   |      |
| 17 Herman, Louisville, .....         | Sat  |

*Encampments.*

|                                  |            |
|----------------------------------|------------|
| 1 Mount Horeb, Louisville, ..... | 1 & 3 Mon  |
| 2 White Branch, Covington, ..... | 1 & 4 Mon  |
| 3 Mereah, Lexington, .....       | 1 & 3 Thur |
| 4 Pilgrim, Frankfort, .....      | 1 & 3 Thur |

**STATE OF MARYLAND.***Subordinate Lodges*

|                                        |       |
|----------------------------------------|-------|
| 1 Washington, Baltimore, .....         | Mon   |
| 2 Franklin, " .....                    | Thurs |
| 3 Columbia, " .....                    | Wed   |
| 4 William Tell, " .....                | Tues  |
| 5 Gratitude, " .....                   | Mon   |
| 6 Harmony, " .....                     | Wed   |
| 7 Friendship, " .....                  | Thurs |
| 8 Marion, " .....                      | Tues  |
| 9 Jefferson, " .....                   | Thurs |
| 10 Union, " .....                      | Thurs |
| 11 Miller, Easton, .....               | Sat   |
| 20 Morning Star, Havre-de-Grace, ..... | Sat   |
| 24 Mount Pisgah, Port Deposit, .....   | Tues  |
| 26 Mt. Vernon, Abingdon, .....         | Sat   |
| 29 Philip Read, Chestertown, .....     | Mon   |
| 31 Potomac, Hagerstown, .....          | Tues  |
| 32 Mt. Moriah, Clear Spring, .....     | Thurs |
| 33 Aaron, Willimssport, .....          | Fri   |
| 34 Chosen Friends, Cumberland, .....   | Fri   |
| 35 Adam, Frederick, .....              | Tues  |
| 36 La Grange, Sharpsburg, .....        | Fri   |
| 27 Covenant, Hancock, .....            | Thurs |
| 28 Benevolent, Middletown, .....       | Sat   |
| 29 Neilson, Hillsborough, .....        | Sat   |
| 36 Centre, Ellicott's Mills, .....     | Sat   |

*Subordinate Encampments.*

|                                       |      |
|---------------------------------------|------|
| 1 Jerusalem, Baltimore, .....         | Fri  |
| 2 Salem, " .....                      | Tues |
| 3 Zion, Cambridge, .....              | Tues |
| 4 Jacob, Easton, .....                | Tues |
| 5 Bethlehem, Chestertown, .....       | Tues |
| 6 Galena, Hagerstown, .....           | Tues |
| 7 Mt. Carmel, Cumberland, .....       | Tues |
| 8 Evening Star, Havre-de-Grace, ..... | Tues |

**STATE OF ALABAMA.***GRAND LODGE.*

|                            |      |
|----------------------------|------|
| Meets at Mobile quarterly. |      |
| 1 Alabama, Mobile, .....   | Tues |
| 2 Mobile, " .....          | Wed  |

*Subordinate Lodges.*

|                           |       |
|---------------------------|-------|
| 3 Chosen Friends, " ..... | Thurs |
|---------------------------|-------|

*Subordinate Encampment.*

|                                |     |
|--------------------------------|-----|
| 1 Mount Arrarat, Mobile, ..... | Fri |
|--------------------------------|-----|

**STATE OF NORTH CAROLINA.***GRAND LODGE.*

Meets at Wilmington quarterly.

*Subordinate Lodges.*

|                                |      |
|--------------------------------|------|
| 1 Weldon, Weldon, .....        | Tues |
| 2 Cape Fear, Wilmington, ..... | Tues |

*Subordinate Encampments.*

|                                   |     |
|-----------------------------------|-----|
| 3 Washington, Murfreesboro, ..... | Fri |
| 1 Campbell, Wilmington, .....     |     |

*Subordinate Encampments.*

|                             |  |
|-----------------------------|--|
| 2 Bain, Murfreesboro, ..... |  |
|-----------------------------|--|

**RHODE ISLAND.****GRAND LODGE.**

Meets at Providence quarterly.

**SUBORDINATE LODGES.**

|                  |            |       |
|------------------|------------|-------|
| 1 Friendly Union | Providence | Thurs |
| 1 Ergle          | "          | Wed   |
| 2 Roger Williams | "          | Tues  |
| 3 Hopé,          | "          | Mon   |
| 1 Narraganset    | Providence | Frid  |

**SUBORDINATE ENCAMPMENT.****STATE OF MAINE.****GRAND LODGE.**

Meets at Portland quarterly. The following officers have been installed for the present year. James Pratt, G. M.; Samuel Thatcher, Jr., G. W.; Benj. Kingsbury, G. Sec.; James Winslow, G. Treas.; Geo. W. Churchill and W. R. Smith, G. Reps;

**SUBORDINATE LODGES.**

|                     |                |       |
|---------------------|----------------|-------|
| 1 Maine             | Portland       | Mon   |
| 2aco                | "              | Tues  |
| 3 Georgian          | Thomaston      | Mon   |
| 4 Ancient Brother   | Portland       | Thurs |
| 5 Ligonia,          | "              | Sat   |
| 6 Sabbathis         | Augusta        |       |
| 7 Penobscot         | Bangor         | Wed   |
| 8 Relief            | East Thomaston | Fri   |
| 9 Natahoriis        | Gardiner       |       |
| 10 Lincoln          | Bath           | Mon   |
| 12 Japicot          | Brunswick      | Thurs |
| 14 Cushnoe          | Augusta        |       |
| 15 Passagassawakeag | Belfast        | Wed   |
| 16 Hobomah          | Bath           |       |

**DRONES LODGE.**

|         |          |      |
|---------|----------|------|
| 1 Union | Portland | Tues |
| 2       |          |      |
| 3       |          |      |
| 4       |          |      |

**STATE OF GEORGIA.****GRAND LODGE.**

Meets at Savannah.

**SUBORDINATE LODGES.**

|                   |               |
|-------------------|---------------|
| 1 Oglethorpe      | Savannah      |
| 2 Franklin        | Macon         |
| 3 Live Oak        | Savannah      |
| 4 Sylvan          | Milledgeville |
| 5 United Brothers | Macon         |

**SUBORDINATE ENCAMPMENTS.**

|            |               |
|------------|---------------|
| 1 Magnolia | Savannah      |
| 2 Ocmulgee | Milledgeville |
| 3 Franklin | Macon         |

**STATE OF MISSISSIPPI.****GRAND LODGE.**

Meets at Natchez quarterly.

**SUBORDINATE LODGES.**

|                |            |       |
|----------------|------------|-------|
| 1 Mississippi  | Natchez    | Wed   |
| 2 Washington   | "          | Thurs |
| 3 Warren       | Vicksburgh | Thurs |
| 4 Grenada      | Grenada    | Fri   |
| 5 Macon        | Vicksburgh | Wed   |
| 6 William Dale | Liberty    | Wed   |
| 10 Wilkinson   | Woodville  | Wed   |
| 11 Capitol     | Jackson    | Thurs |

**SUBORDINATE ENCAMPMENTS.**

|              |            |
|--------------|------------|
| 1 Wildey     | Natchez    |
| 2 Vicksburgh | Vicksburgh |

**STATE OF SOUTH CAROLINA.****GRAND LODGE.**

Meets at Charleston quarterly.

**GRAND ENCAMPMENT.**

Meets at Charleston.

**SUBORDINATE LODGES.**

|                  |            |       |
|------------------|------------|-------|
| 1 South Carolina | Charleston | Wed   |
| 2 Marion         | "          | Fri   |
| 3 Howard         | "          | Thurs |
| 4 Jefferson      | "          | Tues  |
| 5 Palmetto       | Columbia   | Fri   |

|              |              |     |
|--------------|--------------|-----|
| 6 De Kalb    | Wimaboro     | Mon |
| 7 Aiken      | Aiken        | Wed |
| 8 La Fayette | Chesterville | Mon |

**SUBORDINATE ENCAMPMENTS.**

|            |            |
|------------|------------|
| 1 Palmetto | Charleston |
| 2 Eutaw    | Columbia   |
| 3 Ashley   | Charleston |

**WISCONSIN TERRITORY.****SUBORDINATE LODGES.**

|              |               |
|--------------|---------------|
| 1 Iowa       | Mineral Point |
| 2 La Fayette | "             |
| 3 Milwaukee  | Milwaukee     |

**EAST FLORIDA.****SUBORDINATE LODGES.**

|           |              |
|-----------|--------------|
| 1 Florida | Jacksonville |
| 2 Kennedy | Black Creek  |

**REPUBLIC OF TEXAS.****GRAND LODGE.**

Meets at Austin.

**SUBORDINATE LODGES.**

|             |           |     |
|-------------|-----------|-----|
| 1 Lone Star | Houston   | Mon |
| 2 Harmony   | "         | Fri |
| 3 Galveston | Galveston | Wed |

**PROVINCE OF CANADA.****SUBORDINATE LODGES.**

|                   |           |     |
|-------------------|-----------|-----|
| 1 Prince of Wales | Montreal  | Mon |
| 2 Queens          | "         | Sat |
| 3 Prince Albert   | St. Johns |     |

**ENCAMPMENT.**

|              |          |
|--------------|----------|
| 1 Hochelagan | Montreal |
| 2 Iorin      | Tredegar |
| 3 Lovenant   | Tredegar |

**IOWA TERRITORY.****SUBORDINATE LODGES.**

|              |            |
|--------------|------------|
| 1 Washington | Burlington |
|--------------|------------|

**AGENTS.**

TROY—A. Smith, 197 River-st.

HUDSON—Nathaniel J. Cady.

SCHEECTADY—N. Drullard.

SYRACUSE—James Kinny.

FLUSHING, L. I.—J. B. Devoe.

PHIL'A, PA.—Colou &amp; Adriance.

CINCINNATI—Robinson &amp; Jones.

LANCASTER, O—J. Cranmer, P.M.

EATON, O—J. V. Campbell.

LANCASTER, Ky—H. J. Brown.

NEW-BRUNSWICK, N J—J L Page.

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BOOK AND JOB PRINTING**Executed with neatness and despatch on  
application toJOHN TANNER,  
PROPRIETOR OF THE GAVEL.

# THE GAVEL.

REV. C. C. BURR, EDITOR.

JOHN TANNER, PROPRIETOR.

VOL. I.

ALBANY, NOVEMBER, 1844.

NO. 3.

[Written for the Gavel.]  
SKETCHES OF POETIC CHARACTER.

BY C. C. BURR.

It is a fond and sympathetic heart that flutters in the poet's bosom. Strangely alive to every impulse from without; trembling forever like a leaf in the slightest breeze—the sport and play thing of the very elements. This gift has ever been marked by a too delicate sensibility, thoroughly unfitting its possessor to battle with the storms of life, while there are none alas, more frequently forced to the encounter. Every fibre seemeth to be surcharged with fire, waiting for the blast to fan it to a flame.

An anecdote may be told of the incomparable Shelley, who is perhaps, the finest illustration of poetic character that the history of modern literature contains. He seemed to be a machine of imagination and sensibility, moved perpetually by the slightest touch.

It was at Pisa, I think, when Shelley was spending an evening with Leigh Hunt, and other poetic spirits, that a terrible story was related of some supernatural and horrible spectacle of suffering. Shelley sat several moments after the narration was ended, transfixed, breathless, deadly pale, his bosom heaving like one in dread, until at length he rushed out of the room as if speeding from the awful presence of forbidden spirits. They followed immediately, and found him lying in a state between life and death; the forehead and face were covered with large drops of cold sweat, the muscles rigid, and the whole system paralyzed and motionless.

“He lived not in himself, but did become  
A portion of that around him.”

Shelley spent all the days of his brief and bright career, in pleasant dreams about the perfectability of man—of a period when all the different creeds and systems of the world should be amalgamated into one; when crime should disappear, and man, free from all shackles, bow before the throne of his own aweless soul. Wild and visionary, destitute of truth and hopeless as his speculations were, they sprang from a mind enthusiastic in its wishes for the good of man.

His “Prometheus Unbound,” “The Cenci,” and “Hellas,” though abounding with gloomy errors, are still among the proudest monuments of genius in the literature of the world. But the most

perfect of his all his compositions, is his "Adonias;" where he draws among other mourners at the funeral of his poet-friend, this portrait of himself—

"Midst others of less note, came one frail form,  
A phantom among men; companionless  
As the last cloud of an expiring storm,  
Whose thunder is its knell; he, as I guess,  
Had gazed on nature's naked loveliness,  
Actæon like— \* \* \* \* \*  
A pard-like spirit, beautiful and swift—  
A love in desolation mask'd; a power  
Girt round with weakness; it can scarce uplift  
The weight of the superincumbent hour.  
His head was bound with pansies over blown,  
And faded violets, white, and pied, and blue;  
And a light spear topp'd with a cypress cone,  
Round whose rude shaft dark ivy-tresses grew  
Yet dripping with the forest's noon-day dew,  
Vibrated, as the ever-beating heart  
Shook the weak hand that grasp'd it; of that crew  
He came the last, neglected and apart;  
A herd-abandoned deer, struck by the hunter's dart."

Of all the poets, it seems to me there was in Shelley's bosom the fondest sympathy, the charest thought, and the sweetest beauty, pale and tremulous as moon-beams on the bosom of the lake, ruffled by the breath of the winds. Like an *Æolian* harp, tremblingly alive through all its chords, his soul sent out divinest music, soft and merry as a sun-beam, or ravishingly mournful, like the broken murmurs of an angel's dream. Whatever breath might sweep its strings, in joy or sorrow, tones of melting beauty answered to its touch. His own heart was like his "Sensitive Plant,"

"A sensitive plant in a garden grew,  
And the young winds fed it with silver dew,  
And it open'd its fan-like leaves to the light,  
And closed them beneath the kisses of night."

Such was Shelley. Such, to an extent are all poets; but Shelley more than they all. Byron was somewhat different. There was in his soul a terrible strength, a gloomy grandeur, black as the wings of the storm darkly hovering over abysses, gray with accumulating ruin. But for all that terrible strength of Byron, there was still the sweet sympathy and the pure love in him; else he were no poet.

While Byron was at Harrow he saw some tyrant, whose name I forget, abusing young Peel in a most inhuman manner, by inflicting a kind of *bastinado* on the ifner fleshy side of the arm, which, says Mr. Moore, "was twisted round with some degree of technical skill to render the operation more painful." While poor Peel was writhing under the stripes, Byron looked on with eyes flashing with fire, and a heart bursting with sympathy, and at length asked the school-master how many more stripes he intended to inflict! Why, what is that to you, replied the savage. "Because if you please, said young Byron, holding out his arm, I would take half." It is not possible to conceive of a more beautiful heroism, or of a purer mixture of simplicity and magnanimity than is here displayed. And yet how soon you shall see the same sympathising heart, filled with defiance and misery, shaking contempt and fire-coals upon his whole race; when

afterwards he bestrode the world like a colossus, and laughed to see it writhe, and plunge, and flounce, like a wounded gladiator—reserving still within his bosom a bitterer scorn. They are fierce passions that sleep there in the calm of life. Like the green waters of lake Erie, though they lie so still and quite meaningless there now, yet are they the daring waters that shall thunder down Niagara. If that volcanic heart were calmed to sleep by an angel's smile—washed clean of the hot lava from its broken crater by the tear that melts in sorrow's eye, the first harsh gust of life startled the sleeping fires from their bed, into flames that flashed in the face of the world.

“Have I not—  
Hear me, my mother earth! behold it, Heaven!  
Have I not had to wrestle with my lot?  
Have I not suffered things to be forgiven?  
Have I not had my brain seared, my heart riven,  
Hopes sapp'd, name blighted, life's life lied away?  
And only not to desperation driven,  
Because not altogether of such clay  
As rots into the souls of those whom I survey.”

Yet not long shall this sullen mood remain on a poet's heart. One kiss of love shall wipe it off forever. A smile on beauty's brow will clear the storms out of these heavens, and leave a revelry of sun-beams over-head and all around. And the pure heart disengaged from earth's grossness, shall sing in softest numbers,

“Oh! that the desert were my dwelling-place,  
With one fair spirit for my minister,  
That I might all forget the human race,  
And hating no one, love but only her.  
Ye elements! in whose ennobling stir  
I feel myself exalted—can ye not  
Accord me such a being! Do I err  
In deeming such may inhabit many a spot?  
Though to converse with them can rarely be our lot.”

Thus does the heart shift from storm to calm; and hang vibrating forever betwixt a smile and tear. Such was Byron. With him the storm was dreadful; the heavens and the earth were full of it; and the tear was hot and heavy, nor could it flow and find relief; it sunk like molten lead upon his soul, and burned into the core, till quenched in waters of resentment there. But the smile was deep, and the sorrowing earth was glad for it. It came up out of the heart, it went down into the heart again. We have all been merrier that he was merry, as we have all been sadder that he was sad. For say what we will to the contrary, we have bowed at the shrine of his genius. By a law of our being we are prostrated there. Genius will be worshiped, whether we will or no. For its faults it will be pitied too, which we grieve to say are many. Its dangers, interwoven with its very temperament, are too apparent to be unseen, and too melancholy to be unpited. When we remember the fate of Shakspeare, of Drayton, Pope, Addison, Dryden, Cowley, of rare old Ben Jonson, of the gifted Parnell, or the loveable Charles Lamb, we go and hide our face in blushes, and wash them off with the tears of our eyes.

It is well known, however, to literary men, that when the accusing spirit flew up to heaven's chancery with uncle Toby's sin, the recording angel, as he wrote it down, dropt a tear upon it and blotted it out

forever. If yet there is another tear in heaven's chancery, I will hope it may be shed on these inheritors of weakness. For plain enough, if poets have in them somewhat of earth and devil, they have more of man and deity. They are the virgin light, bent and stained it may be, in falling through the atmosphere of earth; but the virgin light. Genius is the last touch, the highest finish which the hand of God has given to his intellectual works. It never shed a selfish tear; a passionless smile it never knew. But it pays dear for importing its smiles and tears from heaven; they scald and burn, and too soon are quenched in the cold brow of earth. The liveliest coals are soonest consumed by the puff of the winds.

*Troy, October, 1844.*

[Written for the Gavel.]

### LINES TO MARY.

BY T. L. HARRIS.

Mary! though round my lonely pathway stream  
The sombre shades of Death's untroubled night;  
And like the glory of a vanished dream  
Hopes, joys and smiles have perished from my sight,  
And fallen the blossoms from life's blasted tree,  
Yet still I think of thee!

The one whose beauty like a sun-beam stole  
Into the darkness of my lonely heart;  
The one whose tones of love thrilled through my soul,  
And of my spirit's life became a part;  
The lone, bright star on time's unresting sea,—  
Thus do I think of thee!

Not as a lonely and decaying thing  
Dwelling within the empire of the tomb;  
But as a bright Intelligence, whose wing  
Soars heavenward o'er the shadowings of gloom,  
A calm, sweet spirit, beautiful and free,—  
'Tis thus I think of thee!

Sweet sister of my heart! I feel and know  
Our love will glow and brighten evermore;  
Though here our being's tides apart may flow,  
Yet, at the throne of Love we shall adore,  
And in the Angel Land united be,—  
Till then I'll think of thee;

*Charleston, S. C., October, 1844.*

[Written for the Gavel.]

## "FORMATION OF CHARACTER."

NUMBER TWO.

BY LANSING VAN WIE.

We thus see that all that forms the character of man in his connections with his fellow men, and his hopes as an intellectual and a rational being, is comprised in the commonest feelings of our nature, which, while yet uncontaminated by the contact of selfishness, and left free to assert its integrity and unity, never fails to present its claims to be heard; not with the compulsion of force, nor as an impelling and resistless power, but in the small voice of individual consciousness, and the persuasive precepts of all who aspire to teach the growing thought, or guide the maturing mind to right views of duty, improvement and progress in the acquisitions which most immediately concern man's happiness and welfare. That in which all so apparently acquiesce, and in which all opinions so unanimously concur, may be regarded as the law of our nature, departures from which are ever visited with fearful and adequate punishment, and thence, perhaps, so much of wrong, iniquity, error and tyranny, which makes the world the wilderness it is; and hence the unpitying indifference to the writhing agonies and suppressed groans of the suffering many, to whom the world, rough and thorny as it is, presents no picture of pleasure nor prospect of relief. But the triumph of principles, consonant more or less with justice and truth, at times casts around a gleam of light, and cheers the countenances and hearts of those, the most dejected—when even hope had apparently ceased to be possible, and the power of virtue appears powerless. And those who are the actors in such scenes—who spent their time, their talents, and their life, in ensuring the triumph of such principles—are they ever forgotten? Is man so ungrateful, as, amidst even all his error, to cease to love and praise the memory of such men? Ah, no! to his other derelictions and disregard of the dictates of his nature, in this respect he never adds ingratitude, and the memory of the brave is hallowed in the shrine of the hearts of all, be they virtuous or vicious, cultivated or uncultivated, the memory and actions of such men, claim and receive due meed of praise; and of this praise though more common with regard to some than others; yet, even the man who quietly toils amidst the abstractions of philosophy, and labors hard to unravel the mystery of man's intellectual nature, is not denied his share, with gratitude conjoined. These, each and all, are to us beacons, set on hills, as it were by common consent, to teach us the way and point out the means to the same usefulness and pre-eminence, which they themselves were raised to.

Our own Washington and Franklin, though called to act in very different spheres of life and energy, are viewed as equal benefactors to us their countrymen. They, in different fields, were conquerors, and at all times the enemies of tyranny, whether in the garb of kings or the guise of ignorance, whether asserting the right of man to freedom, at the point of the bayonet, or inculcating the same principles

through the noiseless columns of a newspaper, whether negotiating a surrender of the enemies of our country, or effecting a treaty to make that surrender possible. The meed of glory awarded to the chosen instruments of principle must be equal when we know them to be as parts of one stupendous whole, each filling the circuit marked by heaven, and serving the end to which they were called, in the power of that principle which impelled them to activity and decision.

Mere love of country could never have led and upheld our fathers in the dark struggle for independence, during a bloody and cruel war of seven long and famishing years. No, it was the assertion of a principle which was identical with personal freedom and the enjoyment of those rights which render life tolerable, and country worth possessing. Indeed, patriotism is but another name for love of those great principles, recognized by all as primitively and primarily necessary to the continuance of aught of society or the being of justice, and without which barbarism, ignorance, superstition and error would assert and regain their ancient dominion and power. It is apprehended that mere sectional divisions, have too often and too strenuously been insisted on, as of real and essential importance, while the great principles of justice, and truth, and mercy, have been neglected, or but very partially regarded, and men and their rights prostrated or overthrown, while their whole feelings were absorbed in petty and indifferent distinctions, the continuance of which, they were led to believe, were of permanent necessity and real advantage to them. But let us not be thus deceived. An attack on any one of the principles of liberty, should be thought of as aimed at each of us individually, not because we are inhabitants of a part or portion of earth, but because in the invulnerability and permanence of such principles, we expect our happiness, freedom and rights to continue. Let us love these principles for they are our life—let us cherish them, for they are our strength—let us defend them, for without them we are weak, and a prey to the strongest enemy of man and liberty, that may fancy our home and our hearth. In defending these, we shall not defend merely our altars and our firesides, but we shall defend the hopes of unborn millions, and the future progress of humanity, which in reference to its present triumphs, we are justified in expecting must be glorious, and to glory, honor and power.

All this we may do—all this we must, and it is our bounden duty to do—if we expect to continue to enjoy the privileges and immunities which the triumph of these principles ensures to us; and this duty, and these expectations and privileges devolve on us, and belong to us as American citizens, and inhabitants of a free country. But if we forget our duty, neglect our privileges, and lightly esteem these our blessings, what can we expect—what should we receive? The law is evident—and a blessing we all are in the enjoyment of, and the penalty is immeasurable—awful and blasting to the hopes and progress of humanity in all future time. Let therefore our characters be that of American citizens, thankful for our privileges—fearless in the maintenance of the principles of our government, and always ready to recognize their applicability to all who are endowed with the

ability to appreciate them. Thus we shall show our justice and love of truth, and our hopes in the progress of improvement and right principle. Let us carefully and constantly shun the demon Prejudice—it leads to every injustice and every oppression. It has blasted the fairest portions of God's creation, and rendered uninhabitable the vineyards of the earth—lands flowing with milk and honey; it has driven whole nations into exile and in despair from the homes of their fathers—the tombs of their ancestors, and the land of their nativity. The noblest works of man's hand—the solemn temple—the cloud capt towers—the gorgeous domes reared by Religion, and dedicated to the use of the great Jehovah, have been desecrated, rifled and turned to heaps of ruins by this spirit of fiendish selfishness.

In traversing the extent of a single continent, the ruins of many such, known to be the work and effect of this spirit, might lead one to believe, that hell itself had broken loose; and imagine any agency short of such a source, as inadequate to complete the ruin and devastation observable. Such are the necessary and baneful effects of prejudice on the mind of man, for the enjoyment of which, in its whole integrity and strength untrammeled freedom and virtue are necessary—anxiety for the truth and willingness to receive it. Prejudice casts down harmony of thought and integrity of intellect, and calls up instead a dark, demoniac and intolerant spirit, of fierce, unrelenting and passionate turbulence, at war with the enjoyment of mind and the welfare of man. By it, we all know that the pages of history have been filled with the most horrifying details of bloodshed, rapine, violence and murder; to which, on no other account does the history of man through all its iniquity, furnish a parallel or a resemblance. Internal dissensions have had their origin and continuance in this spirit, and tyranny, oppression, and slavery been strengthened, and rendered permanent in nations, which in all other respects, were united and warm in their approval of those principles, which make for and ensure the redemption of man from the tyranny and wrong of his fellow man. The existence of this whole nation as a free and republican goverment, may depend at some future time on repressing in the mind of its citizens unjustifiable feelings of prejudice and sectional distinctions, and we should most especially have impressed on our mind the caution of the father of our country, and carefully guard against distinctions which imply divisions and differences in sentiment and interest. Thus far, we see that our own truest interest and welfare, are joined to regard and respect had to the great principles before repeatedly alluded to; and I trust the allusions made to the instances in which departures from these principles have been so awfully, so fearfully visited on whole nations and people, in the ruin, desolation and destruction of all that's holiest, best, and useful to man in every relation of life and hope, may suffice to convince us that these derelictions of duty to ourselves and our fellow men cannot be indulged in with impunity, or hope of escape from their consequences.

It has been observed, by one whose truth of assertion often equalled the beauty of his diction, that "the sterner virtues are all purchased at a price too high for humanity;" be it so, yet all have more or less of that common ability; imagination which seves to beautify

all it contemplates, and beatify its possessor. How far the privileges we as a people enjoy, are proper subjects for mere imagination can merely be hinted at. The shepherd reclining beneath the cooling shadow of the wide spread beech, was a subject of envy to his less fortunate companion—driven from his home and his paternal cottage, to seek a residence in the lands new conquered by victorious Rome: though he possessed, perhaps, as much of merit as he to whom the before mentioned luxury was extended; but this one had most likely, some powerful friend “at court,” and the choice of a home and the enjoyment of his own therefore, was not denied him. But we, and fortunate ones shall we be, if we know our own good, and persevere in such a course as shall ensure to us and our descendants its continued enjoyment; we are not under the necessity of depending on kingly or courtly caprice for the stability of our possessions, or the inviolability of our homes and our firesides, but each and all of us know, and should feel that here we may have our own vine and fig-tree with none to molest or make us afraid. Kingly rapacity and the oppression of the proud and wealthy are impossible, so long as we remain true to ourselves and insist upon the observance of those principles which have so largely benfitted us, and to which we owe all the happiness we enjoy, and the privileges and rights of men and freemen. Those who never appreciated our fortune, cannot be expected to rightly prize the principles of our government, and will therefore disparage the benefit resulting from it; but reason, experience, knowledge, and conscience claim at our hands entire confidence in its sufficiency for the ends of its institution. It holds out to us the highest privileges, and most perfect improvement of man and his extending capacity that ever the world witnessed. These are subjects for our imagination, and these the hopes and pleasures which should be dearest to an American heart. In reference to such principles and possibilities, the character of every man who loves his country, appreciates the blessings of our institutions, and desires their continuance and permanence, will be formed and derive strength and stability from their contemplation. Such a character will not be the production of a puny standard of right and expediency, but the strong, nervous and energetic creation of principle and freedom. Freedom's truest friends, and liberty's true advocates will here be nurtured and taught, till the principle and the cause shall triumph, and opposition to tyrants be recognized as obedience to God.

Precepts accordant to these principles should be early instilled in the young mind, and budding thought and growing strength cultivated and matured with reference to their permanence. Mind and strength of intellect are but blasts on energy, when they merely enable us to know and feel that the first rights of life and liberty are denied, and all that makes life tolerable to the man who has ever enjoyed the privilege of a freeman—stinted and in miserly proportion extended to him. Character would cease to be such, if it became the pliant subject of wealth and pride in power; hence, the necessity of early and impressive teaching, with regard to the true principle of manly pride and freeman's rights—of error's power and the effects of

prejudice—the prevalence of oppression and wrong—and the beauty and worth of justice and truth, charity and mercy.

The quality of which is not strained  
But falleth like the gentle dew from heaven,  
Upon the place beneath. It is twice blest,  
It blesses him that gives and him that takes.

What is it that weaves round the soul of man that grateful and mollifying power, which ever arises when he thinks on a kind and indulgent mother, now absent from him, or perhaps removed from the home which she made happy, and all the blessings and pleasures of which she served to augment and enliven? 'Tis the recollection of the many and encouraging kindnesses, which he in his childhood and increasing age received from her hand, warmed by nature's truth and womanly affection; so we should never forget the fostering influence of principles which have given us freedom, and a choice of means to the attainment of those things which are desirable or necessary to our well-being. Imaginations such as these, will serve to make us wiser and better—truer and more steadfast citizens; and grateful and determined advocates of truth and justice among men. The permanence of such a character will be immovably fixed; for it is founded on the first and most necessary requisites of character, and without which, we shall be the sport of fancy, the bantlings of discontent, and the recipient of every absurd and changing doctrine. By instilling into the minds of all such views, and dwelling on their beauty and truth, we shall associate with the good and great of all ages; understand why a Sidney consented to die for his principles—what upholds the friends of liberty in the fiery ordeal, through which they are called to pass, and for what so many of them have laid down their lives; why poverty and misery have commanded and received respect—why riches have been sacrificed on the altar of patriotism—and why many have at times seemed to cast off entirely their earthly nature and assume the guise and appearance of angels, sent on missions of mercy and redemption to poor oppressed men. And surely cased in triple steel must the heart of that man be, whose whole soul is not warmed within him, as he, in the highest and noblest attributes of his nature, thus journeys and holds sweet converse with these lights of humanity and angel visitants.

Liberty, like religion, has had her martyrs, and these are of them; they realized in thought, the perfection of a government, recognizing the principles of justice and truth as its basis, and we enjoy it. Such principles are ripe in the world at present, and nations which have long slept in the darkness of despotism and submitted to the unholy requisitions of tyranny, are awakening from the reign of wrong and error, and fearlessly demanding at the hands of their oppressors, justice, and a simple and unmixed recognition of their rights. Their march is onward, conquering and to conquer! and let us who know these blessings be armed with the firmness and fearlessness which an appreciation of them always gives; ready to extend our arms and our ability to those who demand them of us, as the earliest pupils of our great master and benefactor, and thus will we shew that their effect is not barrenness, and that we are not unthankful children.

Let us be just and fear not: true to ourselves and the principles of truth and justice, and never cease to hope for the welfare of all who have the fair proportions of man formed in the image of his creator; then our practice will be the best evidence of our belief and our principles. Humanity will never demand in vain our condolence, but have her claim allowed, with the cheering assurance that our feelings are with her and our abilities at her command.

This is the result and the desirable consummation of a well formed character, such as an American's should and will be; and in this coalescing strength of intellect and principle, the whole will unite and form one mighty mass of indomitable energy and conscious rectitude.

*Albany, September, 1844.*

[Written for the Gavel.]

THE following poem was written after a late visit to Hudson's Falls, near North Adams, Mass. At this spot, which is very near the Green Mountains, a small idle stream suddenly leaps into the bowels of a white marble hill, and forces its way a long distance through a narrow passage, that has every appearance of having been worn out by the waters. A "natural bridge" extends over a portion of the deep cavern. Tradition says that during the war, a man by the name of Hudson, pursued by the Indians in the night, was so fortunate as to strike, by accident, this narrow bridge, which gave him a safe conveyance over the dreadful abyss. From this circumstance I was told the spot takes its name. I was seized with a curiosity to descend to the bottom of the cavern; which, not without considerable difficulty and some danger, I succeeded in doing, accompanied by a friend as fond of adventure as myself, Rev. C. E. Hewes, of Vermont. I have since suffered a great deal for my adventure into this cold cavern, by a cold cough while wading in its waters; from which I am not wholly recovered. And as I cannot wreak my *vengeance* on the guilty spot itself, I have determined it shall fall on the public by the infliction of these, almost extemporaneous, verses.

### LEGEND OF HUDSON'S FALLS.

BY C. C. BURR.

WILD, beauteous spot, unknown to song,  
Where silence reigns thy crags among,  
Where oft since time its course began,  
The red man o'er thy caverns ran;  
Where in the later flight of time,  
White strangers seek that shade of thine,  
And dreaming they are sons of fame,  
Have in thy marble cut their name.

Of late I trod thy snow white brow,  
 And saw thy waters leap below,  
 Far down in sunless caverns deep,  
 Where echoes bathe and bubbles sleep ;  
 I pierced the gloom of thy retreat—  
 Slow stepping there with doubtful feet,  
 Among the fallen marble slabs,  
 With voiceless waters, in their depths.

Far up thy jetting peaks looked down,  
 With a severe and threatening frown ;  
 And o'er me dripping waters there,  
 Lav'd my weary brow of care—  
 Here let me sit to muse awhile,  
 In these deep vaults so free from guile—  
 For here our thought th' heart ne'er flatters  
 In this silent home of waters.

These rocks are weeping o'er my head ;  
 In solemn silence like the dead,  
 They stand in everlasting tears,  
 And naught their brow of sorrow cheers ,  
 O now I'll share their gloom this hour,  
 And hear what mortal ne'er before  
 Has ever heard or ever known  
 The reason why these caverns mourn.

Come shadows now and sit with me,  
 Ye winds awhile now still must be  
 And I will tell a tale so bold  
 As mortal lips have never told :  
 When on these heights were red men  
 And trod' the pathless wild forlorn,  
 Long e'er the light of science shone  
 Over the Indian hunter's home.

Here roamed a noble forest youth  
 Tho' wild, yet true to nature's truth,  
 And oft these hills would echo long  
 With his wild tuneless mountain song.  
 And tall he was above his race,  
 And resolution in his face  
 Shone so bright with deep desire,  
 It told his heart was made of fire.

He loved a dauntless forest girl,  
 Who, nursed amid the wind's wild whirl,  
 Was a companion meet for him  
 As mortal eye had ever seen ;  
 Oft along these crags together,  
 Heedless of the doubtful weather,  
 They sought each leafy shady nook—  
 Or made a shelter by the brook.

So wild and tameless was their love,  
 The mountain winds that roar'd above  
 Were not more fetterless up there,  
 Than this devoted Indian pair ;  
 Yet so holy was their passion,  
 And unstained by guilt's *liaison*—  
 They were there all pure affection,  
 Nor e'er dreamed of sin's defection.

The merry winds may clasp the mountain,  
 Embrace the bubbles on the fountain—  
 A star-beam kiss the lip of evening,  
 While its breast with love is heaving ;  
 But sweet, O far more sweet than these,  
 Was that pure love among the trees ;  
 Where, as they feared no broken vows,  
 Were all pure confidence allows.

A rude and holy pair they stood,  
 Amid the earliest works of God,  
 The mountain chase supplied their food,  
 The valley was their shrine of love ;  
 And once they made an offering here  
 On these high rocks that scowl severe,  
 Where then no other form had stood,  
 To gaze upon this dark green-flood.

Their vent'rous foot out on the edge,  
 Where now those earnest waters rage,  
 Stood firm as a young giant's tread  
 With every sense of danger fled,  
 To gaze upon these scenes below—  
 Where marble walls as white as snow  
 Embraced the falling waters near,  
 And laid them in a cradle here.

They saw their image in the stream  
 Made beauteous on the silver sheen,  
 And nearer to each other prest,  
 As in that moment to be blest ;  
 Their eyes were met—nor could they part,  
 So importune is nature's heart,  
 And then a long and rapturous kiss  
 Was followed by a close embrace.

In that sweet but treach'rous minute,  
 Tho' a world of bliss was in it,  
 Loosing their balance on the spot  
 They plung'd beneath the jetting rock ;  
 Down, down they fell in this dark tide,  
 Where nought before but echoes died,  
 And on a stony bed were dashed,  
 That was their knell—the water's splash.

'Tis wond'rous true, this heart of rock  
In that dark minute felt a shock,  
And ever since, as shadows tell,  
Weep where those Indian lovers fell :  
O let me shed one feeling tear,  
Within these burial waters here ;  
Then leave these marble roofs of yore  
To weep a thousand ages more.

But desolation wraps me round,  
In this rock-glen deep under ground ;  
Cold drops of spray fall on me now,  
And chilling winds here fan my brow ;  
But colder is the sense within—  
The memory of a Christian sin,  
Who, heedless of his gratitude,  
Steeps his own name in turpitude.

O where is now the noble race  
For whom God's hand had form'd this place,  
Who kindly once when we were young,  
Opened their arms and called us son ?  
But crime was in our paler blood,  
And like a blighting lava flood  
It crush'd the heroes of this land,  
And wash'd them into bloody sand.

And O, ye wild Green Mountain peaks,  
Whose awful head the lightning streaks,  
Snatch God's hot thunders from the cloud,  
And sound a wail of threat'ning loud—  
Let every hill and valley groan,  
And every windy forest moan,  
The sun beams loaded with a shriek  
Fall trembling at our Christian feet.

Send up a shout of vengeance loud,  
Hang it in heaven like a cloud,  
And let its vollied thunders roll  
Back on the tyrant's guilty soul ;  
But I'm weak with my dark feeling,  
Neath these shelvy mountains kneeling,  
And yet I dread the frowning light  
That sits upon yon airy height.

Once more, I there must stand again  
And trace these beauties o'er with pain,  
And then forever quit their shade,  
When there I have my off'ring made  
Stay ! beauty's form approaches near,  
Threading soft steps familiar here—  
Like sunshine in the gloom appears,  
And guilty desolation cheers.

She is the mountain's sweetest smile,  
And, safe from every feeling vile,  
With her resenting passion palls—  
The lovely maid of Hudson's Falls ;  
Her soft quick eyes as blue as day,  
And sunny brow like pleasant May—  
Like stars that never set here shine  
And make this atmosphere divine.

Green Mountain dews fall on her cheek ;  
I wonder if those dews could speak,  
What they would say to be so blest,  
While pillow'd there on beauty's crest ?  
Fair one, I now forgive thy race,  
Since I have seen thy beauteous face ;  
Well is this spot from savage free,  
That it has given birth to thee.

O now, may I depart in peace,  
Nor leave in sorrow this wild place—  
An angel watches o'er this flood,  
Whose smiles erase the stains of blood ;  
The storms will gather o'er these rocks,  
And here be felt the thunder-shocks—  
But while the winds shall howl severe,  
Do thou dear maid be virtue here.

[Written for the Gavel.]

### AMUSEMENTS FOR THE YOUNG.

BY EN-HAKKORE.

NATURE imbues the young with a desire for sport. Man is no exception in the animal creation to this propensity. The young of every kind exhibit a disposition for playfulness. There is ardency in youthfulness that gives zest to playfulness, and those plays that give exercise to the expanding muscles, are those enjoyed with most delight by all the young. Who ever saw the little girl skipping the rope, hopping the double hop, first upon the one foot then upon the other, her cheeks glowing with the rosy flush of animation, health and beauty, but felt a thrill of pleasure imparted to him, as if he there saw the exemplification of the love of nature's God, in the pure delight with which she bounded along, drinking in the golden light with her sparkling eyes, and inhaling the balmy air as her own buoyant spirit? And who ever witnessed the enjoyment of flying the kite or trundling the hoop, but wished himself half as happy as the ruddy urchin that had shut out all other thoughts, and glowing with the excitement and exercise, seemed entranced in the pleasures it afforded him?

But it is not childhood alone that seeks pleasurable exercise, nor is it childhood alone that profits by such enjoyments. Youth, ardent and beautiful, seeks a higher enjoyment, superadding to muscular exercise, that of the intellect. The walk, the ride, the sail in company, where the observation, the description, the wit is rallied, and the exercise and air stimulates the enjoyment. Above all, the dance, where beauty, grace, and loveliness are presented in their most exciting forms; where float the figures of delicate mould, and manly form, in animated motion, to witching music's thrilling strain. There it is that seems concentrated most of life's sweet enjoyments. The eye feasts upon beauty and grace. The ear drinks in flowing harmony, and the whole frame is delighted with the participation of associated pleasures. That sympathy of soul that enkindles in each emotions of pleasure or pain, as either are seen in those we love, is here all wrought out, and each youth lives faster, enjoys more, drinks deeper of pleasure in the hour of the dance than in any other. Why not, then, let them enjoy it? If properly regulated the ball room has a most chastening influence. It improves the taste—nay, it creates taste for the refined and beautiful. 'Tis the school of the graces—polishing and ennobling. Why, then, denounce the ball room as we hear it denounced by the "rigid righteous," as sinful and demoralizing? Surely there can be nothing in the dance, of itself, that can incite any one to the commission of crime. No young man would be more likely to steal or false-swear for enjoying the delights of a quadrille or a gallopade. Nor would any young lady be likely to be less filial in her feeling, for having the privilege of measuring the graceful step to the music of a good orchestra.

Away, then, with such bigotry, and give to the young such enjoyment as nature and reason unbiased must sanction. Let the moral—aye, the religious parent think of the pernicious effects of stigmatizing such enjoyments as these as sinful. They can give no reason for such a charge that will convince the youth of its truth; and mere denunciation without convincing reasons, is only assuring them of its untruth; and what would be openly sought and enjoyed as honorable and proper, if made respectable by the countenance of the good, will, under such unreasonable anathemas, be indulged in by stealth. Let the aged and respectable parent and guardian attend the ball room and at once banish from it every thing like dissipation or profanity, enforce the observance of proper hours, and throw about it the proper moral restraints, and dancing would become healthful, both physically and morally, to the young.

The various shows; the museums, circuses, and mangeries, if judiciously exhibited, exert a happy influence upon the young. The mind is then susceptible of the strongest impressions, and instead of feeling that they are neglected or not cared for in the gratification of sight seeing, the young should be made to feel that they have the advantage of thus learning as well as others, and if directed right, with careful explanations of the benefits to be derived from it, not only will greater enjoyments be had, but it will be remembered when a thousand graver lessons shall have been forgotten. A child may be learned more of natural History in half a day at the mana-

gerie, if properly explained, than he will in years from books when he has got older.

Give your children amusement, teach them to play with grace, and kindness towards each other, learn them to row the boat, to swim and ride. The early lessons in such things, as may to every one of them be useful in after life, will be remembered ever; and the pleasures received in such exercises by the young, makes them most attentive to any instructions thus given, they learn with avidity then, what they might neglect when older. Children become attached to what is associated with their enjoyments when young, and if the parent shows himself interested in the amusements of the child, it awakens an attachment which will in return interest the child in the pursuits of the parent. The most gross neglect that a child can feel, is the neglect of all sympathy in the little matters that engross its young mind, what pleasures the child wants, should please those about him; and its first look for participation in the pleasure is to those who take the care of his other wants, and his affections are cemented as he finds a congenial feeling in the affairs that interest him the most. Give your children amusements, and by your care and instructions in these amusements, convey to them the great lessons of love and kindness which can there be taught with its greatest force and effect. Above all make them feel that their amusements are proper, that there is no need of stealing them, and you will prevent a world of guilt and misery flowing from improper associations in sport.

[Written for the Gavel.]

### LINES TO E. S.

BY PHIZ.

My heart they say is hard and cold  
And nought can move me;  
It may be so in life's wild whirl,  
But oh! on beauty's lips my girl,  
'Twill melt like oriental pearl—  
If you would love me.

Yet must I climb th' ambitious heights  
That soar above me?  
Nor do I ask thee to bestow,  
Thy smiles or kisses on me now,  
Or lay thy hand upon my brow—  
But some day love me.

Oh! let me gaze on thy dear form,  
'Till love shall move thee:  
Love's glance they say the coldest warms,  
And if there's life in thy sweet charms,  
I'll gaze 'till thou wilt bless my arms;  
Oh! some day love me.

## EDITOR'S TABLE.

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### FALSEHOODS OF HISTORY.

THE man who reads history, with a deep determination to be himself, a suspicious and questioning judge of the truth of every page he reads, will not be long in perceiving that history teems with falsehood—especially that branch of it which treats of the *genius* and *character* of men. As the world goes there is little hope of pure truth and stern justice here. Our friends or our enemies write our histories—the one magnifies our virtues and the other exaggerates our faults. We have recently noticed a mortifying illustration of the truth of the remark in reading the life of Zimmerman, translated from the French of Tissot, in which we found the following remark on the domestic character of this great author : " No one was ever more attached to the duties of life ; he was a good son, a good husband, a good father. Friendship was with him an ardent sentiment," &c. No statement could well be more false than this. With all of Zimmerman's stern frankness, and his heart of terrible integrity, he was unlovely, morose and cold as the gloom of a desert night. Many virtues were in him, but the household virtues were not in him. It was his pride and philosophy to cast every tender feeling out of himself, that he might be fortified against the weakness of sympathy, and the fondness of love. And so far from seeking to make others happy, he trampled on the happiness of his own blood. He treated his own son with such harshness that the young man was driven insane, as we are informed by the great Goethe, who knew Zimmerman well. Goethe has given us the following affecting account of a visit of Miss Zimmerman to his father's house. " She was as cold and lifeless as a statue, seldom venturing to speak, and never in the presence of her father. However, after she had passed a few days at our house, my mother's kind disposition and engaging manners produced a deep impression on her. She threw herself at the feet of Madame Goethe, and, with a torrent of tears, begged to be allowed to remain with her ; in the most moving language she implored my mother to keep her as her servant or slave, rather than to allow her to return to her father, whose tyranny exceeded all conception." Soon after this, however, Miss Zimmerman sunk into the grave by the side of her ill-fated brother. May good heaven defend us from such husbands and fathers ! We have ventured to imagine what would be the feelings and appearance of such an iron-hearted, gloomy being as Zimmerman on entering an Odd Fellow's Lodge, where all the domestic virtues sit with mild and sweet affection, and make the very atmosphere divine ! What ever might be the feelings of his icy soul, it is too plain that his appearance there would

be very much like that of a rhinoceros in the Garden of Eden, before its sweet ripe fruit was plucked by man's adventurous hand. A great stout animal out in the pastures, and away in the rough gloomy forest there, but an untoward and graceless beast in a garden of harebells and roses. Altogether I cannot persuade myself that this is unlike the spirit of Zimmerman in the garden of the heart, where the tender flowers of love and pleasure bloom in brightness, and grow a delicate fruit, that is "pleasant to the taste." Notwithstanding the many fine things that the hasty and superficial Tissot says of him, I cannot but dis-fellowship the spirit of this cold, cloudy Zimmerman, with its eternal sighs, disturbing the mice and bats in their "solitude," and refusing to come out where God's stars shine, and sing a morning hymn with the robins, that send up their song of gladness from the pine and the maple. Give me that man whose heart leaps up into the clouds for joy, and all day basks in the sun-shine and the sparkles, while the willing hands work out, with much toil, a cheerful labor on the earth; and let the gloomy devil take, if he will, your Zimmermans and Tissots, and crickets and spiders, with all their solitude and dungeon vapors.

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#### REVISION OF THE WORK.

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It is with much gratification we announce that the Grand Lodge of the United States, at its late Session, appointed a committee to revise the entire Work of the Order. This committee was selected with an especial referrnce to their ability and supposed willingness to carry out fully the general wish for a thorough and radical change of such parts as obviously need alteration; and it is to be hoped the expectations now excited are not doomed to disappointment. With an organization which, for efficiency, has excited the admiration of all familiar with it, and been productive of results which have surprised its friends and silenced the fault finder and sceptic, what is termed the "work of the Order" has nevertheless been marked by features so needless, (if nothing else) as to often induce the query for what purposes they were designed or what objects they accomplish? The only answer in such cases to be made, was a desire and duty to preserve the "ancient work" and maintain its uniformity, albeit by so doing we retained a mass of useless material that lacked even the poor virtue of being ornamental. While we were in connection with England, this was usually a satisfying answer, but the present independent action as well as jurisdiction of the Order in this country, has deprived that plea of all its force, and left us free to act the dictates of our own judgments untrammeled by any foreign alliance or adverse influence. The spirit of the age, moreover, is a progressive one, and that policy is indeed questionable which would bind us to forms and ceremonials of by-gone days, merely because they *are* such, which, if not

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badly conceived and worse executed, are at least unnecessary to our usefulness.

A change then, is undoubtedly called for, as the appointment of a committee for revision is the best evidence, and that it should be thorough and radical is very clear. While our landmarks and organization are preserved, let there be a complete demolition of the old edifice, and another structure erected more in accordance with the times, and which will commend itself to the approbation of the intellects, as our objects and labors engraft themselves upon the sympathies of the hearts of our members. This will require much labor and time, and the task confided to the committee in whose hands it has been placed involves a responsibility which, in view of the vast interests, existing and prospective, it will affect, it is no vain boasting to assert is seldom cast upon men. We have, however, full confidence in those upon whom this responsibility has fallen, and patiently await the issue; believing that the duty committed to them will be discharged in such a manner as will endear not less themselves than the Order to every good Odd Fellow.

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### CELEBRATION AT SCHENECTADY.

The first anniversary of MOHAWK VALLEY Lodge, No. 72, was celebrated on Wednesday, the 22d ult. A large number of Brethren from Whitehall, Saratoga, Ballston, Lansingburgh, Troy, West Troy, &c., were present. The day was beautiful, and the procession made an imposing appearance, cheered on by several bands of music. After marching through several of the most popular streets of Schenectady, the procession proceeded to the Baptist meeting house, where the usual services of such occasions were conducted. The Oration was given by the Editor of the Gavel.

The Baptist Church of Schenectady is deserving of great praise for its liberality in granting our Brethren its meeting house for the occasion, while others refused to grant such a favor. We should also say that the prayer was offered by the pastor of the Baptist Church, who, although he is not an Odd Fellow, addressed the Throne of Grace in an appropriate and powerful manner in behalf of the Order.

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### "PROGRESS OF THE ORDER."

SINCE the publication of the first number of the Gavel there has been instituted within the Jurisdiction of the Grand Lodge of the United States, upwards of THIRTY subordinate Lodges and Encampments, besides several Grand Lodges and Encampments. God speed our brethren in the good work and the cause of humanity and love! Plant the standard of our Order in every portion of our land of freedom and proclaim its principles abroad, until the motto of our Fraternity becomes the motto of the world, and mankind dwell in universal brotherhood and peace.

## THEATRICAL EDITORIAL.

*Part 2.—The Editor's study—time afternoon.*

## THE EDITOR SOLUS.

Now I must look into these communications for the Gavel. Let me see, am I hard enough for the task—can I cut to pieces these offspring of the ambitious brain without recoiling when the poor authors rave? In faith I begin to falter—but no, I will not—I'll hammer my heart on Vulcan's anvil till it is as hard as an Alderman's conscience; I'll philosophise myself into a literary career, until the dissecting knife sits as easy in my hand as a lady's finger. Editors must be butchers if they would be just. (*Unrolling a large bundle of communications.*) So now to my task—let me see—No. 1. “Lines to Mary”—beautiful. I always knew that my friend Harris had a poet's head—but it seems he has a poet's heart too. Well; he must feed it, on the sighs of the zephyrs and the tears of mourning roses. No. 2. “The cream of a good story.” But the rascal has forgotten himself and set us the *skimmed-milk*. No. 3. “Poetical effusion.” *Pitiful confusions!* the assassin will break all the muses' hearts at this rate. Look at this—

“ Where shall we meet when time's no more?  
Ask Pope and all that's written!  
To God the spirit must quickly soar,  
To Heaven received—by God admitted.”

I hope this wretch will find the mercy he expects of Heaven; but he shall have none at my hands. I'll have him whipt five times round the foot of Parnassus, and then make him hang himself for shame, if he ever attempts to perpetuate another deed like this during his natural life.

No. 4. “A Sister's Kiss”—sweet as the breath of lilies, no doubt, but this rhyme slobbers too much to pass in these columns for a “sister's kiss.”

No. 5. “The Drunkard's Revenge”—a romance which is altogether too long for the Gavel. It evinces clear evidences of talent, but is too hastily written; and the plot is not a fortunate one to comport with the object of this publication.

No. 6. What have I here in this delicate little billet? O dear, more poetry! written by a lady too, if the hand is not disguised. “Mr. Editor, the following lines “Reply to Phiz,” are written, as you will perceive, in reply to the “Impromptu” of your correspondent in the last “Gavel”—if they reach his eye I hope they will bring him to his senses, and convince him that his desperate extremity, of turning into “wind,” is altogether unnecessary with a lady of my age, upon whose brow the wind has already blown thirty-five years without my discovering any thing like kisses in it either. I am not sure that I am the “J. B.” that he means; but I met a poetical looking young man in the cars a few weeks ago, who came near making me blush by staring in my face for two hours—I took him to be a poet. J. B.”

Here are five six line verses of the unfortunate measure which can never be anything more than rhyme, not even from the pen of Billy

Wordsworth. Without being in the least poetical, these lines are certainly very witty; our readers must have a taste. It will be remembered that "Phiz" took a false oath that he was the "wind," and that he was guilty of this folly that he might, with impunity, kiss a lady's brow. We will give the second and fifth verses of the reply, these being the most endurable so far as the poetry is concerned.

" It seems that he,  
Would willing be,  
To lay aside the man;  
And turn to air,  
In his despair,  
Prosecute his plan.

But none I'm sure,  
Are so demure,  
As to deny this pleasure;  
Since Father Paul,  
Approved it all,  
We'll kiss before we sever."

Our correspondent will see what a horrible dilemma his imprudent fancies have plunged him into. He must get out of it the best way he can—back out, or go ahead—which he will, for all of my assistance—this foolish poet. "Thirty-five" years! only think of that—what an old "wind" our poet will be when he comes back from a thirty-five years gale!

### PROGRESS OF ODD FELLOWSHIP.

THE extraordinary spread of the Order throughout our Union, making it one of the most important associations for the dissemination of good or evil, now in our land, makes the demand imperious that its tendencies should in every way be for good—that it should inculcate in its language correct diction and good sense, and in its sentiments the purest spirit of "Friendship, Love and Truth." It has already received its most beautiful features here; it has been shorn of the evils brought with the Order to this country; and from its being a mere connexion of convivial clubs—as it appears when we look back to its introduction among us—it has now put on the garb of utility, and we behold it an extending circle of love and kindness, embracing the good in heart, the sober in habits, and the wise in council and rich in experience.

Prune it, then, until it shall be comely in its every look. The tree that bears the choicest fruit should never mar the beauty of the garden, but let it add grace to the ground, that its shadow may be chosen to refresh the toiler, while he partakes its golden fruit.

Let us pluck the stumbling blocks from its paths that its ways may be those of *pleasantness and peace*—that we may challenge for Odd Fellowship, admiration of its symmetry and beauty as an Order, as we would for the dignity of its numbers and the extent of its usefulness.

Let its course be onward—upward in all its speed, 'till it shall gather a nation's strength in the folds of benevolence and charity,—a beacon of hope, radiant with love, to illumine the pathway of virtue, and light back the wanderings of the wayward, with a fraternal guidance Speed the progress of Odd Fellowship!—T.

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## POLITICS.

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"POLITICAL discussions are never allowed in any Lodge." What a blessing that there is one place in our land where a man may for an hour escape from the everlasting ding of Politics. 'Tis worth the price of an initiation to any man to have a place where he can retire with a sure guaranty that he will there be free from the animosities of that embodiment of "eternal vigilance"—party spirit.

As we desire to be correctly understood in every thing, *and as the "GAVEL," may be voted for by some of our brethren and Lodges,* we wish to "define our position," "politically speaking."

We are in favor of the "*American system*" of Odd Fellowship, and decidedly in favor of "*protection*" to the deserving brother who needs our fostering care. We go for the "*annexation*" of our Order to all the states and territories of our Union and the surrounding world; also, to "*every moral and social virtue*." We go for the "*distribution*" of its benefits to all sects, classes and creeds that can bring the "*passport of merit*." We give our countenance to that "*liberty*" sentiment, which would *emancipate* every brother from the *slavery* of vice and the thraldom of iniquity. "*Our banners are on the outer wall.*" That is our ticket.—T.

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## P. G. VAN BUREN LOCKROW.

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It is with pleasure we record the appointment of P. G. Lockrow, to the arduous and responsible duties of D. D. G. M. of the District of Albany. From our long and intimate acquaintance with the Brother, we feel no hesitation in making the assertion, that he will discharge the duties of his office to his own credit, and the satisfaction of the Order.

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## THE GAVEL.

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THE unexpected increase of our subscription list during the past month, has induced us again to present our readers with *eight extra pages* of closely printed, and we trust, highly interesting and instructive matter. We are determined not to be out-done by our patrons, and should the increase continue in the same ratio, we shall continue to give 32 pages each month, instead of 24, the amount we promised in our prospectus.

## DEDICATION AT BROOKLYN.

**BROOKLYN LODGE**, No. 26, I. O. O. F.—The members of this Lodge intend dedicating their Burial Grounds at the Greenwood Cemetery, on Tuesday the 12th inst., in full regalia. The Oration we understand, will be delivered by P. G. Daniel P. Barnard, and the address of Dedication by N. G. S. Skinner. The Order in this city have been invited to attend, and will undoubtedly do so, in goodly numbers. A number of marshals have been appointed to receive the brethren on their arrival at Brooklyn.

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## DR. JOHNSON AND AMERICA.

In his pamphlet called "Taxation no Tyrany," Dr. Johnson indulged his wit in a manner not sufficiently soothing to our American pride. He said, "the colonists could with no solidity argue, from their not having been taxed while in their infancy, that they should not now be taxed: *We do not put a calf in the plow; we wait till he is an ox.*" This is very well done for a joke; but it so happened that the same surly John Bull proved to be too small a *calf* for the American *ox*.

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## LITERARY NOTICES.

**THE GOLDEN RULE**.—We have received regularly the numbers of this excellent Odd Fellow's Journal. It comes this week richly laden with intellectual gems—as it always does.

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"**THE SYMBOL**" for October is well sustained; if we except the leading article, which we conclude was inserted as a literary curiosity.

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"**THE INDEPENDENT ODD FELLOW**" for October is a faithful number; rich in the good things about Odd Fellowship especially. And we may say as much as this of "**THE ARK**," for October.

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W<sup>e</sup> have before us several numbers of Hewet's illustrated edition of Shakspeare. We have also laying upon our table the second number of "**ILLUMINATED TALES FROM SHAKSPEARE**, by Charles and Miss Lamb." This number contains Hamlet only, "got up" as the printers say, in a style strangely beautiful. When completed, this will be a beautiful edition of the invaluable tales of the quaint the loveable Charles Lamb. The engravings are executed by Mr. N. Orr, formerly of this city. Gavit has them for sale.

## OUR DIRECTORY.

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We have with much care corrected, revised, and enlarged our Directory since the last publication of the Gavel, and should any errors appear, we trust our agents in forwarding their lists will make the necessary corrections.

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## THE ORDER OF ODD FELLOWS.

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We publish the following extract from a report made to the Grand Metropolitan Lodge, (Eng.) it contains much statistical information, that will prove interesting to our brethren, who delight to behold these accumulating evidences of our prosperity and usefulness.

Some curious statistical details, illustrative of the present state of this extensive fraternity, were laid before the Grand Metropolitan Lodge, at its late anniversary meeting. It appears, that on the 1st of April last, when the returns were made up, there were in England and Wales, 3840 lodges, and 325,000 members, showing an increase of 450 lodges, and 23,000 members over the previous year's return. The subscriptions for this year amounted to 352,583*l.*; the expenditure to 300,000*l.*; leaving a balance of 52,583*l.*; in favor of the association. The total amount of property belonging to the Order (including pictures, flags, banners, lodge paraphernalia, official apparel, and various insignia) was estimated at 700,000*l.* Amongst the enrolled members are, 130 members of parliament, 629 ministers of religion of various denomination, and 9,000 honorary members who make no claim upon the funds. If each member were to contribute only one-half-penny each it would amount to 34,126*l.* a-year. If they were to walk two and two, one yard asunder, the procession would extend 92 miles and 380 yards. If they walked three miles an hour it would take 30 hours 14 minutes to pass any given spot—10,214 passing every hour. The chief item of expenditure consists of the charge for medical aid afforded to the sick and indigent of the Order.

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The following very brief synopsis of the late action of R. W. Grand Lodge of the United States, we take from the "Independent Odd Fellow :

1. The chartering of several Grand and Subordinate Lodges.
2. Regulations respecting travelling brethren who may become sick and disabled while on travel, (page 210, proceedings of 1843,) rejected.
3. Resolutions in relation to withdrawal of card, with new form for cards.
4. Resolution directing sale of the Covenant and Official Magazine after the first of December, 1844.
5. Abolishing the past degrees of Past Chief Patriarch and Past High Priest.
6. Requisite qualifications of those who may become Odd Fellows : "*Free white males* of good moral character, who have arrived at the age of twenty-one years, and who believe in a Supreme Being, the Creator and the Preserver of the Universe"
7. Resolution in relation to public lectures: "That the delivery of lectures on Odd Fellowship, either in Lodges or in public, is not consistent with the duties of brethren of this Order, unless they be authorized to act in such a capacity by a special enactment of Lodges or of Encampments of the State or District within whose jurisdiction the lectures are delivered; and all enactments of Grand or Subordinate Lodges having such an object in view should expire by limitation within some reasonable space of time."

8. Admission of visitors: "When a visiting brother presents himself at the door of a Lodge, it is his duty to hand his card to the Guardian, that it may be placed in possession of the Lodge. If the Lodge shall be satisfied of its authenticity, they will thereupon appoint a committee of three members, all of whom must have received the Scarlet Degree, to proceed to the ante-room to examine the visiting brother. One member of this committee must be the Noble Grand himself, or his Vice or sitting Past Grand, or some other brother known to be in possession of the travelling password, whose especial duty it shall be, *first* to obtain privately from the said visiter the said password, which it is the duty of the visiter to commence. This preliminary being settled, the committee will then proceed to examine the visiter as respects the number of degrees he may have taken, or in regard to any other matter which in their judgment, shall have a bearing on the propriety of his admission. They will report to the Lodge, and if the visiter be received, he will work his way in."

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### SAMARITAN LODGE, No. 93.

We publish below the Introduction to the Constitution and By-Laws of Samaritan Lodge No. 93, of this city; it is a faithful and well written exposition of the principles of our Order. Every Brother should read it and then lend it to his friend:

ALTHOUGH the Independent Order of Odd Fellows has existed a number of years in many parts of the world, it has but recently come into notice in this country, since which time, there has been a great accession of numerical force, and a vast deal of curiosity with regard to the Institution. A vague supposition is in the minds of one portion of the public, that the Order of Odd Fellows is a partially benevolent institution, and in another, from its name, that it is more likely to be an association of riotous livers, or bacchanalian devotees, is about the extent of the information that has been acquired.

According to the usual charity of the world, anything not perfectly understood, is sure to be most unjustly censured. That the public may not be wholly unenlightened on this subject, we will give the meaning attached to the words "Odd Fellows."

When we see an individual having the most unlimited confidence placed in him, with power to use it to the weal or woe of his fellow-citizens; when we know that every pulsation of his great heart produces a desire for the happiness and freedom of his fellow man; when we know how easy it would be to pervert this power to his own aggrandizement and that of his family, whereby misery might be entailed on millions yet unborn, and for ages yet to come; when with every temptation, every example and every opportunity to become the despot; we say, when we see such an individual casting away all thoughts of self, and using every exertion for the good of his country, and of mankind; why, surely such an one must be an *Odd Fellow!* Such an Odd Fellow was the great, the good, the immortal WASHINGTON! And though he never was a member in name of our Order, we look upon and claim him as the greatest of Odd Fellows; for he attached the brightest lustre to the three links of the Order by Friendship to the world, Love to his country, and Truth to those who entrusted him with their destinies.

Again, when an individual, surrounded by the comforts and luxuries of life, leaves his own mansion and wanders to all parts of the world for the purpose of ameliorating the condition of the poor, and the miserable captive, when nothing but the applause of his own heart is to be gained; we say such an one is an Odd Fellow; therefore do we claim the philanthropic HOWARD as one of the brightest of Odd Fellows. Although, like Washington, he never was initiated into the Order, his was a benevolent spirit, and benevolence is as much an object with us, as Friendship, Love and Truth.

These instances are produced to show that this is the usual and accepted definition of the words "Odd Fellow." And we desire to be considered "Odd Fellows" in the same light in which the above great characters have been considered.

It has been objected to by some, that if we possess anything good, why monopolize it to ourselves? Why, if it has a tendency to promote the general interest of mankind, do we restrict it to a few, and even then under the most solemn obligations, and enjoin the most inviolable secrecy on our members? These queries seem not to require any answer, either from us or any other body of men. The reason why every society should be able to distinguish its own members, are as obvious as those for which a man should be able to distinguish the members of his own family; they exist in every form of society—in every association of men—they exist in the camp and field, and are acknowledged both virtually and actually by all; but in a beneficial and charitable society, where members are entitled to peculiar benefits, which under peculiar circumstances are extended to every Brother, of whatever country he may be, it becomes imperiously requisite, that we should preserve from the world and to ourselves alone, some certain and indubitable test, by which we can be known with certainty to each other; further do we not deem it necessary to explain, neither would it be useful to the public.

Our beneficence is not like that of beneficial societies in general—limited to our own peculiar members. A Brother, though a stranger—speaking even an unknown tongue—when in distress, shares our munificence, and receives such succor as his wants may require, and our circumstances may admit.

The sick among our own brethren, are not left to the cold hand of public charity. They are visited, and their wants provided for, out of funds which they have contributed to raise, and which in time of need they can honorably claim, without the humiliation of either parochial or individual relief, from which the freeborn mind recoils, until overwhelmed in insufferable want and misery.

The desolate and friendless claim from us, not alone pecuniary aid, but personal attention; nor does our duty terminate with life itself; our care is extended to the remains of our departed brethren, we are obliged to see them decently consigned to the bosom of our mother earth, when, and where human attention ceases.

To the living, our fraternal solicitude is no less exercised—it is our enjoined duty to watch over the conduct of our brethren, even in their common intercourse with men, as well as one with another, and remonstrate with those who wander from the path of rectitude, or trespass on the rules of morality, and to direct the mind of every member to that high and exalted source of good which depends not on the mutability of sublunary things, remembering always that there is a Lodge whose guardian is death, and whose portal is the grave, where we all hope to meet under the Supreme Grand Master, whose approbation alone we seek.

If we faithfully perform our duties as *men* and as *ODD FELLOWS*, be assured that heaven will cast its rays of light and glory around the impressive emblems of our Order. The tear on the widow's cheek shall be succeeded by the widow's joy, the orphan shall be rescued from penury, want and ignorance; and the reign of humanity shall not cease, until by all the dwellers on earth its plastic influence shall be enjoyed, in the peaceful bowers of a second paradise more beauteous than the first.

To accomplish so glorious a consummation, may we ever continue to cherish in after as in life, the sacred principles of our beloved institution; to guard well the avenues to our temple against improper intrusion, and then should a storm of persecution arise and surround us with the chilling influence of its cold and icy wind, a stronger than Moses will guide and safely conduct us to the land of peace and rest, where we will better understand the sacred principles of **FRIENDSHIP, LOVE AND TRUTH.**

To the uninitiated who desire to know our secrets from unworthy curiosity, may our doors be ever closed. But to those who long for the quiet indulgence of all the social virtues, we say, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you;" to him of impure desires and selfish feelings, it can afford no gratification; but on the contrary, a painful sense of humiliation and self-reproach. But to him of benevolent heart and broad philanthropy, it is the home of the heart—and next to his own fireside, the shrine of his best affections.

Such we wish the world to know we are, and to those who doubt, we say, if you can bring the passport of merit, come and see; but, if in the calm hour of reflection, the monitor within rise in judgment against you, we admonish you to remain ignorant of us, for in coming to the light you will stand condemned.

**MARRIED,**

On the 15th ult., by the Rev. Dr. J. N. Campbell, Brother DANIEL S. DURRIN, of Samaritan Lodge, No. 93, and Miss ANN HOLT, daughter of David Holt, Esq.

On Tuesday 17th ult., by the Rev. B. Evans, in the Church of the Holy Evangelists, Bro. WM. G. STREET, of Lodge No. 41, and Miss ANN MATILDA, youngest daughter of Jeffrey Wood, deceased, late of Ohio.

On the 28th Sept. by Rev. Mr. Wilkins, Bro. CHARLES N. THOMPSON, of Lodge No. 41, and Miss HARRIET N. BENSON.

**DIED,**

On Monday morning, 28th ult., JOSEPH HORSEFALL, eldest son of Bro. James Taylor, aged five years and eight months.

**RECORD OF THE ORDER FOR ALBANY.**

VAN BUREN LOCKROW, DDGM.

**EN-HAKKORE ENCAMPMENT**, No. 5.—J. W. Harcourt, CP; John Tanner, HP; B. C. True, SW; G. Quackenbush, Scribe; P. M. McCall, JW.

**ALBANY CITY DEGREE LODGE**, No. 11.—Thos. D. Knower, NG; D. McCulloch, VG; J. G. Northrup, ANG; H. G. Goodno, DANG; Lansing Van Wie, Sec; E. Colborn, Treas.

**EXCELSIOR DEGREE LODGE**, No. 15.—Eugene Kissam, NG; T. W. I. Groves, ANG; John Tanner, DANG; Cha's Holt, PG; H. D. Curran, VG; William Rennie, Sec; C. Brooks, Treas.

**HOPE LODGE**, No. 3.—Peter Relyea, jr., NG; S. B. Carter, VG; J. H. VanAntwerp, QS; G. W. Bell, PS; J. W. Harcourt, Treas.

**CITY PHILANTHROPIC LODGE**, No. 5.—R. J. Grant, NG; Wm. Reese, VG; H. Hainer, QS; Fred'k Ingmire, PS; W. B. Scott, Treas.

**UNION LODGE**, No. 8.—John Morrow, NG; Alex. Selkirk, VG; W. A. House, QS; A. Whitney, PS; J. G. Northrup, Treas.

**GERMAN COLONIAL LODGE**, No. 16.—Joseph Spaerberg, NG; J. Levi, VG; Jacob Newberger, Sec; John Wachter, Treas.

**FIREMEN'S LODGE**, No. 19.—Peter Putman, NG; R. S. Howard, VG; Sam'l S. Barnes, QS; William Rennie, PS; A. Heyer Brown, Treas.

**AMERICAN LODGE** No. 32.—Jetur Gardner, NG; James Muir, VG; David Chambers, QS; Thos. D. Knower, PS; Frances Low, Treas.

**PHOENIX LODGE**, No. 41.—Geo. F. Taylor, NG; E. J. Moseley, VG; M. Bray, QS; P. B. Leddy, PS; John Tanner, Treas.

**SAMARITAN LODGE**, No. 93.—C. V. Clark, NG; J. M. Hughes, VG; D. S. Davis, Sec; S. Van Schaack, Treas.

**AGENTS FOR THE GAVEL.**

**NEW YORK.**—A. Smith, 197 River st., *Troy*—Nathaniel J. Cady, *Hudson*—N. Drullard, *Schenectady*—L. W. Hall & Co. and James Kinny, *Syracuse*—J. Anthony, *Cohoes*—Geo. A. Wilkins, *Ballston Spa*—Geo. Andrews, *Saratoga*—J. H. Pomeroy, *Utica*—J. B. Devoe, *Flushing, L. I.*

**OHIO.**—Robinson & Jones, *Cincinnati*—J. Cranmer, *P. M. Lancaster*—J. V. Campbell, *Eaton*—A. A. Selover, *Cleveland*—Wilson T. Drake, *Middletown*.

**PENNSYLVANIA.**—Colou & Adriance, *Philadelphia*.

**KENTUCKY.**—H. J. Brown, *Lancaster*.

**NEW JERSEY.**—J. L. Page, *New Brunswick*.

## DIRECTORY OF THE I. O. O. F. OF THE UNITED STATES.

## STATE OF NEW-YORK.

## Grand Lodge,

Meets in the city of New-York quarterly, at National Hall. The officers for the present year are : Wm. A. Tyler, GM; Wm. Fardon, DGM; John G. Treadwell, GS; Moses Anderson, GT; Cyrus Lawton, GW; W. H. Dike-man, GC; A. D. Wilson and B. C. True, G. R.'s.

## Subordinate Lodges.

|                                |                          |             |                               |                             |           |
|--------------------------------|--------------------------|-------------|-------------------------------|-----------------------------|-----------|
| 1 Columbia, . . . . .          | New-York, . . . . .      | Thur        | 74 Orange County, . . . . .   | Newburgh, . . . . .         | Wed       |
| 2 Friendship, . . . . .        | Pleas' Val. sur'd cha'r  |             | 75 Cryptic, . . . . .         | Peekskill, . . . . .        | Fri       |
| 3 Hope, . . . . .              | Albany, . . . . .        | Tues        | 76 Rockland Co'ty, . . . . .  | Haverstraw, . . . . .       | Thur      |
| 4 Stranger's Refuge, . . . . . | New-York, . . . . .      | expelled    | 77 Westchester, . . . . .     | Tarrytown, . . . . .        | Mon       |
| 5 Philanthropic, . . . . .     | Albany, . . . . .        | Fri         | 78 Croton, . . . . .          | New-York, . . . . .         | Wed       |
| 6 Good Intent, . . . . .       | Columbiaville, sur. ch'r |             | 79 Onondaga, . . . . .        | Syracuse, . . . . .         | Fri       |
| 7 Clinton, . . . . .           | Albany, . . . . .        | sur'd cha'r | 80 Cayuga, . . . . .          | Auburn, . . . . .           | Thur      |
| 8 Union, . . . . .             | Albany, . . . . .        | Thur        | 81 Jamaica, . . . . .         | Jamaica, . . . . .          | Tues      |
| 9 Tompkins, . . . . .          | New-York, . . . . .      | Tues        | 82 German Oak, . . . . .      | New-York, . . . . .         | Fri       |
| 10 New-York, . . . . .         | do . . . . .             | Wed         | 83 Piermont, . . . . .        | Piermont, . . . . .         | Tues      |
| 11 Gettys, . . . . .           | do . . . . .             | Tues        | 84 Chelsea, . . . . .         | New-York, . . . . .         | Fri       |
| 12 Washington, . . . . .       | do . . . . .             | Tues        | 85 Pacific, . . . . .         | Flushing, . . . . .         | Mon       |
| 13 Germania, . . . . .         | New-York, . . . . .      | Fri         | 86 Kosciusco, . . . . .       | Kingston, . . . . .         | Wed       |
| 14 Teutonia, . . . . .         | do . . . . .             | Mon         | 87 Fidelity, . . . . .        | New-York, . . . . .         | Fri       |
| 15 Albany City, . . . . .      | Albany, . . . . .        | sur'd cha'r | 88 Richmond Co., . . . . .    | Factoryville, . . . . .     | Wed       |
| 16 German Colonial, . . . . .  | Albany, . . . . .        | Mon         | 89 Putnam, . . . . .          | West Farms, . . . . .       | Thur      |
| 17 Perseverance, . . . . .     | New-York, . . . . .      | expelled    | 90 Suffolk, . . . . .         | Sag Harbor, . . . . .       | Mon       |
| 18 LaFayette, . . . . .        | Channingville, . . . . . | Thur        | 91 Fishkill, . . . . .        | Fishkill, . . . . .         |           |
| 19 Firemen's, . . . . .        | Albany, . . . . .        | Thur        | 92 Allen, . . . . .           | Hudson, . . . . .           | Sat       |
| 20 Manhattan, . . . . .        | New-York, . . . . .      | Mon         | 93 Samaritan, . . . . .       | Albany, . . . . .           | Mon       |
| 21 Poughkeepsie, . . . . .     | Poughkeepsie, . . . . .  | Mon         | 94 Eagle, . . . . .           | Brooklyn, . . . . .         | Mon       |
| 22 Knickerbocker, . . . . .    | New-York, . . . . .      | Thur        | 95 Shenandoah, . . . . .      | Utica, . . . . .            | Fri       |
| 23 Mariner's, . . . . .        | do . . . . .             | Mon         | 96 Rising Sun, . . . . .      | Lansingburgh, . . . . .     | Wed       |
| 24 Franklin, . . . . .         | Troy, . . . . .          | Wed         | 97 Ossining, . . . . .        | Sing-Slag, . . . . .        | Fri       |
| 25 Niagara, . . . . .          | Buffalo, . . . . .       | Mon         | 98 Saratoga, . . . . .        | Saratoga Springs, . . . . . | Tues      |
| 26 Brooklyn, . . . . .         | Brooklyn, . . . . .      | Tues        | 99 St. Paul's, . . . . .      | Schenectady, . . . . .      | Tues      |
| 27 Trojan, . . . . .           | Troy, . . . . .          | Mon         | 100 Wyoming, . . . . .        | Attica, . . . . .           | Fri       |
| 28 Ark, . . . . .              | New-York, . . . . .      | Wed         | 101 Cincinnati, . . . . .     | Batavia, . . . . .          |           |
| 29 Star, . . . . .             | Lansingburgh, . . . . .  | Tues        | 102 Kayaderossoar, . . . . .  | Ballston Spa, . . . . .     | Fri       |
| 30 National, . . . . .         | New-York, . . . . .      | Mon         | 103 Otsego, . . . . .         | Cooperstown, . . . . .      |           |
| 31 Olive Branch, . . . . .     | do . . . . .             | Wed         | 104 Stanwix, . . . . .        | Andover, Onei, . . . . .    | Wed       |
| 32 American, . . . . .         | Albany, . . . . .        | Wed         | 105 Washington Co., . . . . . | Hartford, . . . . .         |           |
| 33 Metropolitan, . . . . .     | New-York . . . . .       | Thur        | 106 Silver Lake, . . . . .    | Perry, . . . . .            | Sat       |
| 34 Marion, . . . . .           | do . . . . .             | Thur        | 107 Hinman, . . . . .         | New-York, . . . . .         | Mon       |
| 35 Covenant, . . . . .         | do . . . . .             | Thur        | 108 Hughsonville, . . . . .   | Hughsonville, . . . . .     |           |
| 36 Enterprise, . . . . .       | do . . . . .             | Tues        | 109 Syracuse, . . . . .       | Syracuse, . . . . .         |           |
| 37 Buffalo, . . . . .          | Buffalo, . . . . .       | Tues        | 110 Waverly, . . . . .        | Watertord, . . . . .        | Tues      |
| 38 Watervliet, . . . . .       | West Troy, . . . . .     | Mon         | 111 Owasco, . . . . .         | Port Byron, . . . . .       |           |
| 39 Nassau, . . . . .           | Brooklyn, . . . . .      | Thur        | 112 Middletown, . . . . .     | Middletown, . . . . .       |           |
| 40 Greenwich, . . . . .        | New-York, . . . . .      | Mon         | 113 Mechanics', . . . . .     | New-York, . . . . .         | Fri       |
| 41 Phoenix, . . . . .          | Albany, . . . . .        | Wed         | 114 Chenango, . . . . .       | Oxford, . . . . .           |           |
| 42 Meridian, . . . . .         | New-York, . . . . .      | Wed         | 115 Rome, . . . . .           | Rome, . . . . .             | Tues      |
| 43 Concorde, . . . . .         | do . . . . .             | Tues        | 116 Ontario, . . . . .        | Canandaigua, . . . . .      | Wed       |
| 44 Harmony, . . . . .          | do . . . . .             | Mon         | 117 Continental, . . . . .    | New-York, . . . . .         | Wed       |
| 45 Kings County, . . . . .     | Williamsburgh, . . . . . | Wed         | 118 Genesee Valley, . . . . . | Mt. Morris, . . . . .       |           |
| 46 Jefferson, . . . . .        | New-York, . . . . .      | Tues        | 119 Le Roy, . . . . .         | Le Roy, . . . . .           |           |
| 47 Mercantile, . . . . .       | do . . . . .             | Tues        | 120 Cold Spring, . . . . .    | Cold Spring, . . . . .      |           |
| 48 Tehosoreron, . . . . .      | Buffalo, . . . . .       | Thur        | 121 Cataract, . . . . .       | Lockport, . . . . .         |           |
| 49 Hancock, . . . . .          | New-York, . . . . .      | Wed         | 122 Union Village, . . . . .  | Union Village, . . . . .    |           |
| 50 Atlantic, . . . . .         | Brooklyn, . . . . .      | Mon         | 123 Canaseraga, . . . . .     | Dansville, Liv., . . . . .  |           |
| 51 Genesee, . . . . .          | Rochester, . . . . .     | Fri         | 124 Black River, . . . . .    | Watertown, . . . . .        |           |
| 52 United Brothers, . . . . .  | New-York, . . . . .      | Tues        | 125 Excelsior, . . . . .      | Vernon, Onei, . . . . .     |           |
| 53 Reusselaer, . . . . .       | Troy, . . . . .          | Tues        | 126 Excelsior, . . . . .      | New-York, . . . . .         | Fri       |
| 54 Whitehall, . . . . .        | Whitehall, . . . . .     | Thur        | 127 Rising Star, . . . . .    | Chatham F. C. . . . .       | Wed       |
| 55 Courtland, . . . . .        | Peekskill, . . . . .     | Wed         |                               | Degree Lodges.              |           |
| 56 Halcyon, . . . . .          | Troy, . . . . .          | Thur        | 1 New-York, . . . . .         | New-York, . . . . .         | Wed       |
| 57 Mutual, . . . . .           | New-York, . . . . .      | Mon         | 2 Bowery, . . . . .           | do . . . . .                | Fri       |
| 58 Grove, . . . . .            | do . . . . .             | Thur        | 3 Erie, . . . . .             | Buffalo, . . . . .          | Wed       |
| 59 Dutchess, . . . . .         | Poughkeepsie, . . . . .  | Wed         | 4 Hudson, . . . . .           | New-York, . . . . .         | Sat       |
| 60 Howard, . . . . .           | New-York, . . . . .      | Wed         | 5 United Brothers, . . . . .  | do . . . . .                | Wed       |
| 61 Williamsburgh, . . . . .    | Williamsburgh, . . . . . | Tues        | 6 Clinton, . . . . .          | do . . . . .                | Sat       |
| 62 Spartan, . . . . .          | Cohoes, . . . . .        | Frid        | 7 Rensselaer, . . . . .       | Troy, . . . . .             | Wed       |
| 63 Long Island, . . . . .      | Wallabout, . . . . .     | Fri         | 8 Eridge, . . . . .           | Troy, . . . . .             | Fri       |
| 64 Empire, . . . . .           | New-York, . . . . .      | Tues        | 9 Dutches, . . . . .          | Channingville, . . . . .    | Sat       |
| 65 Highland, . . . . .         | Newburgh, . . . . .      | Tues        | 10 Selby, . . . . .           | Poughkeepsie, . . . . .     | Fri       |
| 66 Fulton, . . . . .           | Brooklyn, . . . . .      | Wed         | 11 Albany City, . . . . .     | Albany, . . . . .           | Sat       |
| 67 Commercial, . . . . .       | New-York, . . . . .      | Tues        | 12 Monroe, . . . . .          | Rochester, . . . . .        | Tues      |
| 68 Oriental, . . . . .         | do . . . . .             | Thur        | 13 Franklin, . . . . .        | Brooklyn, . . . . .         | Fri       |
| 69 Teoronto, . . . . .         | Rochester, . . . . .     | Mon         | 14 Washington, . . . . .      | Williamsburgh, . . . . .    | Thurs     |
| 70 Oneida, . . . . .           | Utica, . . . . .         | Thur        | 15 Excelsior, . . . . .       | Albany, . . . . .           | 1 & 2 Fri |
| 71 Ithaca, . . . . .           | Ithaca, . . . . .        | Fri         | 16 Harmony, . . . . .         | Lansingburgh, . . . . .     | Tues      |
| 72 Mohawk Valley, . . . . .    | Schenectady, . . . . .   | Mon         | 17 Kennedy, . . . . .         | Ithaca, . . . . .           | Fri       |
| 73 Mt. Vernon, . . . . .       | New-York, . . . . .      | Fri         | 18 Utica, . . . . .           | Utica, . . . . .            | 3 4 Tues  |

Grand Encampment,  
Meets semi-annually, in the city of N. York, on the Mondays following the first Wednesdays in August and Feby. The following is a list of the officers for the present year : Moses Anderson, MWGP; Jno. Green, MEHP; Jno. D. Farrington, GSW; Jas S. Cadle, G. Scribe;

|                                                                      |           |
|----------------------------------------------------------------------|-----------|
| R. Sharp, GT; Jno. Wigham, GJW; Wm. N. Lewis, GS; R. G. Milard, DGS. |           |
| <i>Subordinate Encampments.</i>                                      |           |
| 1 New-York State, ... Albany, ...                                    | expelled  |
| 2 Mt. Hebron, ... New-York, ...                                      | 3 & 4 Fri |
| 3 Mt. Sinai, ... do,                                                 | 1 & 3 Fri |
| 4 Troy, ... Troy, ...                                                | 1 & Fri   |
| 5 En-hakkore, ... Albany, ...                                        | 2 & Fri   |
| 6 Mosaic, ... New-York, ...                                          | 1 & Fri   |
| 7 Salem, ... Brooklyn, ...                                           | 2 & Fri   |
| 8 Mt. Vernon, ... Buffalo, ...                                       | 1 & Fri   |
| 9 Palestine, ... New-York, ...                                       | 2 & Th    |
| 10 Mt. Olivet, ... Williamsburgh, ...                                | 1 & Th    |
| 11 Mt. Hope, ... Rochester, ...                                      | 1 & Th    |
| 12 Mt. Horeb, ... New-York, ...                                      | 2 & Mo    |
| 13 Mohawk, ... Schenectady, ...                                      | 3 & Fri   |
| 14 Mt. Nebo, ... Syracuse, ...                                       | 1 & Mon   |
| 15 Olive Branch, ... Lansingburgh, ...                               | 2 & Fri   |
| 16 Mt. Arrarat, ... Peekskill, ...                                   | 2 & Tues  |
| 17 Union, ... Hudson, ...                                            | 2 & Tues  |

## STATE OF VIRGINIA.

## GRAND LODGE.

Meets at Richmond semi-annually.

## SUBORDINATE LODGES.

|                  |                        |       |
|------------------|------------------------|-------|
| 1 Virginia Lodge | Harper's Ferry         | Mon   |
| 2 Washington     | Norfolk                | Mon   |
| 3 Virginia       | Wheeling               | Mon   |
| 4 Jefferson      | Richmond               | Mon   |
| 5 Old Dominion   | Portsmouth             | Fri   |
| 6 Madison        | Winchester             | Wed   |
| 7 Union          | Richmond               | Fri   |
| 8 Monroe         | Petersburg             | Mon   |
| 9 La Fayette     | Norfolk                | Mon   |
| 10 Friendship    | Richmond               | Tues  |
| 11 Wilday        | Charlestow             | Sat   |
| 12 Pohowtan      | Richmond               | Wed   |
| 13 Franklin      | Wheeling               | Mon   |
| 14 Rappahannock  | Fredericksburgh        | Mon   |
| 15 Patrick Henry | Hampton                | Sat   |
| 16 Appomattox    | Petersburg             | Fri   |
| 17 Lynchburg     | Lynchburg              | Thurs |
| 18 St. Pauls     | Princess Anne c. n. Th |       |
| 19 Harmony       | Norfolk                | Tues  |
| 20 Smithfield    | Smithfield             | Mon   |
| 21 Maffit        | Martinsburg            | Sat   |
| 22 Pythagoras    | Lynchburg              | Fri   |
| 23 Caledonia     | Shepherdstown          |       |
| 24 Gratitude     | Hedgesville            | Thurs |

## GRAND ENCAMPMENTS.

Meets at Portsmouth annually.

## SUBORDINATE ENCAMPMENTS.

|                  |            |
|------------------|------------|
| 1 Abrams         | Wheeling   |
| 2 Neilson        | Richmond   |
| 3 Wildey         | Portsmouth |
| 4 Jerusalem      | Norfolk    |
| 5 Widow's Friend | Winchester |
| 7 Glazier        | Petersburg |
| 8 Virginia       | Lynchburg  |
| 9 Damascus       | Smithfield |
| 10 Salem         | Hampden    |

## STATE OF NEW-JERSEY.

## GRAND LODGE.

Meets at Trenton quarterly. The following are the officers for the present year: J. D. Edwards, G. M.; T. McPherson, D. G. M.; J. Morrison, G. W.; W. C. Howel, G. S.; Thomas Ashmore, G. T.; M. C. Holmes and D. G. Fitch, Grand Representatives.

## SUBORDINATE LODGES.

|                 |               |       |
|-----------------|---------------|-------|
| 1 Trenton       | Trenton       | Tues  |
| 4 Concordia     | do            | Wed   |
| 6 New-Brunswick | N. Brunswick  | Tues  |
| 7 Howard        | Newark        | Mon   |
| 8 Newark        | do            | Fri   |
| 9 Franklin      | Elizabethtown | Mon   |
| 10 Nassau       | Princeton     | Thurs |
| 11 Friendship   | Newark        | Thurs |
| 12 La Fayette   | Orange        | Thurs |
| 13 Covenant     | Belvidere     | Thurs |
| 14 Hudson       | Jersey City   | Mon   |
| 15 Leni Lenape  | Lambertville  | Tues  |

|                |             |       |
|----------------|-------------|-------|
| 16 Bordentown  | Bordentown  | Mon   |
| 17 Madison     | Allentown   | Thurs |
| 18 Clinton     | Clinton     | Mon   |
| 19 Mount Holly | Mount Holly | Wed   |
| 20 Monmouth    | Freehold    | Wed   |
| 21 Washington  | Salem       | Wed   |

## GRAND ENCAMPMENT.

Meets at Newark Semi-annually.

## SUBORDINATE ENCAMPMENTS.

|                |               |            |
|----------------|---------------|------------|
| 2 Trenton      | Trenton       | 1, 3 Thurs |
| 3 Mt. Ararat   | Newark        | 1, 3 Wed   |
| 4 Olive Branch | Trenton       | 1, 3 Fri   |
| 5 Mt. Sinai    | Jersey City   | 1, 3 Mon   |
| 6              |               |            |
| 7              |               |            |
| 8 Raritan      | New Brunswick |            |

## STATE OF CONNECTICUT.

## GRAND LODGE.

Meets at New-Haven quarterly. JL Devotion, GM; Charles W. Bradley, G Secretary.

## SUBORDINATE LODGES.

|                 |              |      |
|-----------------|--------------|------|
| 1 Quinnipiac    | New-Haven    | Mon  |
| 2 Charter Oak   | Hartford     | Tues |
| 3 Middlesex     | East Haddam  | Wed  |
| 4 Pequannock    | Bridgeport   | Tues |
| 5 Harmony       | New-Haven    | Tues |
| 6 Ousatonic     | Derby        | Mon  |
| 7 Samaritan     | Danbury      | Wed  |
| 8 Mercantile    | Hartford     | Fri  |
| 9 Thematics     | New London   | Mon  |
| 10 Our Brothers | Norfolk      | Mon  |
| 11 Uncas        | Norwich      | Mon  |
| 12 Central      | Middletown   | Tues |
| 13 Charity      | Lower Mystic |      |

## GRAND ENCAMPMENT.

Meets at New-Haven semi-annually. John L Devotion, GP; P Demick, G Scribe.

## SUBORDINATE ENCAMPMENTS.

|            |             |          |
|------------|-------------|----------|
| 1 Sasacas  | New-Haven   |          |
| 2 Oriental | East Haddam | 3, 4 Fri |
| 3 Palmyra  | Norwich     | 1, 3 Fri |
| 4 Unity    | New-London  | 2, 4 Thu |

## STATE OF NEW-HAMPSHIRE.

## Grand Lodge.

Meets quarterly at Concord. The following are the officers for the present year: David Philbrick, MWGM; Eben Francis, RWDMG; Walter French, RWGW; G. H. H. Silsbee, RWGS; C. T. Gill, RWGT; G. W.蒙古, RWGC; Walter French, G. Rep.

## Subordinate Lodges.

|                  |            |      |
|------------------|------------|------|
| 1 Granite        | Nashua     | Tues |
| 2 Hillsboro'     | Manchester | Tues |
| 3 Wecohamet      | Dover      | Mon  |
| 4 Washington     | Somerworth | Tues |
| 5 White Mountain | Concord    | Fri  |
| 6 Picataque      | Portsmouth | Fri  |

## Subordinate Encampment.

|              |        |          |
|--------------|--------|----------|
| 1 Nashoonon  | Nashua | 1, 3 Fri |
| 2 Wonolanset | Nashua |          |

## STATE OF INDIANA.

## Grand Lodge.

Meets at Madison quarterly. The following are the present officers: Wm. Cross, GM; James Gibson, DGM; J. H. Taylor, GS; Wm. Morrison, GW; Wm. Whitridge, G. Con.; A. Tawall, GG; Benj. Mazien, G. Chap.

## Subordinate Lodges.

|                   |                |      |
|-------------------|----------------|------|
| 2 Monroe          | Madison        | Mon  |
| 3 Jefferson       | Jeffersonville | Mon  |
| 4 Friendship      | Rising Sun     | Tues |
| 6 Vevay           | Vevay          | Thur |
| 7 Morning Star    | Evansville     | Thur |
| 8 Union           | Lawrenceburgh  | Thur |
| 9 Patriot         | Patriot        | Sat  |
| 10 New-Albany     | New-Albany     | Thur |
| 11 Washington     | Madison        | Thur |
| 12 Neilson        | Logansport     | Thur |
| 13 Chosen Friends | Aurora         | Tues |
| 14 Fort Wayne     | Fort Wayne     | Mon  |

|                          |                     |        |                     |                     |      |
|--------------------------|---------------------|--------|---------------------|---------------------|------|
| 15 Lafayette,.....       | Lafayette,.....     | Tues   | 19 Monument,.....   | E. Lexington, ..... | Wed  |
| 16 Vigilance,.....       | Lawrenceburgh,..... | Mon    | 20 Friendship,..... | Cambridgeport,..... | Mon  |
| Subordinate Encampments. |                     |        |                     |                     |      |
| 1 Jerusalem,.....        | New-Albany,.....    | .....  | 21 Fidelity,.....   | Andover,.....       | Thur |
| 2 Wilsey,.....           | Madison,.....       | 3 Tues | 22 Howard,.....     | Charleston,.....    | Fri  |

## STATE OF OHIO.

## Grand Lodge,

Meets at Cincinnati on the 3d Saturday in every month. The officers are: H. M. Clark, GM; D. T. Snellaker, DGM; Joseph Roth, GW; I. Heffey, GRS; A. G. Day, GCS; Cha's Thomas, GT; C. Walker, G. Con.; J. Ernst, G. Chap.; J Phares, GG; M. P. Taylor, GH. Subordinate Lodges.

|                          |                    |         |                                                                                                                                                                                                                                                            |                       |         |  |  |  |
|--------------------------|--------------------|---------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------|---------|--|--|--|
| 1 Ohio,.....             | Cincinnati,.....   | Mon     | 24 Hope,.....                                                                                                                                                                                                                                              | Methuen,.....         | Wed     |  |  |  |
| 2 Washington,.....       | do,.....           | Tues    | 25 Prospect,.....                                                                                                                                                                                                                                          | Waltham,.....         | Thur    |  |  |  |
| 3 Cincinnati,.....       | do,.....           | Wed     | 26 Maverick,.....                                                                                                                                                                                                                                          | East Boston,.....     | Mon     |  |  |  |
| 4 Franklin,.....         | do,.....           | Thur    | 27 Shawmut,.....                                                                                                                                                                                                                                           | Boston,.....          | Tues    |  |  |  |
| 5 Montgomery,.....       | Dayton,.....       | Wed     | 28 Souhegan,.....                                                                                                                                                                                                                                          | South Reading,.....   | Fri     |  |  |  |
| 6 Jefferson,.....        | Steubenville,..... | Thur    | 29 Quasacquaque,.....                                                                                                                                                                                                                                      | Newburyport,.....     | Thur    |  |  |  |
| 7 Charity,.....          | Lancaster,.....    | Mon     | 40 Bay State,.....                                                                                                                                                                                                                                         | Lynn,.....            | Fri     |  |  |  |
| 8 Piqua,.....            | Piqua,.....        | Wed     | 41 Acushnet,.....                                                                                                                                                                                                                                          | New Bedford,.....     | Wed     |  |  |  |
| 9 Columbus,.....         | Columbus,.....     | Mon     | 42 Pacific,.....                                                                                                                                                                                                                                           | Boston,.....          | Thur    |  |  |  |
| 10 Wayne,.....           | Dayton,.....       | Tues    | 43 Quinsigamond,.....                                                                                                                                                                                                                                      | Worcester,.....       | Mon     |  |  |  |
| 11 Warren,.....          | Franklin,.....     | Mon     | 44 King Philip,.....                                                                                                                                                                                                                                       | Taunton,.....         | Tues    |  |  |  |
| 12 Union,.....           | Warrenton,.....    | Sat     | 45 Framingham,.....                                                                                                                                                                                                                                        | Framingham,.....      | Mon     |  |  |  |
| 13 Cleveland,.....       | Cleveland,.....    | Mon     | Degree Lodges.                                                                                                                                                                                                                                             |                       |         |  |  |  |
| 14 Harmony,.....         | Rossville,.....    | Tues    | 1 Union,.....                                                                                                                                                                                                                                              | Boston,.....          | Sat     |  |  |  |
| 15 Lebanon,.....         | Lebanon,.....      | Wed     | 2 Maverick,.....                                                                                                                                                                                                                                           | do,.....              | Thur    |  |  |  |
| 16 Hope,.....            | Middletown,.....   | Thur    | Grand Encampment,                                                                                                                                                                                                                                          |                       |         |  |  |  |
| 17 Hamilton,.....        | Hamilton,.....     | Thur    | Meets at Boston semi-annually. The following are the elective officers for the ensuing year: H. Prince, GCP; Newel A. Thompson, GHF; T. Barr, GSW; Nath'l Y. Culbertson, JW; C. C. Hayden, G. Scribe; R. Cole, GT; Robert L. Robins, Grand Representative. |                       |         |  |  |  |
| 18 Marion,.....          | Miamisburg,.....   | Tues    | Subordinate Encampments,                                                                                                                                                                                                                                   |                       |         |  |  |  |
| 19 Mansfield,.....       | Mansfield,.....    | Fri     | 1 Massasoit,.....                                                                                                                                                                                                                                          | Boston,.....          | 1 3 Fri |  |  |  |
| 20 Mt. Vernon,.....      | Mt. Vernon,.....   | Wed     | 2 Tri-Mount,.....                                                                                                                                                                                                                                          | do,.....              | 2 4 Fri |  |  |  |
| 21 Friendship,.....      | Germantown,.....   | Fri     | 3 Monotony,.....                                                                                                                                                                                                                                           | W. Cambridge,.....    | 2 4 Fri |  |  |  |
| 22 Cuyahoga,.....        | Cleveland,.....    | Wed     | 4 Monomak,.....                                                                                                                                                                                                                                            | Lowell,.....          | 3 4 Thu |  |  |  |
| 23 Central,.....         | Columbus,.....     | Thur    | 5 Bunker Hill,.....                                                                                                                                                                                                                                        | Charlestown,.....     | 1 3 Wed |  |  |  |
| 24 Chillicothe,.....     | Chillicothe,.....  | Tues    | 6 Mount Washington,.....                                                                                                                                                                                                                                   | S. Boston,.....       | 2 4 Thu |  |  |  |
| 25 Lafayette,.....       | Hillsborough,..... | Mon     | STATE OF PENNSYLVANIA.                                                                                                                                                                                                                                     |                       |         |  |  |  |
| 26 Morning Star,.....    | Medina,.....       | Mon     | Grand Lodge.                                                                                                                                                                                                                                               |                       |         |  |  |  |
| 27 Ohio City,.....       | Ohio City,.....    | Tues    | Subordinate Lodge.                                                                                                                                                                                                                                         |                       |         |  |  |  |
| 28 Muskingum,.....       | Zanesville,.....   | Wed     | 1 Pennsylvania,.....                                                                                                                                                                                                                                       | Philadelphia,.....    | Wed     |  |  |  |
| 29 Mahoning,.....        | Warren,.....       | Mon     | 2 Washington,.....                                                                                                                                                                                                                                         | "                     | Tues    |  |  |  |
| 30 Eaton,.....           | Eaton,.....        | Mon     | 3 Wayne,.....                                                                                                                                                                                                                                              | "                     | Mon     |  |  |  |
| 31 Scioto,.....          | Portsmouth,.....   | Fri     | 4 Morning Star,.....                                                                                                                                                                                                                                       | "                     | Fri     |  |  |  |
| 32 Columbia,.....        | Circleville,.....  | Wed     | 5 Franklin,.....                                                                                                                                                                                                                                           | "                     | Thurs   |  |  |  |
| 33 Olive Branch,.....    | Newark,.....       |         | 6 General Marion,.....                                                                                                                                                                                                                                     | "                     | Fri     |  |  |  |
| Subordinate Encampments. |                    |         | 7 Herman,.....                                                                                                                                                                                                                                             | North Liberties,..... | Tues    |  |  |  |
| 1 Wilday,.....           | Cincinnati,.....   | 1 3 Fri | 8 Rising Sun,.....                                                                                                                                                                                                                                         | Frankford,.....       | Sat     |  |  |  |
| 2 Dayton,.....           | Dayton,.....       | 1 3 Fri | 9 Mechanics'.....                                                                                                                                                                                                                                          | Pittsburgh,.....      | Thurs   |  |  |  |
| 3 Nimrod,.....           | Steubenville,..... | 2 4 Fri | 10 Philomatheon,.....                                                                                                                                                                                                                                      | Germantown,.....      | Sat     |  |  |  |
| 4 Cleveland,.....        | Cleveland,.....    | 2 4 Fri | 11 Kensington,.....                                                                                                                                                                                                                                        | N. Liberties,.....    | Wed     |  |  |  |
| 5 Piqua,.....            | Piqua,.....        | 2 4 Fri | 12 Philadelphia,.....                                                                                                                                                                                                                                      | Philadelphia,.....    | Wed     |  |  |  |
| 6 Capitol,.....          | Columbus,.....     | 1 3 Fri | 13 Wilday,.....                                                                                                                                                                                                                                            | Frankford,.....       | Sat     |  |  |  |
| 7 Butler,.....           | Hamilton,.....     | 2 4 Fri | 14 Philanthropic,.....                                                                                                                                                                                                                                     | Philadelphia,.....    | Sat     |  |  |  |

## STATE OF MASSACHUSETTS.

## Grand Lodge,

Meets at Encampment Hall, Boston, quarterly. The following are its officers: Tho's F. Norris, MWGM; N. A. Thompson, WDGM; S. Jenkins, WGW; W. E. Parmenter, WGS; H. Prince, WGT; Rev. Bro. John McLeish, RWG Chaplain.

|                        |                    |           |                                        |                    |             |
|------------------------|--------------------|-----------|----------------------------------------|--------------------|-------------|
| Subordinate Lodges.    |                    |           |                                        |                    |             |
| 1 Massachusetts,.....  | Boston,.....       | Mon       | 20 Miners,.....                        | Pottsville,.....   | Sat         |
| 2 Siloam,.....         | do,.....           | Thur      | 21 Teutonia,.....                      | Philadelphia,..... | Mon         |
| 3 Good Samaritan,..... | Taunton,.....      | sur. char | 22 Friendship,.....                    | "                  | Tues        |
| 4 New-England,.....    | E. Cambridge,..... | Fri       | 24 Western Star,.....                  | Pittsburgh,.....   | Mon         |
| 5 Washington,.....     | Roxbury,.....      | sur. char | 26 Penna,.....                         | N. Liberties,..... | Mon         |
| 6 Adam,.....           | Boston,.....       | sur. char | 27 Schuylkill,.....                    | Port Carbon,.....  | Tues        |
| 7 Merrimack,.....      | Lowell,.....       | Mon       | 28 Heneosis Adelp'n N. Liberties,..... | "                  | Thurs       |
| 8 Suffolk,.....        | Boston,.....       | Tues      | 29 Robert Morris,.....                 | Philadelphia,..... | Wed         |
| 9 Crystal Feunt,.....  | Woburn,.....       | Mon       | 31 Manayunk,.....                      | Manayunk,.....     | Sat         |
| 10 Oriental,.....      | Boston,.....       | Wed       | 32 Decatur,.....                       | Philadelphia,..... | Wed         |
| 11 Mechanics',.....    | Lowell,.....       | Fri       | 34 Benevolent,.....                    | Vil. Green,.....   | 1 and 3 Sat |
| 12 Beithel,.....       | W. Cambridge,..... | Tues      | 43 Hancock,.....                       | Philadelphia,..... | Fri         |
| 13 Nazarene,.....      | W. Village,.....   | Mon       | 44 Hayden,.....                        | Pottsville,.....   | Thurs       |
| 14 Bunkerhill,.....    | Charlestown,.....  | Mon       | 45 William Tell,.....                  | Pittsburg,.....    | Sat         |
| 15 Tremont,.....       | Boston,.....       | Wed       | 46 Girard,.....                        | Pottsville,.....   | Fri         |
| 16 Covenant,.....      | do,.....           | Mon       | 47 Independence,.....                  | Philadelphia,..... | Thurs       |
| 17 Middlesex,.....     | Malden,.....       | Wed       | 48 Social,.....                        | Minersville,.....  | Sat         |
| 18 Warren,.....        | Roxbury,.....      | Tues      | 49 Montgomery,.....                    | Narrington,.....   | Sat         |
|                        |                    |           | 50 Cambria,.....                       | Carbondale,.....   | Sat         |

|                           |                     |              |
|---------------------------|---------------------|--------------|
| 50 Montgomery,.....       | Reading,.....       | Thurs;       |
| 50 Concordia,.....        | Cataswba,.....      | 1 and 3 Sat; |
| 61 Adam,.....             | Philadelphia,.....  | Mond;        |
| 62 Beaver Meadow,.....    | Beaver Meadow,..... | Sat;         |
| 63 Hand-in-Hand,.....     | Philadelphia,.....  | Tues;        |
| 64 Gomer,.....            | Birmingham,.....    | Sat;         |
| 65 Hazleton,.....         | Hazleton,.....      | Sat;         |
| 66 Roxborough,.....       | Roxborough,.....    | Sat;         |
| 67 Lancaster,.....        | Lancaster,.....     | Thur;        |
| 68 Harrisburgh,.....      | Harrisburgh,.....   | Wed;         |
| 69 Peace-and-Plenty,..... | Easton,.....        | Wed;         |
| 70 State Capitol,.....    | Harrisburgh,.....   | Tues;        |
| 71 Allen,.....            | Allentown,.....     | Sat;         |
| 72 Evening Star,.....     | Milestown,.....     | Sat;         |
| 73 Delaware,.....         | Easton,.....        | Tues;        |
| 74 Mount Zion,.....       | York,.....          | Wed;         |
| 75 Columbus,.....         | Chambersburgh,..... | Thurs;       |
| 76 Mauch Chunk,.....      | Mauch Chunk,.....   | Tues;        |
| 77 Brotherly Love,.....   | Kurtztown,.....     | Sat;         |
| 78 Keystone,.....         | Bethlehem,.....     | Thurs;       |
| 79 Howard,.....           | Honesdale,.....     | Wed;         |
| 80 Susquehanna,.....      | Columbia,.....      | Sat;         |
| 81 National,.....         | Washington,.....    | Sat;         |
| 82 Charity,.....          | Halifax,.....       | Sat;         |
| 83 Lehigh,.....           | Allentown,.....     | Sat;         |
| 84 Friendly,.....         | Millertown,.....    | Wed;         |
| 85 Mutual,.....           | Milton,.....        | Wed;         |

*Grand Encampment*

Meets at Philadelphia bi-monthly.

*Subordinate Encampments.*

|                        |                    |             |
|------------------------|--------------------|-------------|
| 1 Philadelphia,.....   | Philadelphia,..... | 1 & 3 Tues; |
| 2 Pittsburgh,.....     | Pittsburgh,.....   | 1 & 3 Sat;  |
| 3 Morning Star,.....   | Frankford,.....    | 1 & 3 Wed;  |
| 4 Franklin,.....       | Pottsville,.....   | 1 & 3 Sat;  |
| 5 Le Fayette,.....     | Philadelphia,..... | 1 & 3 Fri;  |
| 6 Mt. Olive,.....      | Kensington,.....   | 1 & 3 Fri;  |
| 7 Walhala,.....        | Kensington,.....   | 2 & 4 Fri;  |
| 8 Hebron,.....         | Reading,.....      | 1 & 3 Sat;  |
| 9 Andrew Jackson,..... | Manyunk,.....      | 1 & 3 Sat;  |
| 10 Danphin,.....       | Harrisburgh,.....  | 1 & 3 Fri;  |

**STATE OF ILLINOIS.***Grand Lodge*

Meets at Springfield quarterly.

|                      |                    |       |
|----------------------|--------------------|-------|
| 1 Western Star,..... | Alton,.....        | Mon;  |
| 2 Alton,.....        | Alton,.....        | Tues; |
| 3 Clarke,.....       | Greenville,.....   | Sat;  |
| 4 Illini,.....       | Jacksonville,..... | Sat;  |
| 5 Wildey,.....       | Galena,.....       | Mon;  |
| 6 Sangamon,.....     | Springfield,.....  | Fri;  |
| 7 Jefferson,.....    | Bellville,.....    | Fri;  |
| 8 Washington,.....   | Springfield,.....  | Tues; |

*Subordinate Encampments.*

|                        |                   |
|------------------------|-------------------|
| 1 Wildey,.....         | Alton             |
| 2 Chosen Friends,..... | Galena            |
| 3 Lebanon,.....        | Springfield,..... |

**STATE OF TENNESSEE.**

The Grand Lodge meets at Nashville quarterly.

|                     |                   |        |
|---------------------|-------------------|--------|
| 1 Tennessee,.....   | Nashville,.....   | Tues;  |
| 2 Nashville,.....   | Nashville,.....   | Thurs; |
| 3 Columbia,.....    | Columbia,.....    | Wed;   |
| 4 Spring Hill,..... | Spring Hill,..... | Thurs; |
| 5 Washington,.....  | Dresden,.....     | Sat;   |
| 6 Memphis,.....     | Memphis,.....     | Thurs; |

*Subordinate Encampments.*

|                    |                |            |
|--------------------|----------------|------------|
| 1 Ridgely,.....    | Ridgely,.....  | 2 & 4 Sat; |
| 2 Washington,..... | Columbia,..... | 2 & 4 Sat; |
| 3 Gayoso,.....     | Memphis,.....  |            |

**STATE OF MICHIGAN.***Subordinate Lodges.*

|                   |                |      |
|-------------------|----------------|------|
| 1 Michigan,.....  | Detroit,.....  | Mon  |
| 2 Wayne,.....     | do,.....       | Tues |
| 3 Oakland,.....   | Pontiac,.....  | Sat; |
| 4 Jackson,.....   | Jackson,.....  |      |
| 5 Peninsula,..... | Marshall,..... |      |

*Subordinate Encampment.*

|                  |               |             |
|------------------|---------------|-------------|
| 1 Michigan,..... | Detroit,..... | 3 & 4 Thurs |
|------------------|---------------|-------------|

**STATE OF MISSOURI.***Grand Lodge.*

Meets at St. Louis quarterly.

|                           |                     |              |
|---------------------------|---------------------|--------------|
| 50 Montgomery,.....       | Reading,.....       | Thurs;       |
| 50 Concordia,.....        | Cataswba,.....      | 1 and 3 Sat; |
| 61 Adam,.....             | Philadelphia,.....  | Mond;        |
| 62 Beaver Meadow,.....    | Beaver Meadow,..... | Sat;         |
| 63 Hand-in-Hand,.....     | Philadelphia,.....  | Tues;        |
| 64 Gomer,.....            | Birmingham,.....    | Sat;         |
| 65 Hazleton,.....         | Hazleton,.....      | Sat;         |
| 66 Roxborough,.....       | Roxborough,.....    | Sat;         |
| 67 Lancaster,.....        | Lancaster,.....     | Thur;        |
| 68 Harrisburgh,.....      | Harrisburgh,.....   | Wed;         |
| 69 Peace-and-Plenty,..... | Easton,.....        | Wed;         |
| 70 State Capitol,.....    | Harrisburgh,.....   | Tues;        |
| 71 Allen,.....            | Allentown,.....     | Sat;         |
| 72 Evening Star,.....     | Milestown,.....     | Sat;         |
| 73 Delaware,.....         | Easton,.....        | Tues;        |
| 74 Mount Zion,.....       | York,.....          | Wed;         |
| 75 Columbus,.....         | Chambersburgh,..... | Thurs;       |
| 76 Mauch Chunk,.....      | Mauch Chunk,.....   | Tues;        |
| 77 Brotherly Love,.....   | Kurtztown,.....     | Sat;         |
| 78 Keystone,.....         | Bethlehem,.....     | Thurs;       |
| 79 Howard,.....           | Honesdale,.....     | Wed;         |
| 80 Susquehanna,.....      | Columbia,.....      | Sat;         |
| 81 National,.....         | Washington,.....    | Sat;         |
| 82 Charity,.....          | Halifax,.....       | Sat;         |
| 83 Lehigh,.....           | Allentown,.....     | Sat;         |
| 84 Friendly,.....         | Millertown,.....    | Wed;         |
| 85 Mutual,.....           | Milton,.....        | Wed;         |

*Subordinate Lodges.*

|                         |                 |      |
|-------------------------|-----------------|------|
| 1 Traveler's Rest,..... | St. Louis,..... | Mon  |
| 2 Wildley,.....         | do,.....        | Tues |
| 3 Germania,.....        | do,.....        | Thur |
| 4 Far West,.....        | Boonville,..... | Mon  |
| 5 St. Louis,.....       | St. Louis,..... | Sat  |
| 6 Western Light,.....   | Weston,.....    | Sat  |
| 1 Wildley,.....         | St. Louis,..... | Fri  |
| 2 Frontier,.....        | Weston,.....    |      |

**STATE OF KENTUCKY.***Grand Lodge,*

Meets at Louisville quarterly.

|                          |                     |      |
|--------------------------|---------------------|------|
| 1 Boone,.....            | Louisville,.....    | Mon  |
| 2 Chosen Friends,.....   | "                   | Tues |
| 3 Washington,.....       | Covington,.....     | Wed  |
| 4 Lorraine,.....         | Louisville,.....    | Wed  |
| 5 Friendship,.....       | Lexington,.....     | Fri  |
| 6 Capital,.....          | Frankfort,.....     | Mon  |
| 7 Franklin,.....         | Lancaster,.....     | Sat  |
| 8 Central,.....          | Bauville,.....      | Tues |
| 9 Social,.....           | Stanford,.....      | Wed  |
| 10 Union,.....           | Nicholasville,..... | Sat  |
| 11 Lafayette,.....       | Georgetown,.....    | Tues |
| 12 De Kalb,.....         | Maysville,.....     | Mon  |
| 13 Stranger's Rest,..... | Henderson,.....     | Sat. |
| 14 Madison,.....         | Richmond,.....      | Tues |
| 15 Howard,.....          | Shelbyville,.....   |      |
| 16 Morning Star,.....    | Petersburg,.....    |      |
| 17 Herman,.....          | Louisville,.....    | Sat  |

*Encampments.*

|                      |                  |            |
|----------------------|------------------|------------|
| 1 Mount Horeb,.....  | Louisville,..... | 1 & 3 Mon  |
| 2 Olive Branch,..... | Covington,.....  | 1 & 4 Mon  |
| 3 Moreah,.....       | Lexington,.....  | 1 & 3 Thur |
| 4 Pilgrim,.....      | Frankfort,.....  | 1 & 3 Thur |

**STATE OF MARYLAND.***Subordinate Lodges.*

|                         |                  |       |
|-------------------------|------------------|-------|
| 1 Washington,.....      | Baltimore,.....  | Mon   |
| 2 Franklin,.....        | "                | Thurs |
| 3 Columbia,.....        | "                | Wed   |
| 4 William Tell,.....    | "                | Tues  |
| 5 Gratitude,.....       | "                | Mon   |
| 6 Harmony,.....         | "                | Wed   |
| 7 Friendship,.....      | "                | Thurs |
| 8 Marion,.....          | "                | Tues  |
| 9 Jefferson,.....       | "                | Thurs |
| 10                      |                  |       |
| 11                      |                  |       |
| 12                      |                  |       |
| 13                      |                  |       |
| 14 Union,.....          | "                | Thurs |
| 15 Miller,.....         | Easton           | Sat   |
| 16 Morning Star,.....   | Havre-de-Grace   | Sat   |
| 17 Mount Pisgah,.....   | Port Deposit     | Tues  |
| 18 Mt. Vernon,.....     | Arlington        | Sat   |
| 19 Philip Read,.....    | Chesterstown     | Mon   |
| 20 Potomac,.....        | Hagerstown       | Tues  |
| 21 Mt. Moriah           | Clear Spring     | Thurs |
| 22 Aaron,.....          | Williamsport     | Fri   |
| 23 Chosen Friends,..... | Cumberland       | Fri   |
| 24 Adam,.....           | Frederick        | Tues  |
| 25 La Grange,.....      | Sharpsburg       | Sat   |
| 26 Covenant,.....       | Hancock          | Thurs |
| 27 Benevolent,.....     | Middletown       | Sat   |
| 28 Neilson,.....        | Hillsborough     | Sat   |
| 29 Centre,.....         | Ellicott's Mills | Sat   |

*Subordinate Encampments.*

|                      |                 |      |
|----------------------|-----------------|------|
| 1 Jerusalem,.....    | Baltimore,..... | Fri  |
| 2 Salem,.....        | "               | Tues |
| 3 Zion,.....         | Cambridge       | Tues |
| 4 Jacob,.....        | Easton          | Tues |
| 5 Bethlehem,.....    | Chestertown     | Tues |
| 6 Galena,.....       | Hagerstown      | Tues |
| 7 Mt. Carmel,.....   | Cumberland      | Tues |
| 8 Evening Star,..... | Havre-de-Grace  | Tues |

**STATE OF ALABAMA.***Grand Lodge.*

|                 |              |      |
|-----------------|--------------|------|
| 1 Alabama,..... | Mobile,..... | Tues |
| 2 Mobile,.....  | "            | Wed  |

|                                                                                                                                                                                                                                                |                                                   |           |                   |                          |       |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------|-----------|-------------------|--------------------------|-------|
| 3 Chosen Friends                                                                                                                                                                                                                               | Mobile                                            | Thurs     | 3 Washington      | Natchez                  | Thurs |
| 4 Samaritan,                                                                                                                                                                                                                                   |                                                   |           | 3 Warren          | Vicksburgh               | Thurs |
|                                                                                                                                                                                                                                                | SUBORDINATE ENCAMPMENT.                           |           | 6 Grenada         | Grenada                  | Fri   |
| 1 Mount Arrarat                                                                                                                                                                                                                                | Mobile                                            | Fri       | 7                 |                          |       |
|                                                                                                                                                                                                                                                | STATE OF NORTH CAROLINA.                          |           | 8 Macon           | Vicksburgh               | Wed   |
|                                                                                                                                                                                                                                                | GRAND LODGE.                                      |           | 9 William Dale    | Liberty                  | Wed   |
| Meets at Wilmington quarterly.                                                                                                                                                                                                                 |                                                   |           | 10 Wilkinson      | Woodville                | Wed   |
|                                                                                                                                                                                                                                                | SUBORDINATE LODGES.                               |           | 11 Capitol        | Jackson                  | Thurs |
| 1 Weldon                                                                                                                                                                                                                                       | Weldon                                            | Tues      | 12 Concordia      | Natchez,                 |       |
| 2 Cape Fear                                                                                                                                                                                                                                    | Wilmington                                        | Tues      | 13 Belmont        | Belmont                  |       |
| 3 Washington                                                                                                                                                                                                                                   | Murfreesboro                                      | Fri       |                   | SUBORDINATE ENCAMPMENTS. |       |
| 1 Campbell                                                                                                                                                                                                                                     | Wilmington                                        |           | 1 Wilder          | Natchez                  |       |
| 2 Bain                                                                                                                                                                                                                                         | Murfreesboro                                      |           | 2 Vicksburgh      | Vicksburgh               |       |
|                                                                                                                                                                                                                                                | RHODE ISLAND.                                     |           |                   |                          |       |
|                                                                                                                                                                                                                                                | GRAND LODGE.                                      |           |                   |                          |       |
| Meets at Providence quarterly.                                                                                                                                                                                                                 |                                                   |           |                   |                          |       |
|                                                                                                                                                                                                                                                | SUBORDINATE LODGES.                               |           |                   |                          |       |
| 1 Friendly Union                                                                                                                                                                                                                               | Providence                                        | Thurs     | 1 South Carolina  | Charleston               | Wed   |
| 2 Ergle                                                                                                                                                                                                                                        | "                                                 | Wed       | 2 Marion          | "                        | Fri   |
| 3 Roger Williams                                                                                                                                                                                                                               | "                                                 | Tues      | 3 Howard          | "                        | Thurs |
| 4 Hope                                                                                                                                                                                                                                         | "                                                 | Mon       | 4 Jefferson       | "                        | Tues  |
|                                                                                                                                                                                                                                                | SUBORDINATE ENCAMPMENT.                           |           | 5 Palmetto        | Columbia                 | Fri   |
| 1 Narragansett                                                                                                                                                                                                                                 | Providence                                        | 24 Frid   | 6 De Kalb         | Winsboro                 | Mon   |
|                                                                                                                                                                                                                                                | STATE OF MAINE.                                   |           | 7 Aiken           | Aiken                    | Wed   |
|                                                                                                                                                                                                                                                | GRAND LODGE.                                      |           | 8 La Fayette      | Chesterville             | Mon   |
| Meets at Portland quarterly. The following officers have been installed for the present year. James Pratt, G. M.; Samuel Thatcher, Jr., G. W.; Benj. Kingsbury, G. Sec.; James Winslow, G. Treas.; Geo. W. Churchill and W. R. Smith, G. Reps; |                                                   |           |                   | SUBORDINATE ENCAMPMENTS. |       |
|                                                                                                                                                                                                                                                | SUBORDINATE LODGES.                               |           | 1 Palmetto        | Charleston               |       |
| 1 Maine                                                                                                                                                                                                                                        | Portland                                          | Mon       | 2 Eutaw           | Columbia                 |       |
| 2 Saco                                                                                                                                                                                                                                         | "                                                 | Tues      | 3 Ashley          | Charleston               |       |
| 3 Georgian                                                                                                                                                                                                                                     | Thomaston                                         | Mon       |                   |                          |       |
| 4 Ancient Brother                                                                                                                                                                                                                              | Portland                                          | Thurs     |                   |                          |       |
| 5 Ligonia                                                                                                                                                                                                                                      | "                                                 | Sat       |                   |                          |       |
| 6 Sabbath                                                                                                                                                                                                                                      | Augusta                                           | Wed       |                   |                          |       |
| 7 Penobscot                                                                                                                                                                                                                                    | Bangor                                            | Wed       |                   |                          |       |
| 8 Relief                                                                                                                                                                                                                                       | East Thomaston                                    | Fri       |                   |                          |       |
| 9 Natahoriis                                                                                                                                                                                                                                   | Gardiner                                          |           |                   |                          |       |
| 10 Lincoln                                                                                                                                                                                                                                     | Bath                                              | Mon       |                   |                          |       |
| 11 Saccoirappa                                                                                                                                                                                                                                 | Westbrook                                         |           |                   |                          |       |
| 12 Kenduakay                                                                                                                                                                                                                                   | Bangor                                            | Mon       |                   |                          |       |
| 13 Pjopacot                                                                                                                                                                                                                                    | Brunswick                                         | Thur      |                   |                          |       |
| 14 Cusnoe                                                                                                                                                                                                                                      | Augusta                                           |           |                   |                          |       |
| 15 Passagassawakeag                                                                                                                                                                                                                            | Belfast                                           | Wed       |                   |                          |       |
| 16 Hobomah                                                                                                                                                                                                                                     | Bath                                              |           |                   |                          |       |
| 17 Washington                                                                                                                                                                                                                                  |                                                   |           |                   |                          |       |
|                                                                                                                                                                                                                                                | DEGREE LODGE.                                     |           |                   |                          |       |
| 1 Union                                                                                                                                                                                                                                        | Portland                                          | Tues      |                   |                          |       |
|                                                                                                                                                                                                                                                | SUBORDINATE ENCAMPMENTS.                          |           |                   |                          |       |
| 1 Machigonne                                                                                                                                                                                                                                   | Portland                                          | 1 3 Tues  | 1 Prince of Wales | Montreal                 | Mon   |
| 2 Eastern Star                                                                                                                                                                                                                                 | "                                                 | 2 4 Fri   | 2 Queens          | "                        | Sat   |
| 3 Sagamore                                                                                                                                                                                                                                     | Augusta                                           | 1 3 Thurs | 3 Prince Albert   | S. Johns                 |       |
| 4 Katahdin                                                                                                                                                                                                                                     | Bangor                                            |           |                   | ENCAMPMENT.              |       |
|                                                                                                                                                                                                                                                | STATE OF GEORGIA.                                 |           | 1 Hochelaga       | Montreal                 |       |
|                                                                                                                                                                                                                                                | GRAND LODGE.                                      |           |                   |                          |       |
| Meets at Savannah.                                                                                                                                                                                                                             |                                                   |           |                   |                          |       |
|                                                                                                                                                                                                                                                | SUBORDINATE LODGES.                               |           |                   |                          |       |
| 1 Oglethorpe                                                                                                                                                                                                                                   | Savannah                                          |           |                   |                          |       |
| 2 Franklin                                                                                                                                                                                                                                     | Macon                                             |           |                   |                          |       |
| 3 Live Oak                                                                                                                                                                                                                                     | Savannah                                          |           |                   |                          |       |
| 4 Sylvan                                                                                                                                                                                                                                       | Milledgeville                                     |           |                   |                          |       |
| 5 United Brothers                                                                                                                                                                                                                              | Macon                                             |           |                   |                          |       |
| 6 Muscogee                                                                                                                                                                                                                                     | Columbus                                          |           |                   |                          |       |
| 7 Washington                                                                                                                                                                                                                                   | Augusta                                           |           |                   |                          |       |
|                                                                                                                                                                                                                                                | SUBORDINATE ENCAMPMENTS.                          |           |                   |                          |       |
| 1 Magnolia                                                                                                                                                                                                                                     | Savannah                                          |           |                   |                          |       |
| 2 Ocmulgee                                                                                                                                                                                                                                     | Milledgeville                                     |           |                   |                          |       |
| 3 Franklin                                                                                                                                                                                                                                     | Macon                                             |           |                   |                          |       |
| 4 Chattahoochee                                                                                                                                                                                                                                | Columbus                                          |           |                   |                          |       |
|                                                                                                                                                                                                                                                | STATE OF MISSISSIPPI.                             |           |                   |                          |       |
|                                                                                                                                                                                                                                                | GRAND LODGE.                                      |           |                   |                          |       |
| Meets at Natchez quarterly.                                                                                                                                                                                                                    |                                                   |           |                   |                          |       |
|                                                                                                                                                                                                                                                | SUBORDINATE LODGES.                               |           |                   |                          |       |
| 1 Mississippi                                                                                                                                                                                                                                  | Natchez                                           | Wed       |                   |                          |       |
|                                                                                                                                                                                                                                                | EVERY VARIETY OF                                  |           |                   |                          |       |
|                                                                                                                                                                                                                                                | BOOK & JOB PRINTING                               |           |                   |                          |       |
|                                                                                                                                                                                                                                                | Executed with neatness and despatch at the office |           |                   |                          |       |
|                                                                                                                                                                                                                                                | of the Gavel, by                                  |           |                   |                          |       |
|                                                                                                                                                                                                                                                | MUNSELL & TANNER,                                 |           |                   |                          |       |
|                                                                                                                                                                                                                                                | No. 58 STATE STREET.                              |           |                   |                          |       |

# THE GAVEL.

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REV. C. C. BURR, EDITOR.

JOHN TANNER, PROPRIETOR.

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Written for the Gavel.

## THE MODERN LANGUAGES.

BY C. C. BURR.

### *Our German Literature.*

A KNOWLEDGE of the modern languages, especially of German, French, and Spanish has come to be considered almost an indispensable part of a good education; and the dead languages are losing much of the reverence which has sustained them in the Universities long after their usefulness has mainly passed away. There was a time when no considerable learning could be obtained except through the dead languages. All the literature which survived the common wreck of letters and civilization was contained in the Greek and Latin tongues. But now every thing that is valuable in these languages has been faithfully translated into English, and most modern languages, so that they are no longer of the least importance as treasures of knowledge. It is sometimes urged that a knowledge of Latin is necessary to a good understanding of our own language, by enabling us to trace our own words to their roots. But we do not happen to find those *roots* in Latin or Greek. Many of our words are indeed adopted directly from those languages. We have whole verbs from the Greek; and some of our nouns are merely Latin supines, only varied in having *um* changed into *ion*, as *constitutum* *constitution*. But this is by no means tracing our English words to their *roots*. To say that *auxiliary* come from the Latin *auxilium*, or *phlegmatic* from the Greek *phlego* is only ringing changes on the same words, without in the least improving our idea of their roots. To get at the real root, we must go through those more remote northern languages whence the Latin and Greek were derived. Seven-tenths of the words used by our best writers come direct from the Moeso-Gothic and Anglo-Saxon dialects. If therefore we are hunting after *primitives* we must set ourselves to delving in the dark and laborious shaft of Teutonic tongues, rather than be digging some hundreds of years this side of where the primitives may be found. Indeed we stand much nearer a majority of our primitives while studying the German language than when we are on the Greek and

Latin tongues. Professor Behnsch, of Breslau, in Prussia, in speaking of the elements of our language says, "of the 40,000 words of the English language are 24,000 of German origin." And then as an exercise for the mind German has every advantage over the Latin. German far excels the Latin in power and comprehensive exactness, as do the French and Spanish also in simplicity and neatness. There is a pomp and vastness, a great, solemn, funeral-state richness in the German language and in German literature, which cannot fail to elevate and strengthen the mind and heart; while at the same time it opens the way to the richest fields of romance and poetry that lie in the literature of the earth. In her education and literature Germany is at least half a century ahead of any other nation on the globe. And the time, too long delayed, has come at length when no lady or gentleman is deemed fashionably educated until they can read the language in which Burger and Stolberg wrote. The poet, or the lover of poetry can no longer content himself until he can sing in the native numbers of Schiller and Goethe. The disciple of romance must have *inspired* fiction from the great original of Jean Richter, and Tieck; while the philosopher and philanthropist must drink from the fountain head of Klopstock and Kant.

There has been an impression on the minds of English and American Christians that the German Philosophy tends too strongly to liberalism in religion; and this impression undoubtedly is one of the causes which has kept German literature from entering deep into the literature of our own country and that of the most cultivated districts of Europe. But fortunately for the world, Christians are beginning to understand that *real Christianity, absolute religion*, can never suffer harm by any *false* philosophy. Entrenching herself within the nature of man, and ministering ever to his heart, she courts severest scrutiny, challenges the *false* in all philosophies; while the eternal *true* is her own and can never be given to another. Religions, like systems of science, are found traveling up and down in the earth; earning their own living,—sustained not quite so much by *accident* and *authority* as formerly, but more by the awful realities of their own value. It is more than probable that the diffusive, elevating spirit, and mystic charm of German literature has contributed its share to this reform. But it astonishes one that such an influence and such a literature should come up from a country so politically debased as Germany—a literature which asserts the highest dignity of man, elevates him to an innumerable company of angels, and sweeps round the world to refine and enlarge his capacities for an earthly immortality,—coming out from a country where a man dare not give his own weary brother a night's lodging without the consent of the *polizei*. But so it is; in that land where men's minds are boldest and thought is freest, there is no *political freedom* to cheer the night of the ages. That inner boldness of German thought, speaking out in her philosophies, in defiance of her guilty outward entrammlement, is the result of her splendid system of education. Educate men; and Roman priests and Milton's devils will strive in vain to hush up

their almighty thought. Enchain wisdom as you will—lock it up in prison walls, to lie in the stocks, and dream upon the straw, you cannot quench its spirit nor restrain the unfathomable uttering of its thought. No: rock God's thunders to sleep in an infant's willow cradle as soon !

Troy, December 16, 1844.

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### THE PRINCIPLES OF ODD FELLOWSHIP:

*An Address delivered before the Independent Order of Odd Fellows at Montreal, on Wednesday evening, 20th November, 1844.*

BY REV. BRO. ALBERT CASE.

We live in an age full of interesting events; an age in which the restless spirit of man is engaged in seeking his own comfort and advancement, and in promoting the welfare of a wide-spread humanity.

No obstacle appears too great for this spirit to surmount; no labor too severe for man's enterprising energies, while he cherishes the fond hope of a triumph at the last.

He is constantly adopting plans by which to achieve new victories:—gleaning wisdom from the vast sources that are opened before him in nature, philosophy and experience—exploding false theories—reviving old truths, associating them with later developments, and reducing old truth to the infallible test of practice.

The energies of men are all aroused; they grapple with the forked lightnings of heaven, and bring down the red thunderbolt harmlessly from the clouds; they arrest the ascending vapor in its upward course and convert it into a power that enables man to laugh at distance, and achieve a mighty victory over the obstacles that space had interposed to the intercourse of man with his fellow man.

They traverse the rivers and great waters as a bird on rapid wing; and is not yet satisfied—man stretches his arm from the Atlantic coast over the vast plains and fertile valleys—he forms passes in the rock-ribb'd hills, whose tops pierce the clouds of heaven, and unites a vast country in iron bands, so that in a short day he can view the whole with the same ease that the citizen in his “old arm chair,” can inspect the plants, and flowers, and fruits, of his own quiet garden.

He enters the political arena, and contends with all the powers of his mighty mind, for the reformation of antiquated abuses—the establishment of just and reasonable laws upon correct principle. They unite in parties and bands, thus combining the wisdom and strength of the many, in the hope thereby to succeed.

They associate in churches, societies and fraternities, for the ostensible object of promoting a knowledge and practice of what they deem the right, and true, and useful.

In many of these we behold an increasing benevolent spirit;—we see the deep affections of the soul rise up and go out to claim its relation to a kindred humanity;—it views a fellow, however low and ignorant, as capable of improvement;—it sees in him powers and faculties fitted for progression. Our Saviour himself has given the high authority of his sanction to the doctrine of progress, in so far as the kingdom of nature is concerned, in the figure of the fruit of the earth. “first the blade, then the ear, and after that the full corn in the ear.” And in the moral world man sees a similar arrangement, and feels that man is capable of going on to higher degrees of perfection. Plans are laid, schemes adopted and unions effected, to carry on more successfully the great work of mental and moral culture, thereby to promote the temporal, moral and social condition of humanity.

Many are the associations that claim to have this for their object. But, among the most favored and most successful of all institutions of human origin, exerting a salutary influence over the physical, social and moral condition of man, I place that of the “Independent Order of Odd Fellows.” I mention this Order at this time, because it is appropriate that I should do so. It is at the call of these who worship around its altars that this assembly is here, and through their respectful invitation that I am permitted to speak on its behalf.

I have to speak briefly of the early days of the Order—its progress and condition,—to lay before you its principles, and claim for them your sanction,—to defend it from false accusers, and urge my Brethren of the Order, to a practical exemplification of the charitable and moral principles they profess. I shall speak of these things, because I presume there are some present who have not yet learned what are the principles and objects of the Order, and because, as Odd Fellows, we delight to dwell upon them, and bring home to our own hearts the convictions of truth, and the duty we owe to God, our neighbor, and ourselves. I am aware that some may desire me to trace the history of our Order, link by link, back to the time when it first obtained a local “habitation and a name.” They would claim for it reverence and respect, on account of its antiquity; but let them judge it by what *it is*, and we are satisfied. Mankind are disposed to go to the past: they desire to revel amid the recollections of its difficulties and dangers, especially when it is identified with personal interests. They delight to stand beside the deep bright fountains of antiquity, that send their sparkling waters toward the skies, until the mind is imbued with the beautiful colors of the intellectual bow they form in the firmament of the memory. The poet and historian delight to wander amid the bright spots of other days, and as distance lends enchantment to the scene, decipher the records of the past, and collate the history of nations which have figured in the splendid drama of earthly empire; yet, like Maurius amid the ruins of Carthage, they find themselves surrounded by broken arches, shivered shrines, and tottering columns, obliterating by the gloom of their desolation, the landmarks that guide the chronicler, as he records their birth, their existence, or the expiration of their great-

ness and glory. The country of the Ptolemies—the land of Tully and Leonidas—of Parnassus and Ida—the hill-crowned mistress of the Old World, all have their origin involved in mystery, and surrounded by fables too difficult to be deciphered by the men of later ages. Even what has been rescued from the destroying hand of time, is strangely mingled with light and shade, beauty and deformity, which resting their shadows on the almost obliterated ruins that monument their lost glory, tell the vanity of human ambition—the folly of human pride; and like the spirit of the past, in silence more expressive than words, proclaim,

“ This is earth’s history.”

God has inscribed upon their desolation, “ Righteousness alone exalts a nation; sin is a reproach to an people.”

Yet, with all this uncertainty, with all its record of crime and blood, there is a fascination thrown around the history of other years: the very excess of their wickedness presents a terrible sublimity; as when we see the gorgeous temple shivered by the thunderbolt, or a village buried beneath the rush of a mighty avalanche, the earth trembling as it passes, and the everlasting hills bowing at its presence. If from such scenes and circumstances the soul catches inspiration, and weaves the brightest chaplets that decorate the altars of song, we may demand a more intellectual note, when we turn from ruins which tell us that the ancients *had hands*, to those brighter evidences which exist to tell us that they had minds to think, and hearts to act and feel, in the cause of suffering humanity. If it be the duty of the historian to chronicle the rise and fall of empires, surely splendid social virtues, acts of pure and lively benevolence, should not be entombed without a sigh, and suffered ignobly to rest without an epitaph. Were it so, humanity might well weep as the record of her champions is obliterated, and the spirit of immortality cast a lingering look behind, when aroused from their graves. The impartial pen of history, guided by the hand of destiny, repudiates such acts, and claims as its province the pleasing task of recording the rise of communities as well as nations—the uprising of philanthropy and virtue, alike with the war-founded throne of power, or the creation of a new dynasty. We invoke her assistance in filling up the brief chronicles of Odd Fellowship—to tell of battles fought and victories won—the battles bloodless, and the victories, the triumphs of the indomitable and enduring spirit of benevolence and truth. “ The weapons of our warfare are not carnal,” and the gilded trophies that decorate our altars, are gemmed with the widow’s tear of joy, that has hailed us as victors.

The best history of our Order does not assure us of the time of its organization. We find faint traces of its existence many centuries ago; for then the principle of covenanting which we adhere to, was fostered in the most positive manner. A covenant was considered one of the strongest ties that could be made. God said unto Noah—“ And I will establish my covenant with thee. I do set my bow in the

clouds, and it shall be a *token* of a *covenant* between *me* and *thee*—and the *bow* shall be in the cloud: and I will look upon it, that I may remember the everlasting *covenant* between God and every living creature of all flesh that is upon the earth.” And thus it has continued since the days of Noah. Fraternities have been formed, men have bound themselves in a covenant sanctioned by the example of the Almighty, for the mutual benefit of those concerned; and although isolated individuals were weak in the performance of noble deeds, united in a bond or covenant they were strong. It is so with Odd Fellows now.

It is said that our Order assumed a prominent feature after the Order of the Israelites in the Roman Camp, during the reign of the Emperor Nero, and at that time they were called “fellow-citizens,” that the name Odd Fellow was given to the Order by Titus Cæsar, in the year of our Lord 79. The reason assigned why he gave them this name, was, they could recognize each other when they met, as well by night as by day. It is also said that near that time they made their appearance in North Wales, as an invasion was made by one of Cæsar’s generals (Agricola,) on North Wales, and shortly after on the island of Anglesea—that it entered Spain in the fifth century, where its importance was peculiarly manifest, in the protection of the widows and children of the soldiery. It entered Portugal in the 6th century, France in the 12th century, and soon was taken to London by Jean de Neville, and five knights from France. They established the Loyal Grand Lodge of Honor. They continued progressing until the 18th century, under the reign of George the III., when a new Union was formed by many members, the old still maintaining its identity, calling themselves “Loyal Ancient Independent Odd Fellows.” The present organization of Independent Order of Odd Fellows is of more recent date, being improved and reformed at Manchester, England, not far from 1809. Since which time it has gone abroad in the earth, and improved in its customs and forms as the spirit of the age, and its own inherent principles demanded. There are others who give to the Society a “local habitation and a name” in forests of the northern tribes, before whose iron valor the lofty towers of earth’s imperial mistress were prostrated, and her eagles rendered powerless. But of this last statement, and many of the preceding, we have very little evidence. We presume that similar societies existed among the ancients referred to. There were Odd Fellows, however, in England, previous to the organization of the Manchester Unity in 1809. The formation of that Union gave to Odd Fellowship a stand among the benevolent institutions of the kingdom. Its character from a mere social club, was changed in part to a system of charity and benevolence. After all, it will be acknowledged that antiquity is of little importance if the *principles and influences* are good and true. We *love the Order*, although it were but of yesterday. From England, where now enthroned in royal state, rules a most gracious Queen, with a heart deeply imbued with the benevolent principles Odd Fellowship incul-

cates, gaining the hearts of her subjects, and by the gentle influences of her own generous disposition and charitable mind, bringing them up to the nobility of that charity which thinketh no evil, and that benevolence which is wide-searching and powerful as the wants of humanity. From that old England from whence came our *Fathers* and our *Mothers*, our *religion*, our *laws*, our *letters* and *customs*. From there Odd-Fellowship wended her way westward, and found a resting place for her foot in Baltimore, in the year 1818. And though the scion grew and flourished there, the Parent stock of principle was not diminished. Freely the Order in England gave, and behold now!—like bread cast upon the waters it returneth after days and years to bless the subjects of the same government, whose sons scattered the seed broad-cast; and we look for that proud era in our Order, when all branches thereof shall fully conform to its requisitions, banish the hurtful customs, by some allowed, and like the majestic rivers which flow on, and mingle in the great sea, when all branches of Odd Fellows shall mingle together as *one*, worship at one altar, and speak one peculiar language understood by all!

Odd Fellowship was first planted on the Western Hemisphere by Brethren from England. The  *Father and Founder* of Odd Fellowship in the new world, was the Respected Past Grand Sire Thomas Wildey, who had been admitted a member in his native land. Singly and alone, he for years cherished a love for his *Social Alma Mater*! He was not satisfied to be an Odd Fellow thus isolated, and after the manner a dusky old bachelor calls himself one. He therefore sought to hail brethren of the Mystic Tie. And he succeeded in a city numbering 100,000 souls in finding four Brothers, who, like himself had bowed at the Altar of Odd Fellowship in their far off home! They were noble and generous spirits—they were filled with that soul stirring benevolence, which animates the heart of a “fine Old English gentleman.” They saw the great necessity of the spread of the principles, in the wants of the people. There was destitution unrelieved—want that cried from door to door. Poverty that stalked forth from the alleys and bye-ways—and its voice was heard from the market-place and the highway. They saw the widow—lone and forlorn—with no human comforter and no bread. The orphan, in abject poverty and vice, uneducated and uncared for. The man of toil, when the strong arm was nerveless, and sickness shook the frame, was left to the entire care of the slender wife, and the family to her feeble exertions, or the cold charity of a world. The traveler, far off from home, if sick, deserted, and if dead hastily deposited in the cold earth, and no friend to shed a tear of sympathy. They saw that men were divided in feeling, alienated by party prejudices, and sectarian animosities; and in all this they saw the necessity of an institution where they could meet as Brothers, where at the door of entrance they should lay down all sect and party, and enter as into a safe retreat from temptation, pollution and schism. In fine, of an Odd Fellow’s Lodge, where the voice that declares the Lodge open,

hushes in silence all contention, the unruly elements, as the voice of Him who said to the winds and waves—"peace, be still"—and it was so! Brother Wildey repaired to England, obtained a Charter from the Duke of York Lodge, Preston, and returned with the prayers and benedictions of the Brethren in England. The Grand Lodge of Maryland was organized in April 1819. And here we date the rise of the Order in North America. I have not time to trace it from that day to this, a general statement will suffice. There is now one General Grand Lodge, twenty-seven State and Provincial, and about 50,000 members, all engaged in the promotion of Friendship, and the social relations.

The present condition of the Order furnishes cause for rejoicing to every generous bosom. When a few years since it was like Elijah's cloud, smaller than a man's hand, like the point around which collect the storm forces for elemental warfare; it has expanded until the western hemisphere is redolent with the freshness of its showers. We have laid our principles and our regulations before the public, the general inquiry has been answered, and that public almost universally approves of Odd Fellowship, and bids it God speed in its glorious career. Wherever we turn our eye on this vast continent, we see it looming up before us like a rock—a strong tower—a rectifier of morals—a promoter of charity and good will—a refuge to the stranger, and the distressed of every land and name.

We regard Odd Fellowship as an institution that has a powerful influence in the culture of the intellect and the affections, thereby ameliorating the moral condition, while it extends support and relief to the animal wants. The teacher of a benevolence—broad as humanity, and deep as its wants—it has its altars erected to the sternest morals, and binds its votaries to their observance and practice by cords of love and social feeling; it unites men together as Brethren, and identifies the interest of each with the happiness of the whole.

It is a beneficial Institution.

Every member on his initiation pays a small but stated sum as an admission fee, and pays a weekly tax of a few pennies while he is a member. It is thus that our funds are raised.

If a Brother is from accident or sickness unable to follow his usual avocation, the Lodge pays him a specified sum per week. This sum is regulated by each Lodge, and is generally from three to six dollars. This amount is not paid or received as charity: it is every Brother's right, and paid to every one when sick, whether he be high or low, rich or poor. Thus the idea of a cold charity is removed; and the poor in purse, yet of proud, manly spirit, will receive and apply it to satisfy the wants of his family, when he would reject the mite presented as a charity offering, and suffer in want.

The presiding officer directs Brethren to watch at the bed-side of the sick, and minister to his consolation and comfort.

And then again death is abroad in the world; he cuts down the young and the strong, and lays the glory of earth's most exalted sons in the dust. Of this we are all assured. We go among the tombs

and weep over the dust of the departed, and muse upon the gloom of that vast charnel house of death, where lie the mouldering ashes of the thronging multitude who have lived from Adam to the present time ; and when we remember that the brawny arm of the *mail-clad warrior*, and the feeble limb of the tender infant, are alike nerveless and weak in the battle of death—that when a few more years at most are gone, *all, all* that now live and breathe will be *there*, then it is that the truth comes home to our minds, that here we have no abiding city. From the beginning death has been in the world. He wages a powerful *warfare* upon the children of men ; and there is no discharge from that war—we must meet him at last. Sooner or later the rough lineaments of his grim visage will stare us in the face. This the world has seen ; and from the moment the Divine sentence went forth, “ Dust thou art, and unto dust thou shalt return,” the conflict has been going on. Death has conquered. Our fathers—where are they ? Alas ! they fell before the power of the destroyer, and their proud names are upon the list of the prisoners of death. And still the battle rages. Our fellows fall around us like forest leaves in autumn ; and we know right well that when a few more years have passed, our heads will be laid low in the dust, the funeral knell of all that now live shall be sounded, and another generation shall follow us to die as we have died.

If a Brother dies, the members of our Order—when allowed so to do—attend his funeral, and inter him with proper honors, leaving the tear of sorrow at his loss, to moisten the earth that hides him from their sight.

The bereaved widow (if one he leaves) is paid a sum monthly, to enable her to live in circumstances becoming her previous condition.

If orphans are left, they, too, are provided for. They are clothed and fed, and educated ; and the Lodge, as a tender father, rears them up as its own, and employs every available means to make them useful and respected members of society.

Thus it is that our funds are disposed of.

(Concluded next month.)

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### MANCHESTER UNITY.

At the Salby anniversary of Odd-Fellows, where the Rev. Dr. Hook, of Leeds, preached, it was stated, after dinner, in his presence and with his concurrence, that the funds of the Order consisted of upwards of one million of money ; the supposed income two hundred and thirty thousand pounds. The increase of members for the last year had been twenty-five thousand.

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WHAT became of them after they crossed the Red sea ?

## INDEPENDENT ORDER OF ODD FELLOWS:

*Constitution of the Encampment of Patriarchs, in the state of Maryland,  
Consecrated July 6th, 1827.*

BY EN-HAKKORE.

**BROTHER EDITOR:**—Enclosed is a copy of the first Constitution of the first “Encampment of Patriarchs.” Its reprint in the *Gavel* may be interesting to your readers—I am sure it will be to the Patriarchal portion of them—as it will well illustrate the progress made in the economy of the higher branch of the Order. The following *note* appended on p. 51, of McGowan & Treadwell’s edition of the “Journal of Proceedings of the Grand Lodge of the United States,” explains the time, manner and purpose of the establishment of Encampments:

“*Encampment of Patriarchs.*—Until the opening of this Encampment, the several degrees known now as the ‘Patriarchal Degrees,’ had been conferred only in the body of a Grand Lodge, or ‘District Committee,’ except the Golden Rule, which was given as a token of confidence, to scarlet degree members, in the M. U. The limitation of this branch of the Order to Past Grands being deemed onerous and unjust, on the 6th of May, 1827, a number of the members of the G. Lodge of Maryland held a meeting, and determined on applying to the Grand Lodge for a Charter, authorizing them to open an Encampment of Patriarchs, with power to confer the Patriarchal, Golden Rule, and Royal Purple Degrees on scarlet members in good standing. Whereupon, the G. L. of Maryland, on the 15th of the same month, granted their prayer on the payment of *forty dollars*. The following were duly installed into the several offices of the Encampment, on June 14th, 1827, to wit: John Boyd, *GP*; Thomas Wildey, *HP*; Thomas Scotchburn, *SW*; Richard Marley, *Scribe*; J. J. Roach, *JW*; and E. Wilson, *Guar.*”

“The style by which this body was known for a long time, on the minutes of the Grand Lodge of Maryland, was ‘the Encampment Lodge.’ Its dispensation, however, denominates it ‘*The Encampment of Patriarchs*,’ by which it continued to distinguish itself, (except during a period of a few months when it styled itself ‘*Encampment, No. 1.*’) until the 24th August, 1832, at which time it adopted the title of ‘*Jerusalem Encampment, No. 1, I. O. O. F.*’ It held itself subordinate to the Grand Lodge of Maryland, paying to that body regular percentage on its receipts up to the January Session of 1832.”

It will be seen that in this, as in the subordinate branch, Maryland led the way, and the founder of the Order there, who was afterwards the first Grand Sire, was also the first H. P. If “brevity is the soul of wit,” there certainly is in this document as compared with those of recent date, a concentration of the “sparkling,” amounting to a rarity. I suppose, however, the Patriarchal primitives adopted it as the New Haven Colony adopted the “Bible Laws,” for their government—that was “until they could make better ones.”

## PREAMBLE.

On the sixth day of May, A. D. eighteen hundred and twenty-seven; Thomas Wildey, John Boyd, Thomas Scotchburn, John Roach, Ezekiel Wilson, John F. Exe, Thomas Chartres and Richard Marlay, Past Grands; being in good standing in their respective Lodges, and members of the Grand Lodge of the state of Maryland, met agreeably to previous appointment, to take into consideration the necessity of opening an Encampment of Patriarchs, in the state of Maryland, when after maturely weighing the great advantages that

must accrue to the Order, and the beneficial effects it must produce, by providing a sanctuary in which Odd Fellowship in all its purity may be found, and to which all worthy Odd Fellows may retire, (secure from the aspersions of the vicious,) for instruction and perfection in the sublime principles and precepts of the Order: they determined to partition the Grand Lodge of the state for a Charter, to enable them to carry their beneficial views into effect: their petition was presented, and their prayer granted by the Grand Lodge, who appointed the sixth day of July eighteen hundred and twenty-seven, for the opening and solemn consecration of the Encampment of Patriarchs, in the city of Baltimore, state of Maryland, which was done accordingly, and on the first day of May, A. D. 1828, was approved by the Grand Lodge of the United States. Therefore, to make this Encampment fully embrace the objects above stated, and bind its members more firmly together, do establish this .

#### CONSTITUTION.

*Art. 1st.* This Encampment shall meet on the first Friday in every month, from the stated meeting in March, until September, at eight o'clock, and from the stated meeting in September, until March, at seven o'clock.

*Art. 2d.* The elective officers, shall be a Grand Patriarch, High Priest, Senior Warden, Scribe and Treasurer, to be elected by ballot, on the first Friday in July, annually; and of a Junior Warden, and Guardian, to be appointed by the Grand Patriarch, for one year.

*Art. 3d.* The officers shall be eligible to re-election and appointment, as often as the Encampment may think proper.

*Art. 4th.* All nominations for officers, must be made on the stated meeting preceding the election, by any member present, and on being seconded, after three times calling, shall be put to ballot, and a majority of the members present, shall be sufficient for a choice.

*Art. 5th.* Any brother who has taken all the degrees in a Subordinate Lodge, and is in good standing and clear of the books, may on application to the Encampment in writing, become a candidate for admission, when a committee of three shall be appointed, to investigate his character and standing in the Lodge to which he belongs, who shall report to the Encampment, after which they shall proceed to ballot, and if one black ball appear, and it shall be proved to the satisfaction of the Encampment, that it was not done through private malice, he shall not be admitted; and any member who shall disclose to any applicant, or to any person so that the same may be disclosed to any applicant, any report or statements that may be made on the character of any applicant, he shall pay for the first offence five dollars, for the second ten dollars, and for the third be suspended, at the discretion of the Encampment.

*Art. 6th.* Should any of the offices become vacant, by death, resignation, or any other cause, the Encampment shall on the next stated meeting, proceed to fill the vacancy in the same manner as at the annual election.

*Art. 7th.* Each member of this Encampment shall pay twenty-five cents per month, and every member who shall refuse or neglect to pay for three successive months, shall be excluded from all benefits of the Encampment.

*Art. 8th.* The officers shall be fined fifty cents, for every meeting they shall neglect to attend, (except the scribe, who shall pay a fine of one dollar,) and no excuse shall be taken, except sickness or absence from the city.

*Art. 9th.* The Grand Patriarch shall draw all orders on the treasurer for moneys, provided bills have been presented to, and approved by the Encampment for the same, said orders to be attested by the scribe.

*Art. 10th.* The treasurer shall pay no moneys, without an order signed by the Grand Patriarch, and attested by the scribe, he shall keep a correct account of all moneys received and paid by him, and shall have his books and vouchers before a committee, to be appointed by the Encampment, at the annual settlement, and on retiring from office, shall deliver to his successor, all moneys, books and papers, in his hands, within twelve days after leaving his office, under the penalty of five dollars for default.

*Art. 11th.* Honorary members may be admitted in this Encampment, but no brother who is an honorary member in a Subordinate Lodge, shall be admitted as a benefit member of the Encampment, and each honorary member shall pay twelve and a half cents, every time he visits the Encampment. It is however provided, that an honorary member shall not be eligible to any office in the Encampment.

*Art. 12th.* No member shall leave the Encampment, without the consent of the Grand Patriarch, and pass-word from the Senior Warden.

*Art. 13th.* By-Laws may be passed for the government of the Encampment, provided they accord with this Constitution.

*Art. 14th.* Any proposition to alter or amend this Constitution, must be presented in writing, at a stated meeting, receive its first reading at the next stated meeting, its second reading at the next succeeding stated meeting, and at the third stated meeting, may become a part of this instrument, by the concurrence of two-thirds of the members present.

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WITHOUT the powerful agency of the blessed Spirit, to enlighten our understandings, and to apply the doctrines of the Bible to our hearts, we shall be, even with the word of light and life in our hand, somewhat like blind Bartemæus setting amidst the beams of day : or like the withered arm with invaluable treasures before it.—*Independent Odd-Fellow.*

Written for the Gavel.

## THE PALE ROSE AND THE WATER LILY.

BY C. C. BURE.

A rose kissed a lily one day  
 And said—little stranger, to me,  
 With thee by the river I'll stray—  
 Together how happy we'll be ;  
 A whole summer's day we will glide  
 Along on the shimmering tide.

The lily smiled sweetly, and said—  
 If rosey will make me his bride,  
 He may leave his green mossy bed,  
 And wander away by my side,  
 Down where the rippling wave  
 His warm blushing petals shall lave.

My odors shall kiss thy soft lip—  
 Thy blushes shall be on my breast,  
 And nectarine pleasures we'll sip,  
 While lily her rosey will bless  
 With softer and far sweeter smells  
 To deck shining woodlands and dells.

The amorous rosey well pleased  
 At quitting his green woodland home,  
 Smiled adieu to the fresh'ning breeze  
 To bathe in the sparkling foam,  
 Or to dance on lily's bright stream,  
 And sleep in her soft wavy sheen.

While that night together they slept,  
 All still in the bright moony beam,  
 The soft merry winds o'er them crept,  
 And laughed at poor rose's silly dream ;  
 For lily had made him a slave,  
 And kissed him to sleep in his grave.

The rosey too soon overcome  
 Fell asleep on lily's sweet breast,  
 And conquered by passion so strong,  
 Lay still in her beautiful crest ;  
 While the rippling wave rocked his head  
 To a slumber that sleeps with the dead.

Not lily a watcher all night—  
 Her arms fell asleep on the tide,  
 Her rosey so peaceful and bright  
 Sank down mid the pearl shells and died.

No struggle to wake her—no groan,  
Not a sigh, nor whispering moan.

The bright beam of Sol on the wave,  
'Ere lily was conscious again,  
Had sent the night winds to their cave  
Unheeding the poor lily's pain—  
That her rosey forever was gone  
And left her all weeping and lone.

No sparkles that dance round her now,  
And play on the crest of the billow,  
E'er can move her beautiful brow  
Which droops on the wave like a willow;  
And sadly she weeps in the tide,  
O'er the spot where her dear rosey died.

A Peri that lived on the wave,  
When lily sunk down on the ripple,  
Espied a young rose he would save,  
That lay in her heart like a dimple—  
A sweet little flower so pure  
A Peri might love it I'm sure.

Away from the river he bore it  
Afar where the land flower grows;  
And there resolving to plant it,  
It grew in the sun a pale rose;  
A faint little hue of the lily,  
And a mingling blush of the rosey.

### LYNCH AND GOMEZ.

BY MUSKAU.

In the fifteeent century, James Lynch, a man of old family and great wealth, was chosen mayor of Galway for life ;—an office which was then nearly equal to that of a sovereign in power and influence. He was reverenced for his inflexible rectitude, and loved for his condescension and mildness. But yet more beloved—the idol of the citizens and their fair wives—was his son, according to the Chronicle, one of the most distinguished young men of his time. The perfect manly beauty and the most noble air, he united that cheerful temper, that considerate familiarity, which subdues while it seems to flatter—that attaching grace of manner, which conquers all hearts without an effort, by its mere natural charm. On the other hand, his oft-proved patriotism, his high-hearted generosity, his romantic courage, and complete mastery in all warlike exercises, forming part of an education singular in his age and country, secured to him the

permanency of an esteem which his first aspect involuntarily be-spoke.

So much light was not without shadow. Deep and burning passions, a haughty temper, jealousy of all rival merit, rendered all his fine qualities only so many sources of danger to himself and others. Often had his stern father, although proud of such a son, cause for bitter reproof, and for yet more anxious solicitude about the future. But even he could not resist the sweetness of the youth,—as quick to repent as to err, and who never for a moment failed in love and reverence to himself. After his first displeasure was past, the defects of his son appeared to him, as they did to all others, only spots on the sun. He was soon still further tranquilized by the vehement and tender attachment which the young man appeared to have conceived for Anna Blake, the daughter of his best friend, and a girl possessing every lovely and attaching quality. He looked forward to their union as the fulfilment of all his wishes. But fate had willed it otherwise.

While young Lynch found more difficulty in conquering the heart of the present object of his love than he had ever experienced before, his father was called by business to Cadiz;—for the great men of Galway, like the other inhabitants of considerable sea-ports in the middle ages, held trade on a large scale to be an employment nowise unworthy even of men of noble birth. Galway was at that time so powerful and so widely known, that, as the Chronicle relates, an Arab merchant, who had long traded to these coasts from the East, once inquired “in what part of Galway Ireland lay?”

After James Lynch had delegated his authority to trusty hands, and preparing everything for a distant journey, with an overflowing heart he blessed his son, wished him the best issue to his suit, and sailed for his destination. Wherever he went, success crowned his undertakings. For this he was much indebted to the friendly services of a Spanish merchant named Gomez, towards whom his noble heart conceived the liveliest gratitude.

It happened that Gomez also had an only son, who, like Edward Lynch, was the idol of his family and the darling of his native city, though in character, as well as in external appearance, entirely different from him. Both were handsome; but Edward's was the beauty of the haughty and breathing Apollo; Gonsalvo's of the serene and mild St. John. The one appeared like a rock crowned with flowers: the other like a fragrant rose-covered knoll, threatened by the storm. The Pagan virtues adorned the one; Christian gentleness and humility the other. Gonsalvo's graceful person exhibited more softness than energy; his languid dark blue eyes, more tenderness and love than boldness and pride; a soft melancholy overshadowed his countenance, and an air of voluptuous suffering quivered about his swelling lips, around which a timid smile rarely played, like a gentle wave gliding over pearls and coral. His mind corresponded to such a person: loving and endearing, of a grave and melancholy serenity, of more internal than external activity, he

preferred solitude to the bustle and tumult of society, but attached himself with the strongest affection to those who treated him with kindness and friendship. His inmost heart was thus warmed by a fire, which, like that of a volcano buried too deep to break out at the surface, is only seen in the increased fertility of the soil above, which it clothes in the softest green, and decks with the brightest flowers. Thus captivating, and easily captivated, was it a wonder if he stole the palm even out of the hand of Edward Lynch? But Edward's father had no such anticipations. Full of gratitude to his friend, and of affection for his engaging son, he determined to propose to the old Gomez a marriage between Gonsalvo and his daughter. The offer was too flattering to be refused. The fathers were soon agreed; and it was decided that Gonsalvo should accompany his future father-in-law to the coast of Ireland, and if the inclinations of the young people favored the project, their union should take place at the same time with Edward's; after which they should immediately return to Spain. Gonsalvo, who was just nineteen, accompanied the revered friend of his father with joy. His young romantic spirit enjoyed in silent and delighted anticipation the varying scenes of strange lands which he was about to see; the wonders of the deep which he would contemplate; the new sort of existence of unknown people with whom he was to be connected; and his warm heart already attached itself to the girl, of whose charms her father gave him, perhaps, a too partial description.

Every moment of the long voyage, which at that time abounded with dangers and required a much longer period than now, increased the intimacy and mutual attachment of the travellers: and when at length they descried the port of Galway, the old Lynch congratulated himself not only on the second son which God had sent him, but on the beneficial influence which the unvarying gentleness of the amiable youth would have on Edward's darker and more vehement character.

This hope appeared likely to be completely fulfilled. Edward, who found all in Gomez that was wanting in himself, felt his own nature as it were completed by his society; and as he had already learned from his father that he was to regard him as a brother, their friendship soon ripened into the warmest and most sincere affection.

But not many months had passed before some uneasy feelings arose in Edward's mind to trouble this harmony. Gonsalvo had become the husband of his sister, but had deferred his return to Spain for an indefinite time. He was become the object of general admiration, attention, and love. Edward felt that he was less happy than formerly. For the first time in his life neglected, he could not conceal from himself that he had found a successful rival of his former universal and uncontested popularity. But what shook him most fearfully, what wounded his heart no less than his pride, what prepared for him intolerable and restless torments, was the perception, which

every day confirmed, that Anna, whom he looked upon as *his*,—though she still refused to confess her love,—that *his* Anna had ever since the arrival of the handsome stranger grown colder and colder towards himself. Nay, he even imagined that in unguarded moments he had seen her speaking eyes rest, as if weighed down with heavy thoughts, on the soft and beautiful features of Gomez, and a faint blush then pass over her pale cheek; but if his eye met hers, this soft bloom suddenly became the burning glow of fever. Yes, he could not doubt it; her whole deportment was altered: capricious, humorsome, restless, sometimes sunk in deep melancholy, then suddenly breaking into fits of violent mirth, she seemed to retain only the outward form of the sensible, clear-minded, serene and equal-tempered girl she had always appeared. Everything betrayed to the quick eye of jealousy that she was the prey of some deep-seated passion,—and for whom?—for whom could it be but for Gomez! for him, at whose every action it was evident the inmost cords of her heart gave out their altered tone. It has been wisely said, that love is more nearly akin to hate than to liking. What passed in Edward's bosom was a proof of this. Henceforth it seemed his sole enjoyment to give pain to the woman he passionately loved; and now in the bitterness of his heart, held guilty of all his sufferings. Wherever occasion presented itself, he sought to humble and to embarrass her, to sting her by disdainful pride, or to overwhelm her with cutting reproaches; till, conscious of her secret crime, shame and anguish overpowered the wretched girl, and she burst into torrents of tears, which alone had power to allay the scorching fever of his heart. But no kindly reconciliation followed these scenes, and, as with lovers, resolved the dissonance into blessed harmony. The exasperation of each was only heightened to desperation; and when he at length saw enkindled in Gomez,—so little capable of concealment,—the same fire which burnt in the eyes of Anna; when he thought he saw his sister neglected and himself betrayed by a serpent whom he had cherished in his bosom,—he stood at that point of human infirmity, of which the All-seeing alone can decide whether it be madness, or the condition of a still accountable creature.

On the same night in which suspicion had driven Edward from his couch, a restless wanderer, it appears that the guilty lovers had for the first time met in secret. According to the subsequent confession of Edward, he had concealed himself behind a pillar, and had seen Gomez, wrapped in his mantle, glide with hurried steps out of a well-known side-door in the house of Anna's father, which led immediately to her apartments. At the horrible certainty which now glared upon him, the fury of hell took possession of his soul: his eyes started from their sockets, the blood rushed and throbbed as if it would burst his veins, and as a man dying of thirst pants for a draught of cooling water, so did his whole being pant for the blood of his rival. Like an infuriate tiger he darted upon the unhappy youth, who recognized him, and vainly fled. Edward instantly overtook him, seized him, and burrying his dagger a hundred times,

with strokes like lightning-flashes, in the quivering body, gashed with Satanic rage the beautiful features which had robbed him of his beloved, and of peace. It was not till the moon broke forth from behind a dark cloud, and suddenly lighted the ghastly spectacle before him,—the disfigured mass, which retained scarcely a feature of his once beloved friend, the streams of blood which bathed the body and all the earth around it,—that he waked with horror as from some infernal dream. But the deed was done, and judgment was at hand.

Led by the instinct of self-preservation, he fled, like Cain, into the nearest wood. How long he wandered there he could not recollect. Fear, love, repentance, despair, and at last madness, pursued him like frightful companions, and at length robbed him of consciousness,—for a time annihilating the terrors of the past in forgetfulness; for kind nature puts an end to intolerable sufferings of mind, as of body, by insensibility or death.

Meantime the murder was soon known in the city; and the fearful end of the gentle youth, who had confided himself, a foreigner, to their hospitality, was learned by all with sorrow and indignation. A dagger, steeped in blood, had been found lying by the velvet cap of the Spaniard, and not far from it a hat, ornamented with plumes and a clasp of gems, showed the recent traces of a man who seemed to have sought safety in the direction of the wood. The hat was immediately recognized as Edward's; and as he was nowhere to be found, fears were soon entertained that he had been murdered with his friend. The terrified father mounted his horse, and accompanied by a crowd of people calling for vengeance, swore solemnly that nothing should save the murderer, were he even compelled to execute him with his own hands.

We may imagine the shouts of joy, and the feelings of the father, when at break of day Edward Lynch was found sunk under a tree, living, and although covered with blood, yet apparently without any dangerous wound. We may imagine the shudder which ran through the crowd,—but the feelings of the father we *cannot* imagine,—when, restored to sense, he embraced his father's knees, declared himself the murderer of Gonsalvo, and earnestly implored instant punishment.

He was brought home bound, tried before a full assembly of the magistrates, and condemned to death by his own father. But the people would not lose their darling. Like the waves of the tempest-troubled sea, they filled the market-place and the streets, and forgetting the crime of the son in the relentless justice of the father, demanded with threatening cries the opening of the prison and the pardon of the criminal. During the night, though the guards were doubled, it was with great difficulty that the incensed mob were withheld from breaking in. Towards morning, it was announced to the mayor that all resistance would soon be vain, for that a part of the soldiers had gone over to the people;—only the foreign guard held out,—and all demanded with furious cries the instant liberation of the criminal.

At this, the inflexible magistrate took a resolution, which many will call inhuman, but whose awful self-conquest certainly belongs to the rarest examples of stoical firmness. Accompanied by a priest, he proceeded through a secret passage to the dungeon of his son ; and when, with newly-awakened desire of life, excited by the sympathy of his fellow-citizens, Edward sunk at his feet, and asked eagerly if he brought him mercy and pardon ? The old man replied with unfaltering voice, " No, my son, in this world there is no mercy for you : your life is irrevocably forfeited to the law, and at sunrise you must die. One-and-twenty years I have prayed for your earthly happiness,—but that is past,—turn your thoughts now to eternity ; and if there be yet hope theré, let us now kneel down together and implore the Almighty to grant you mercy hereafter ;—but then I hope my son, though he could not live worthy of his father, will at least know how to die worthy of him." With these words he rekindled the noble pride of the once dauntless youth, and after a short prayer, he surrendered himself with heroic resignation to his father's pitiless will.

As the people, and the greater part of the armed men mingled in their ranks, now prepared, amidst more wild and furious menaces, to storm the prison, James Lynch appeared at a lofty window ; his son stood at his side with the halter round his neck. " I have sworn," exclaimed the inflexible magistrate, " that Gonsalvo's murderer should die, even though I must perform the office of the executioner myself. Providence has taken me at my word ; and you, madmen, learn from the most wretched of fathers that nothing must stop the course of justice, and that even the ties of nature must break before it."

While he spoke these words he had made fast the rope to an iron beam projecting from the wall, and now suddenly pushing his son out of the window, he completed his dreadful work. Nor did he leave the spot till the last convulsive struggles gave certainty of the death of his unhappy victim.

As if struck by a thunder-clap, the tumultuous mob had beheld the horrible spectacle in death-like silence, and every man glided as if stunned to his own house. From that moment the mayor of Galway resigned all his occupations and dignities, and was never beheld by any eye but those of his own family. He never left his house till he was carried from it to his grave. Anna Blake died in a convent. Both families in course of time disappeared from the earth ; but the skull and cross-bones still mark the scene of this fearful tragedy.

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WE are sorry to learn that Damascus Encampment, No. 9, at Smithfield has surrendered her charter to the Grand Encampment of Virginia.—*Independent Odd-Fellow.*

## EDITOR'S TABLE.



### JANUS-DAY.

TAKE up thy cloak about thee, mortal, and gather in thy garments snug upon thy flesh ; for January is here, with his cold frosty fingers, that shall pinch thee hard, and make thee shudder many an hour in his winds and snows, if indeed he pinch thee not with woe and want. He hangs his black storms up in the blue heavens over thy head—locks up the earth under thy feet—and cries out after thee in the night wind, or sits in the brave tops of the oaks to sing the dirge of the year, and whistles his tune to the dance of the storms. Thou has seen how remorseless December puffed his blasts and frosts in the wrinkled face of the decreped old year—no respecter of age are these winter months; and January is the heart of them, to which thou wilt appeal in vain for warn beams and breezes, though thou hast not bread and clothes. He says to thee, look to *Spring* and *Summer* and *Autumn*, if they provide not, nor shall I : I have but one garment, my mantle of snow, which I throw over the dead, naked year ; and as for food—work in summer or die. Small sympathy a poor shivering mortal finds with this January ; as well may he knock for charity on the ice bound river, or smite turbid ocean.

January is a name given by the Romans, from their god *Janus*, which had two faces—so they said the first day of this month had two faces, one that looks towards the new year, and the other upon the old. And though every body dislikes two faces on one body, and though ministers preach against this two-facedness, and philosophers write against it, and poets sing against it, yet almost every body will sing, and dance, and run round among their friends on this *Janus-day*. In France the *bon bons* and *cornets* make the urchins merrily hop and skip from the first peep of dawn almost until down peeps again, on this first day of January. Young men and maidens, with their blue eyes and their black eyes full of sweet smiles, go out to the shops and stands of the *Grisettes* to buy little gold ornamented boxes and baskets for their lovers ; and old men and women creep into the parlors to tell for the ten thousandth time their courtships, and youthful pranks on *Janus-day*. Almost all over the world this is a merry making day—a carnival of smiles and kisses and warm delight in the middle of the gloom of winter. Mr. Hutchinson in his “History of Northumberland” has given us an amusing description of the festivals of *Janus-day* among his countrymen in his time. On a day of festivity, mirth is excited by a rustic masquerading and playing tricks in disguise ; the hide of the ox slain for the winter cheer,

is often put on, and the person thus attired attempts to show the character of the devil, by every horrible device in his power. This was a truly amiable sport for the two-faced day of the year: but the historian does not inform us whether they wished each other a happy new year while the devil was after them in the ox hide. We confess that we prefer the French kind of festival; where the heart and face too no doubt appear in masquerade also, but then it is friendship and love that are represented. But all these poor matters aside—masquerades, bon bons, frolics and all—the Editor sends out to his good readers a hearty Odd Fellows greeting in *Friendship, Love and Truth* a HAPPY NEW YEAR to the Brethren.



### THE HOLIDAYS.

AT this season of the year when plenty has crowned the industrious toiler with a full harvest; when all is gathered for the winter, and each cranny has been chinked to keep out its chill, who does not feel that the stripping of the green clothing from the trees and the herbage, and the sweeping away of the fragrant flowers; the withdrawal of the balmy zephyrs that distil warmth through the veins, and delightful aroma from a thousand blossoms to the senses; who does not feel when instead of these, the wintry blast is spreading his refracting carpet, and man is driven to a closer companionship with his kind, that then is a fitting season to call together his household, and rendering thanks for the many blessings he is enjoying, make glad the hearts of his people in the indulgence of a relaxation from their toil, and a feast upon the sweets they have garnered? It seems but a pleasant introduction of a company at the commencement of a winter's journey, the which will more likely be enjoyed from its happy beginning, engendering in each bosom a desire to continue to its end the pleasures thus awakened.

Who can conceive of a rarer felicity than must be enjoyed when there is gathered together, in good old Yankee style, the scattered family on "Thanksgiving day." The frosty haired Sire, the Brothers, Sisters, Cousins, the Grand-mother and Grand-child, all gathered to greet each other, to renew their love, to give God thanks, and share their joys in a happy feast. And where the heart but joys at such an exhibition and has a feeling of honest pride that such is an American institution? It does not beat in an Odd Fellow's breast surely.

The benevolent and humane, ever thoughtful for the poor, whom "ye have always with you," now cast their alms abroad, and devise the means to ward off menacing want. Societies are formed, and delicate fingers are industriously plying the busy needle in behalf of the poorly clad, and anon dispensing a thousand blessings upon those who can but receive the lesser happiness involved in the act: for she that bears the proud consciousness of having relieved a sister's want,

or of having turned aside a threatened pang, wears a joy more unalloyed than falls to any recipient of her care. 'Tis a holy act that blesses both the giver and the receiver, but most who doth bestow. To such purposes do we at this season behold the numerous "Ladies' Fairs." Here by concentrating their efforts do we find great varieties of the pleasing and useful articles, the product of industrious hands, working under the prompting of that charity "that never faileth,"—and it adds another charm to the blessed act, by winning a smile from the fair devotee who sells you the toy you select from her assortment, as you involuntarily drop a praise for her taste and ingenuity there displayed.

Merry Christmas too, bringing its joys to the children of lesser growth, is the time to reward the good behavior of each expectant urchin, through the agency of that kind dispenser of all such pleasures—"Old Sante Claus." And when so cheaply it is done who will not purchase a child's happiness, and perchance his love, by filling his "stocking" on that his Holiday?

Anniversaries are a sort of mile-post on the journey of life, reminding the traveler of the stage of his progress. But Holidays are the pleasant resting places, where the scenery and the luxuries of the great highway are most enjoyed. They are the posting places from whence we date and send off our notes of the progress of this earthly jaunt, and they tarry longest in our pleasant recollections. The New Year like a central termination of many divergent paths, brings together again the yearly wanderers with the happy greetings and happy wishes of all. 'Tis then that acquaintances are renewed, when each, like the merchant, takes his account of stock, and brings from the quiet retreat many a valued parcel, for a season obscured by the more obtrusive but of less intrinsic worth. 'Tis then that man asks himself who are his friends: who has he neglected, and to whom can he make amends? He goes abroad and greets even those he has before passed in coldness, with the happy wish, and the smile of good will, that proclaims his better nature and desire to forget the indifference or icy feelings of unfounded prejudice and dislike. 'Tis a sort of muster-day when friendships regiment is reviewed and a tear dropped to the memory of those whose names the Great Commander has stricken from the service of earthly duty. Who shall say that Holidays have not their chastening influences upon all right minds. They are blessed in their uses as in their origin, for the Lord rested from his labor and beheld his work that it was good.—B. C. T.



¶—Perhaps it is not generally known to our readers that Bro. J. D. W. WHEMPLE has taken the prizes at the Fairs and Mechanics' Institutes, for a number of years past, for the manufacture of the most elegant and highly finished Sleighs and Carriages; that such is the fact, numerous diplomas and medals will bear ample testimony. Bro. W.'s place of business is at No. 42, Division street.

# CORRESPONDENCE.

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## ANNUAL MEETING OF ST. PAUL'S LODGE, No. 99, I.O.O.F.

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SCHENECTADY, December 16, 1844.

**JOHN TANNER**,—Sir and Brother—

The First Annual Meeting of St. Paul's Lodge, took place December 11, 1844, at their lodge room, at which time the report of the year's Work was presented and accepted, which was as follows:

*Receipts,*

|                                  |         |          |
|----------------------------------|---------|----------|
| Initiation,                      | - - - - | \$236 00 |
| Degrees,                         | - - - - | 83 75    |
| Deposit of Card,                 | - - - - | 4 00     |
| Weekly Dues,                     | - - - - | 81 84½   |
| Widows' and Orphans' Fund,       | - - - - | 24 18½   |
| Donation from P.C.P. Peter Rowe, | - - - - | 20 00    |
|                                  |         | \$449 78 |

*Expenditures,*

|                                 |         |           |
|---------------------------------|---------|-----------|
| Benefits,                       | - - - - | \$38 00   |
| Relief of a distressed brother, | - -     | 3 00      |
| Years' expenses of Lodge,       | - -     | 199 92½   |
|                                 |         | \$240 92½ |

Balance for the Year, - - - - \$208 75½

After which an address was delivered by P.G. John Bt. Clute, on the cause of the separation of the founders of St. Paul's Lodge from Mohawk Valley Lodge—the encouragement met with since their formation—the necessity of unity and mutual effort in the great work of the Order—the amount of benefit the world had already received and what might be expected by the universal spread of its principles—the temporal benefits conferred by other associations and that of the Order compared—the funeral of an Odd Fellow, &c.

After which a call was made, by resolution, that the address be presented to the editor of the "Gavel" for publication. Br. Clute, in reply, stated that the address was made from the inspiration of the occasion, and that it would be difficult for him to give it to the world, not having a line written—a call of this kind being perfectly unexpected. The Committee therefore hope that their brethren of St. Paul's, and those present from neighboring Lodges, will not feel disappointed in seeing the report unaccompanied by the address.

**JOHN BT. CLUTE, P.G.,** { **WILLIAM LAMEY, P.G.,**  
**PETER ROWE, P.C.P.,** { **Com.** { **J. L. VAN INGEN, V.G.**

## THE ORDER IN MICHIGAN.

DETROIT, Michigan, December 3, 1844.

*P. G. JOHN TANNER,*—Brother—

I herewith forward you the names of the officers of the Grand Lodge of Michigan, for publication in the Gavel. As our Grand Lodge was but recently organized it may perhaps prove interesting to some of your readers:

WILLIAM DUANE WILSON, of Detroit, MWGM,  
 WILLIAM N. CHOATE, of Jackson, RWGDM,  
 BENJAMIN F. HALL, of Detroit, RWGW,  
 ADRIAN R. TERRY, of Detroit, RWG Secretary,  
 JOHN ROBINSON, jr., of Detroit, RWG Treasurer,  
 JOSHUA R. SMITH, of Detroit, RWG Chaplain,  
 EX. Gov. J. WRIGHT GORDON, of Marshall, RWG Marshal,  
 JOHN BACON, of Pontiac, RWG Guardian,  
 HARTFORD Joy, of Detroit, RWG Conductor.

Yours in F. L. &amp; T.

MICHIGAN.

ALBANY, December 17, 1844.

*DEAR GAVEL—*

In your last number you marked down the *Green Mountain state* as the only *dark spot* in our land, that the rays of Odd Fellowship had not as yet illumined. Wait a bit, my dear sir, there is a *spec in the East*, and though, as yet, “it is not larger than a man’s hand,” it gives much promise: [ ] Arrangements are now going on for the establishment of that *triumphant* glory of Friendship, Love and Truth, upon her soil, and in the hands of the intelligent, warm-hearted sons of that state, it would be no wonder if the old adage was exemplified again in our Order, that the youngest child is the *smartest darling*. Already some “Brothers,” are fixing it for Burlington. And they wo’t stop there. God speed ‘em, say I. Give us your had on that.

Yours,  
 N. Y. G. R. No. 2.

## RECENT ELECTIONS.

**EN-HAKKORE ENCAMPMENT**, No. 5.—John Tanner, CP ; V. B. Lockrow HP ; C. Brooks, SW ; C. Holt, Scribe ; A. Heyer Brown, Treas ; R. H. Pruyne, JW.  
**PHOENIX LODGE**, No. 41.—E. J. Moseley, NG ; W. C. Haskell, VG ; Charles P. Page, Secretary ; Thomas Johns, Treas.

## Married,

By Justice Garret Smith, on the 12th ult., Brother H. D. CURRAN, of Firemans Lodge No. 19, and ELIZABETH, daughter of David Worth, of Watervliet.

# THE GAVEL.

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REV. G. C. BURR, EDITOR.

JOHN TANNER, PROPRIETOR.

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VOL. I:

ALBANY, MARCH, 1845.

NO. 7.

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Written for the Gavel.

## THE SONG OF A MOUNTAINEER UNDER THE WINDOW OF HIS FAIR.

BY C. C. BURR.

O, come, my love—the moon's soft beam  
Now sleeps upon the mountain ;  
The sparkles dance upon the stream,  
Or glisten in the fountain,  
So pure and bright,  
This silver night  
Such pleasant scenes are given,  
We sure might dream of Heaven.

The winds are hushed—the woods are still,  
There 's not a whisper waking—  
Naught but the merry mountain rill  
The hour of stillness breaking ;  
We'll rove awhile,  
In Luna's smile,  
With love the night adorning,  
Till Phœbus breaks the morning.

This, dear Cath'rine, is the hour,  
While all the world is sleeping,  
To cull the dewy mountain flower  
Like a sad angel weeping ;  
Our smiles to view,  
In drops of dew,  
Mirrored in starry brightness  
That shames the morning's lightness.

O, come, my love—you need not fear  
To go with me a roving,  
And spend so still and peaceful there,  
The hour that 's made for loving ;  
That heart of thine  
And this of mine,  
Each other's passion greeting,  
Shall ne'er forget that meeting.

Troy, January 1, 1845.

Written for the Gavel.

## THE HEBREW MOTHER.

BY NINESKA.

The day shone bright upon the land of Judah. "The horizon was of a fine golden tint, changing gradually into a pure apple green, and from that into the deep blue of the mid-heaven." The dark blue waters of her gentle streams, as they meandered along, rejoiced in their own being. The flowers unfolded their petals also to welcome the bright monarch of the east. The pearly dew that glittered on their glossy leaves, fled at its approach, and naught was left to deck them save their own bright hues. No sound was heard save the lays of the forest bird, whose warbling notes sent "music, sweet music to the soul," while chanting its morning hymn to its Creator.

In this calm and holy hour a gentle mother, one of Syria's favorite daughters, with her first born son, journeyed through this smiling land to Zion, where stood the temple of the living God. On her calm and losty brow, devotion to her God was stamped—the soft light of her dark eye spoke of those holy feelings that did fill that Hebrew mother's breast; the world held no claim upon her—she forgot all for the one great object she had before her. Slowly yet joyful did she wend her way toward the holy place in order to fulfill the vow which she had made to God respecting her son—her only son. She had consecrated him to God from his birth, and now rejoiced that "aught so pure, so beautiful, was hers to bring before her God." She heard nature's voice all around her, but the voice of her boy was dearer to her heart than aught beside. He too admired the beauties of nature, and would now and then exclaim, Mother! dear mother! how great must be that God who formed these flowers and gave to each a different hue. And as he spoke he observed her wipe a tear from off her face. But ah, how little did he know what caused this gush of feeling—these deep emotions which fill a mother's heart.

The temple was before her in all its majesty. The hour had come when she must leave her boy and journey homeward. Oh, who can tell a mother's anguish—

"Compassion touched her pure, pathetic soul,  
And down her cheek a tear spontaneous stole,  
Swift, and more swift, unbidden sorrows rise  
And pearly drops rolled from her radiant eyes,"

as she beheld her child turning from the white robed priest and clinging to her. Then parental love filled the mother's soul—her heart yearned as she beheld deep gloom portrayed upon that joyous face. At last her soul broke forth "in weeping and in song." Alas my boy! I fear I cannot leave thee; thy tears, thy looks, I cannot bear to see them thus, and then depart. Oh my boy, can I, must I leave thee? must I return childless unto my home, and hear no more the sweet tones of thy gentle voice? When I am gone what mother shall soothe thy anxious fears—shall cheer thee when in sadness—

shall watch o'er thy couch and wipe the death damps from thy brow ? But be thou still my soul—vain, foolish are my fears. Have not I given thee to God, "in whom I have lived, moved, and had my being," who hath watched over my infancy, and preserved me from all the temptations with which I have been surrounded from my earliest years—and do I now hesitate to give to God that child which he gave me in mercy, and can take away without my consent if I yield it unwillingly. No: I will give thee to thy God my child. He will preserve thee and keep thee from every danger. Then fare thee well my child. I give thee to the living God, and expect at last to meet thee around the throne of Jesus. Then, then will we strike our melodious harps of gold in unison. Then shall our love be consummated—refined—elevated. Then shall I meet again my beloved son, with such improved charms, new beauty, that even a mother's tender partiality can but just recognize him as her own son: the child of her faith—child of her prayers.

*Albany, February, 1845.*

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Written for the Gavel.

## SCIENCE.

*Ne te quaeasieris extra.*

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BY BRO. L. VAN WIE.

SCIENTIFIC research too often assumes the appearance of an atomic chaos, over which no regulating spirit sheds benignant rays of order, or imparts the quickening influence and intellectual necessity of form-giving power. Science, Bacon substantially defines to be the assimilation of observed phenomena. The perfection of science in his view then appears to have been attained, when general principles, justified by particular phenomena, were arrived at; and these, as all know who have ever marked the proneness of even the untaught to embody experience in form of maxims, when proposed are more susceptible of verification by experiment, as well as fitter subjects of investigation, than millions of unconnected simple facts. By giving to simple sources independence and individual existence, the harmony of the whole, as well as the observed interdependence of the parts are disregarded, or will not be appreciated. A single well chosen expression, appreciated by an inquirer, will often do more to convince, inform or elucidate a systematic truth than months of hard study, toiling through indefinite longings and thirstings after knowledge. All effort, all science, all discovery must be made and obtained in subservience to the capability of our nature, and its limitations are the references in all and in either progress. In our utmost efforts and highest attainments, we but develope a law of our own existence and a condition of our organization. Newton's most profound discoveries are but the result of his own mental efforts, and

the extent of his powers was their utmost extent. When light shines into the dark corners of this our prison house, facts and particulars previously imbedded in darkness, deep and mysterious, are brought to our consciousness by that light, and discoveries of the most remote of nature's bodies or laws but elucidate our own mysterious selves, but when light shineth in darkness, and the darkness comprehendeth it not, then mind is shut out from the beauty of the universal whole, as epitomised in the *arcana of the soul*, and the laws of our nature in the darkness of our ignorance are the destroyers of our peace, and the ministers of a fate blind in our own blindness and imperious as that ignorance renders them uncontrollable. This is the power of Fate; where falsity has obtained currency. Truth undeformed and unadorned is the only antidote, which fearlessly advocated and unreservedly proclaimed will set at large the souls which are now in bonds, and who, if this be not proclaimed, and this consummation ensured to them, must be regarded as sacrificial offerings at the shrine of a consecrated folly, despotic as destructive.

"How long, Oh! how long ere the day star arise," ere men shall recognize the divinely inspired command and sentiment, that all are brothers; when prejudices, which have a tendency to prostrate millions of the human race before the destroying strength of fears unfounded and hopes impractical and visionary, shall give place to the persuasion that truth is not to be eschewed, and that freedom from fear does not necessarily infer that all the wisdom of God to be sought, and the blessings of that knowledge, are insufficient to keep men in obedience to law and order. The same laws of constitution, physical and mental, are now active which originally impelled the sweet singer of Israel, which dictated the wisdom of Solomon, and gave ability and ingenuity to the *many* who aided in erecting to the God of all glory a temple worthy of his majesty, and typical of his eternal and infinite wisdom, power and ways. It was not by consulting and trammeling his mind by the dictation of others, and hearkening to the limited views of faction, prejudice and partial feeling, that the noble Homer arose, like a star in the midst of pitchy darkness, to shine out and attract the attention of the present and future millions. He pursued the even tenor of his way in the strength of his mind's eye, and now, as then, finds an echo and a response in the bosoms of the most, as well as the least, enlightened. Such is the force of mind; and this the truth that never dies, that circles as it originates in eternity, and shines on though darkness envelope the earth and black darkness the people; it speaks in man, of man, and to all men; therefore *seek not beyond thyself*.

Albany, Feb. 25, 1845.

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Amount of relief paid by the Order in this state for the year 1844  
was \$35,274.

Reported for the Gavel.

### ADDRESS

*Delivered on the occasion of presenting a banner to Allen Lodge, No. 92,  
I. O. O. F. Jan. 20th, 1845.*

BY BRO. E. B. SHAW.

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If we contemplate man in the morning of his existence, we shall discover as much beauty, and harmony, in his moral and social nature, as in his physical constitution. In primeval purity all was sunshine and peace. Vice had not entered the moral system, and passion had not ruffled the smooth sea of life. All was unclouded joy and heavenly serenity—man, like the heavenly bodies, traveled on in the track which his creator had provided, enjoying unbounded bliss and exciting the admiration of angels; but sin entered the world, the great destroyer came and threw him for his orbit; since that fatal day he wanders in a devious track on the confines of a moral universe, pushing further and further into darkness and night from that radiant centre which draws and calls him back. The first transgression engendered and brought to maturity the whole brood of hateful passions. Anger, Lust, Envy, Hatred, and Revenge, with all their dreadful effects, swept across the human breast and overturned God's moral temple from its low foundation; instead of the raptures and joys of paradise, how feel we now? in our tumultuous bosoms waves of passion follow wave—sin has entered there and taken possession of our better natures. Within our hearts the gnawing worm is laid which preys upon our vitals, and wears out this weary, toil-worn frame; this beautiful moral edifice is but a ruin; man's moral form is scarcely an outline of what it was, of what it ought to be, of what it may hereafter be. To repair this ruin, to rebuild this grand temple which transgression has dilapidated, to restore fallen man to his primitive state of purity and holiness, to awaken the latent sensibility of his moral and social nature, which sin has blunted, to call into active exercise those intellectual powers of the mind which constitute man the noblest work of God; to teach man his relationship to his fellow man and to his God, and to wipe the tear of bereavement; of sorrow, from the eye of the disconsolate, is the professed object of Odd Fellowship. In its full development it teaches the prostrate nations of the earth the right divine of the people to life, liberty, and the pursuits of happiness. It teaches them no longer to regard the drop of royal blood as worth an ocean from the hearts of the people; that there is a greatness which exceeds all the world calls great; that moral greatness as much surpasses the greatness of the hero as the light of the sun outshines the faintest glimmerings of the twinkling star. It throws a sacredness around the person of the peasant as well as that of the prince, over the humble tent of the soldier as over the gorgeous pavilion of the emperor. It makes us feel that the truly good man is the truly great man, and far richer than the proprietor of conquered kingdoms. That he who is found

bending over the couch of human suffering, holding the cup to the parched lips; or Howard like penetrating the loathsome dungeon to relieve the sufferer's wants, is worthier of a world's regard than Napoleon with his star undimmed by defeat, and his eagle waving in triumph over every capital on the continent. We rejoice that the good and benevolent of all nations have become imbued with these sentiments. The natural, moral, and political blessings we enjoy, render us almost insensible to the distress and desolation which inflict the world. If we cast our eye upon the ancient continent, we shall find the spirit of hatred and animosity inflaming the people and embattled armies arrayed for slaughter. The trumpet of war and destruction overshadow her prospects, and the crimson shadow of ambition rides upon the whirlwind and directs the storm; her public faith, her social institutions, her peace and happiness will soon exist only upon the page of history, leaving the inhabitants in that state of mental darkness and moral depravity, which succeeded the splendid era of ancient literature. To stay this tide which threatens to inundate the social world, and dispel those clouds of moral darkness which overshadow the people, a star has arisen, whose benign ray is to teach us to curb intemperate passions and reconcile conflicting opinions—to extend to nations those principles of humanity and benevolence which should actuate individuals to destroy the pride of conquests and the pomp of war, to annihilate local prejudices, to banish from the world every sordid and selfish passion, those opinions founded in ignorance and superstition, and introduce those social feelings which are better calculated to preserve peace and good order, than penal laws or political regulations. Neither do the advantages of Odd Fellowship stop here; they have an important bearing and influence on our moral and intellectual faculties, the almighty creator of the human family hath given us capacities for improvement, he hath implanted in our breasts an earnest desire for the advancement of all that is truly wise and noble, that is calculated to elevate us in the scale of intelligence, and to draw forth the latent virtues to action. By fostering this desire we rise higher in intellectual acquirements, the darkness which clouded our reason vanishes, and the light of wisdom points out to us the path of truth. We attain the summit of human reasoning by a slow and toilsome progression, and it is by a progression as slow that we excel in virtue. The flight of genius is rapid, but genius stoops to fancy, and is often attracted from its pursuit by the glare of novelty. The human mind is quick and active in its perceptions, but it has the ignorance of ages to encounter, and it is only to him who has labored in the field of investigation, who has employed the whole energies of his mind in removing the rubbish of error, who has looked abroad upon the face of nature, and seen the order and beauty which govern her operations, that wisdom hath unveiled herself in her peerless beauty and majesty.

It is in a moral point of view that the principles of our Order appear in all their excellence. They act as a strong incentive to the

discharge of many of the duties incumbent upon us as members of society, and subjects of law and government. Man, considered in an individual light without any of the relations and dependencies of society, is a savage; he is born to the endurance of evil, and his mind is on the constant look out for danger. Suspicion, jealousy, anger, and revenge, and the whole class of wicked and turbulent passions harrow his soul, poison his felicity, and closes every avenue to the social affections. Hath God given man to be happy within himself? hath he formed him of materials which require not the contact and contiguity of others to polish the asperities of his disposition? Will all the virtues which adorn the human character spring forth spontaneously, and all the warm affections of the human breast—those affections which are so immediately entwined with our existence, those feelings whose accompanying thrill, whether pleasurable or painful is still enjoyment—exist without the mutual relations and dependences which society confers? Can we wrap ourselves up in our own self-importance, and coldly proclaim to the world that the names of felicity are without ourselves, and that we ask not the love, and friendship of our fellow creatures? Can we wish that no hand of proffered affection should be extended to us while living, and that no tear of regret or remembrance should water the green turf where our ashes repose? No! no! The philosophy of our minds would show at once the folly of our speculation; it would pronounce in a voice too loud to be mistaken, that it is only by studying the well being of others, and giving a free rein to the general impulses of the soul, that we are to find our happiness in the happiness of others. Where do we find the man who has no moral sense within him, however vicious his conduct may be, however estranged are his affections, who is not governed by some principles which he imagines equitable and just? We believe there is none, and we further believe that the moral nature of man, bad as it is, must be much altered before he can lose sight entirely of the first law of human nature; humanity must sink far lower in the scale of depravity and sin, and a state more horrible ensue, ere the light of truth and reason, strengthened and encouraged by associations like ours, shall go down in darkness and night, and all the angry and malevolent passions which disgrace human nature, be suffered to reign in undisturbed control. The principles of Odd Fellowship, which shield us from many of the vices, which the vile tendency of our nature would otherwise lead us to embrace, also draws forth many virtues which otherwise might not exist in their full force; we are taught to believe in the existence of an over-ruling providence—we are taught to study nature that we may become impressed with the belief of the existence of deity: he is seen in the multiplied works of his creation, in the earth, in the heavens, but more particularly with man. The earth and the innumerable orbs which move through an endless infinity, obey the original laws of matter, but it is man only that speaks with the voice of intelligence, it is upon man, created after his own image, animated with the spark of im-

mortal life, and into whom he hath breathed a portion of his own spirit, that the impress of divinity is most conspicuous.

Sir, we have met this evening for a very interesting purpose ; it is to present, in behalf of the members of this Lodge, through you their chosen representative, to the Lodge, this beautiful ensign of our Order, and dedicate it to the sacred service of humanity ; and oh, may the God in whom we trust, shed around it his select influences, guard it from every danger, and conduct it untarnished through to victory. The first object which meets the gaze, is the eye, which is to remind us that the omnipresent eye of God is ever upon us, beholding all we say or do ; it teaches us to exercise before God, those virtues which Odd Fellowship inculcates, and that a practical application of the motto of our Order, Friendship, Love, and Truth, being the chief attributes of the divine mind, is the first requirement of eternal wisdom.

IN GOD WE TRUST. The spirit of our institution whispers to the heart of every man, trust in God. Without this we have no home, no comfort, no hope ; trust in God is one of the first lessons taught in that unerring standard of divine truth, which we are instructed to adopt as our guide and counselor. We claim no competition with that holy religion established by the divine hand. Our Order, as far as I can learn, is not of divine origin, but rather originated under divine approbation ; teaching us at every step to hold in view those first lessons of the Bible, relief, comfort, support, merit in distress and innocence in tears. May we all trust confidently in God, then should the angry elements conspire to hurl destruction upon our devoted institution, the principles of whose actions are sympathy and benevolence, which breathes universal peace on earth and good will to man, it will surmount every obstacle and rise higher and higher, until it shall be embosomed in the clouds of God's everlasting love, and enclosed with the rays of eternal glory.

We have also Liberty and Benevolence, resting upon a shield with the Bible in the centre. Some may ask why we have liberty on our standard. I answer no institution is more republic in its character than ours ; it is purely elective and representative in its form of government, our franchise is universal, we have no property qualification ; the great plea which has been urged against civil freedom has been founded on the assumed bases, that equal rights are subversive of social order, and that all institutions which are conducted upon this broad principle must speedily terminate in anarchy and confusion. The policy of this plea has been shown not by speculative reasoning, but by actual demonstration, by positive facts ; if we cast our eyes over the map of the world we shall there find that where the sun of liberty shines with the brightest light, there also morality flourishes as a tree planted by the rivers of water. Place man in a situation to communicate the result of his mental labors, untrammeled and unfettered ; let him know that in studying the welfare of a brother he advances his own happiness, and that in obeying salutary laws, he is strengthening the bulwarks of rational freedom, and you will

do more to promote social order than was ever effected by the most despotic exercise of tyranny. *Benevolence.* The duty of good will and benevolence to our fellow men, are particularly incumbent on us as Odd Fellows. In vain would all the virtues unite to render us good men, were we wanting in benevolence. In vain would we divest ourselves of all the vices of our nature and assume the garb of morality, were not the principles of disinterested benevolence and philanthropy engrafted in our bosoms. Benevolence alleviates the distresses of suffering humanity, it pours oil into the wounds which disappointment has given, and when sorrow hath wrecked in the broad ocean of despair, every bright prospect that can sustain our trembling faculties, every hope to which our hearts hath clung with an overweening fondness, the voice of benevolence is heard amid the strife of passion, the light of benevolence is seen in the solemn darkness which broods over mental anguish, and her hand is felt as it smooths the furrows of care and wipes the tear from the face of woe. High above those two essential principles of our Order, stands Charity, as the crowning excellence of the whole. Charity not only teaches us to bind up the broken heart, to soothe the afflicted, and dry up the widow's and the orphan's tears, but to throw the veil over the foibles of our brother, and to remember that perfection on earth has never been attained; the wisest, as well as the best of men have erred. Charity recommends liberal benevolence and diffusive usefulness; it teaches us to look with lenity on the faults, frailties, and imperfections of our fellow creatures, to compassionate the miseries of the unhappy and afflicted, and to extend the hand of relief to the indigent and suffering; hence it is deservedly esteemed the summit of all the other virtues. In the sacred volume of inspiration, we are told to add to our faith, virtue, to virtue, knowledge, to knowledge, temperance, to temperance, patience, and to patience, godliness, and to godliness, brotherly kindness, and to brotherly kindness, *Charity.* What can be more beautiful than the description we have of this virtue, where we are told, faith may be lost in sight, hope end in fruition, but charity, heaven-born charity, shall survive the assaults of death, live beyond the tomb, and through the ceaseless ages of eternity, flourish in one eternal spring.

Sweet is the memory of departed worth, is another motto inscribed on our standard. The primary objects of Odd Fellowship are indeed to smooth the rugged road of life, to remove the asperities of the human character, and to increase at once the usefulness and happiness of men. But these objects are sought through the influence of example as well as of precept, and no where is example so powerful and efficacious as in the recollection and the history of those who are gone. It is not until the whole career of life is run that the character can be considered as unalterably fixed, or its real merit can be fairly appreciated. It is not till the grave closes over its victim, and buried forever within his mouldering remains, the jealousies and rivalships by which all are surrounded while living, that impartial justice can be done to the illustrious benefactor of mankind. It is not until

the immortal spirits of the good and great have taken their upward flight to the scenes of their ultimate triumph and reward, that the brilliancy of their course on earth can be clearly discerned, and the cloud which has obscured the full orb'd splendor of their fame can be thoroughly and finally dispersed. Young Allen, whose name this Lodge bears, has passed from among us, his career of life has closed; he was killed while in command of the schooner Alligator in the act of attacking a piratical vessel in the bay of Lijmapo; he was first buried at Matanzas, from thence he was removed to this his native city, by the United States government, and now rests beneath a monument of which this is a representative, erected by the citizens of his native place. Young Allen's home was upon the rolling deep, his profession that of a naval officer, his business that of fighting the battles of his country. In early life, feeling all the heat of enthusiasm which war inspires, and devotedness to his country and her cause, he solicited an opportunity to evince his skill, and prove to his country that he knew no danger when duty called. We cannot but admire his devotedness to his country, yet we do not present his naval achievements at this time as claiming our particular attention. Neither have we paid this tribute of respect to his memory because he was an eminent patron of our order, we do not know that he was ever initiated into its sublime mysteries, but because in him centered all those moral virtues which elevate the character, adorn the nature, and enoble the mind of man. As a military man he was no less distinguished for his bravery, than the uniform courtesy of his manners. In ordinary life we discover none of those high qualities for which in the hour of danger he was so conspicuous. In his conversation he was instructive, and combined all the eloquence of the scholar, with the sound practical sense of a man of the world. He devoted himself to the study of naval tactics as a science, and labored to adorn the stern and masculine character of his sailors with softer graces and kinder embellishments. A stranger in his company and one wholly ignorant of his character, would have found himself drawn powerfully towards him by those predominant and pervading sympathies, which such endearing qualities always excite, every moment he would have found this attachment growing stronger and stronger, as the varied excellencies of his character disclosed in succession. Benevolence marked his whole character, with a heart swayed by the tenderest emotions of the soul, his ear was ever open to the cries of the distressed, and his hand open to relieve their wants. To all his other qualities he added a serenity of temper, and a cheerfulness of disposition, which gave to his whole character a charm as rare as it was delightful; he was also equally remote from the heat of enthusiasm or that lifeless system which excludes all the exercise of the affections. In his social relations he was cautious without being timid, familiar without sacrificing his dignity, and condescending without abandoning what he conceived to be principle and duty. And now what of his affections, were they lost beneath the wild growth of his imagination? No! no! here his character shines out in all its

glory, and all its beauty ; as a son he was devoted to an aged mother, and the worthy recipient of his heart's best affections. See him leaving that dear domestic circle, that aged mother, and a young and confiding sister, to go out upon the broad ocean to meet the dangers of the sea, and the jostlings of a cold world ; see him returning from the dangers to which he had been exposed, to that mother and sister, and empty at their feet the stores saved from his own wants, and then can you doubt his affection. Deep and pure, and living was the spring, and mighty was the gushing of its waters. Such was young Allen, whose name we have adopted, a name which he adorned by his bravery and his affections ; by his bravery which was so conspicuous in the affair of the Argus, which enlarged his ideas and made him pant for fame, that last infirmity of noble minds. But he has fallen, not before, however, he had lived long enough for all the ordinary purposes of life, and to enjoy the confidence of his country, and died in the performance of duty.

This combination, sir, tells you that this is our chosen standard, and briefly, though beautifully expresses the objects of our association. And I take pride in saying that this is a home-made article, that we look not beyond the circle of our own society for either the design or execution ; we have the honor to claim the artist as a true hearted Odd Fellow, and although time has not yet set the approving signet to his fame, yet the success of the present undertaking leaves no room to fear the verdict of the future, and adds another illustration of the well established rule, that true genius in painting as in poetry, born with its possessor, endows him with a skill which the labored rules of art can never teach ; but the production needs no commendation from me, there it is, it speaks for itself. Mercy designed it, the pencil of genius fixed its hues, and clothed with beauty all its folds.

Sir, you have been selected by the members, to receive in the name of the lodge this banner. Take it sir, and take it with a willing heart ; for this is not a banner which is to be rolled in blood, this is not a banner which is to be crimsoned with human gore, this is not a banner to float in triumph over ruined homes and desolate hearths, amid the smoke of sacked cities and the roar of blazing artillery. Take it sir, and rear it high in the van of human misery, at once a signal of relief and joy, as the bright promise of the future, and may children who are orphans of the heart with their mute beseeching looks, youth bursting into manhood, woman innocent, yet suffering from the coldness of the world, all unite in exciting us to renewed activity, until it shall be planted upon the grave of sorrow and sin, and earth's applauding millions be heard beneath its folds, shouting it is finished, Victory ! Victory ! Victory !

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THE amount of relief paid by the Order under the jurisdiction of the G. L. of U. S. for the year ending Sept. 1838, was \$4,505 ; for the year 1844, \$72,113.

Written for the Gavel.

## MASSACRE OF NESTORIA.

BY BRO. R. MC FARLAND.

OH! fiercely the glare of their eyeballs was seen,  
 As with blade of the butcher and heart of the fiend,  
 They burst on Nestoria to murder and kill,  
 And purple each streamlet, of valley and hill;  
 And the wail of the infant and scream of the fair,  
 The moan of the Patriarch, with snow-waving hair,  
 Were all to those slayers, their drink and their food,  
 To feast in their fury a hyena mood.  
 And what could the arm of the hero avail,  
 The tower on the mountain, or fort in the vale?  
 For in darkness and secret their life-blood was shed,  
 As the desert blast comes and is tracked by the dead.  
 Ah, butchers! though proud in your triumph you laugh,  
 And the death groan of murder the music you quaff,  
 Though the land of the Christian, that bloom'd like the rose,  
 As a wilderness lies now, in ruin's repose;  
 Yet vengeance will come! when your blood, for their blood,  
 Shall wash out their woes in its red rolling flood;  
 For their prayers like incense have gone to the skies,  
 And the Lord has remembered their tears and their cries.  
 And like bounds by the last, you shall outcasts be driven,  
 By the steel of the Christian and anger of heaven,  
 And the city of Osman, in triumph be trod,  
 By the foes of Mahomet—the children of God.  
 And though peacefully the cloud that now shadows the world,  
 Yet mark me! the banner for strife is unfurled;  
 And the crescent, before which the cross oft grew pale,  
 Shall vanish from earth and be known but in tale.

From the Odd Fellows' Offering.

## ODD FELLOW'S ORPHANS.

"ODD FELLOWSHIP's the humbug of the age,"  
 Said Selfishness, with his wonted pride ;  
 But FRIENDSHIP, (holy, venerable sage,)  
 And LOVE, whom none will dare deride,  
 Link'd to the TRUTH—three powers allied,  
 Whose deeds will live when others all have died—  
 In accents mild, reprovingly replied :—  
 " You are mistaken—as you always are ;—  
 You are too intimate with Envy : and  
 You have so little FAITH you do not dare,  
 Or even HOPE, to join that triune band  
 Whom CHARITY protects beneath her wings  
 With ever jealous care, though slander's stings  
 Assail earth's best and holiest things.  
 " Behold these Orphans ! fostered by the care  
 Of our beloved Order : relics left  
 By dear departed " Worthy Brothers,"  
 Too soon of their protection 'rest.  
 Look on their happy, smiling faces :  
 Can 'Humbug' there have left such traces  
 Of FRIENDSHIP, LOVE and TRUTH's best graces ?"

# EDITOR'S TABLE.



## REVISION OF THE WORK.

THE importance of this subject, and the high character of the body from which the annexed proceedings emanate, will command attention and justify us in again referring to it, and occupying more space than we should prefer, but cannot well avoid :

*In Grand Lodge, Jan. 14, 1845.*

P. G. Davis, of No. 1, from the special committee to whom was referred the Proceedings of the Grand Lodge of the United States, Annual Session, 1844, submitted the following report :

*To the R. W. Grand Lodge of New York :*

The committee to whom was referred the Proceedings of the R. W. Grand Lodge of the United States, respectfully report in part :

That owing to the limited time in which they are required to render their report, together with their necessary daily vocations, they have not been able to give all the questions brought to their notice, that attention they could have wished, or their importance would seem to demand.

Your committee refer to the report of the Grand Representatives, for a brief statement of many of the acts of the Grand Lodge of the United States, (August Session, pp. 86 to 89.) Some of those acts, however, in the opinion of your committee, require more than a mere passing notice ; and the first to which we would call the attention of this Grand Lodge, is a series of resolutions, recorded on pages 62 and 55, as follows :

“ *Resolved*, That a committee of five be elected by ballot, with full power to revise all the Lectures and Charges of the Order.

“ *Resolved*, That said committee shall assemble at Baltimore at an early day to be fixed by them, for the purpose of attending to the duty assigned to them, and that their necessary traveling and other expenses, be paid by this Grand Lodge.

“ *Resolved*, That it is expedient that a special session of the Grand Lodge should be called at the earliest possible period, after the committee are prepared to make their report, for the purpose of considering the same.

“ *Resolved*, That the committee be authorized to have their report printed for the use of the Grand Lodge.

“ *Resolved*, That the committee who have been elected to revise the work of the Order, be instructed to write out in cipher, the whole of the language of the Order, and that the same be deposited in the Archives of this Grand Lodge for the purpose of reference.”

That the Grand Lodge of the United States have deemed the report of the Revising Committee thus appointed, of signal importance, may be learned from the fact, that, “ a special session ” of that R. W. Body, “ at the earliest possible period after the committee are prepared to make their report,” is to be called, solely “ for the purpose of considering the same,”—thus leading us to infer that the work of revision is expected to be thorough and extensive, and possibly to a complete remodeling of the entire Work of the Order. Your committee are reluctantly constrained to adopt, in part, the latter supposition ; and are led thereto not only from the importance apparently

attached to the report by that R. W. Body, but by information derived through private channels and a lengthy article on this subject in the Official Magazine—evidently written to prepare the public mind—the editor of which, is not only an influential member in the Order, but of the Revising Committee. Witness the following extracts :

\* \* \* “on the contrary the desire for uniformity in the Order, in all that tends to constitute it one and the same throughout the globe, we believe to be universal—besides, if we are right in our conceptions of the meaning of the term *Work of the Order*, the power to enact a code of General Laws is not only inherent in the Grand Lodge of the United States, but forms a part of its organic law. It is true that in the discussions on the question of reform in the work, reference has generally been had to the charges and lectures, and no allusion has been made to that subject in the comprehensive sense in which we understand it; and it may be that some of the Representatives who voted for the appointment of the committee at the late session of the Grand Lodge of the United States, acted under the impression that the labors of that body were to be confined simply to a revision of this branch of the work, nevertheless we believe the power designed to be confided to that committee was general and plenary, embracing a thorough examination of the whole system of Odd Fellowship, in order to its improvement, if practicable, in any of its features.

There never has been a more propitious season to make such a revision, not only in obedience to the wish so clearly expressed at home, but especially in view of our relations with foreign countries. The position of Odd Fellowship in this jurisdiction now, is one of isolation—it stands disconnected with England and all other countries, and no conventional obstacles can interpose to any modification of the general system. We commend this to the committee as a perfectly legitimate subject for their consideration, and we trust that they may agree with us upon the utility and practibility of adopting a code of General Laws for the government of the Order at large. In the second place, as a part of the Work of the Order *ancient usage* has constituted to a considerable extent its discipline and practice. This feature of the work has been held as a sort of consecrated tradition, to be preserved and transmitted unaltered, with pious regard and affection. It is allowed to possess the full authority of written law, and in truth is not unfrequently held to be beyond the reach of legislation. Whatever difference of opinion there may be, as to the propriety of abrogating clearly defined and well ascertained usage, there cannot for a moment be a doubt as to the power on this subject.”

Again he says :

\* \* \* \* “There are forms, ceremonies, lectures, charges, and language, which require essential modification and perhaps entire abolition. A distinguished brother has expressed our idea of what should be the character of the work in a letter, which now lies before us. ‘Let it,’ he remarks, ‘be intelligible, chaste, beautiful, abounding in morality and philanthropy, interspersed with forcible and perspicuous illustrations—introduce whatever will elucidate the great principles and truths which we desire to hold up for the guidance of man in all his intercourse with his brother—not overlooking admonition concerning his duty to God, to his family and himself. Let the different parts have a visible connexion, let it be a uniform, progressive work, proceeding step by step, throwing light upon the path of the noviciates as he pursues his onward journey.’ We cordially respond to these sentiments, and while the fountains of truthful history lie open to us, let us draw freely from their refreshing waters ; let the riches of classic lore be availed of, the elegance of literature, the counsels of pure philosophy, the eloquence and sublimity of nature—go to the oracles, beautify, elevate, exalt the forms, ceremonies and language as eminently as you please, but preserve the great principles of Odd Fellowship from all manner of assault.”

By the above it will readily be perceived, that the power to alter, amend,

remodel, or entirely abolish is freely claimed, and the propriety of so doing is more than hinted at.

Without stopping to discuss the power of the R. W. Grand Lodge of the United States, to alter or amend the work of the Order at pleasure, your committee unhesitatingly express the opinion that it would be inexpedient and probably disastrous, for them to make any alterations whatever,—unless to correct mere grammatical or historical errors, which can be done without impairing its beauty and harmony.

Who can tell, if the work of *reform* be once commenced, where it will end, and to what it may lead? Who among us would wish to see the *Covenant Decree*—so illustrative of *Friendship* and *Love*—with all its beautiful sentiments, abolished!—and the most instructive and impressive scene in initiation, changed to one of an entirely different character! We trust no one; and yet we are informed it is possible, nay, quite probable, that strong efforts to effect both, will be made. Was it not mainly because Manchester Unity would not conform to our *present work*, that the decree has recently gone forth, declaring that “all connection with them had ceased?” And now shall we, at this early day, alter our work to a similarity to theirs, and thus virtually admit that we had no real cause of difference with them?

Your committee will not further enlarge on this subject, being satisfied that in this Lodge there is too much reverence for the wisdom of our fathers in the Order—too much love and respect for the Order itself—to willingly permit the ruthless hand of modern theorists, to violate and destroy our sacred rites and ceremonies, and substitute therefor the fanciful imaginings of their own fanciful minds. Would we wish to see our beloved Order continue to flourish, and transmitted in all its purity and loveliness to remote posterity—to be united and powerful to do good to all within its influence? Then let this Grand Lodge—representing full ONE-THIRD of the Order in this country—unite as one man and oppose any or all *alterations or amendments* in the *Work, Lectures or Charges*; and then, if we are forced to yield to numbers—if our beautiful forms and ceremonies are made to give place to fanatical sectarianism—we shall have the proud though mournful satisfaction of being numbered among the *earliest, truest, and last friends of genuine Odd Fellowship*.

The accompanying resolutions are respectfully submitted for adoption.

THOMAS O. DAVIS,  
JOHN G. SPERLING,  
WILLIAM N. LEWIS.

*Resolved*, That this Grand Lodge is utterly opposed to any alterations in or amendments to, the Work, Lectures or Charges, as they now exist, believing that any change therein would ultimately operate to the injury of the Order.

*Resolved*, That in the opinion of this Grand Lodge, the Revising Committee of the Grand Lodge of the United States, should confine their labor solely to the correction of such grammatical or historical errors as may be found in the Lectures and Charges.

*Resolved*, That the Grand Representatives from this Grand Lodge, be and they hereby are instructed, to oppose, in the R. W. Grand Lodge of the United States, any motion to alter, amend, suspend or annul, any part of the Work, Lectures, or Charges; and that they use every honorable effort to maintain them in the purity in which they existed at the time of our separation from England.

On motion the report was accepted.

The resolutions were then considered and separately adopted.

This is a most extraordinary report, whether considered in view of the circumstances under which it was made, or the character of the document itself—circumstances so peculiar and a character so

strange as to excite surprise and astonishment. We are well aware that the action of the Grand Lodge of this State is ever entitled to respect, and is never without an influence,—generally deliberate and right in its intent, and firm in its purpose ; and yet, in this case, we are reluctantly compelled to an effort to impair its influence, and constrained to the declaration that the action of its committee, which, by approval, has become its own, is unworthy of sanction, or even forbearance. That we may not be deemed to have passed a harsh judgment, we will briefly state the grounds which we conceive to maintain our position.

For a long time much dissatisfaction had been felt, and not unfrequently expressed, with some of our forms and ceremonies, and at the annual session of the Grand Lodge of this State in August, 1843, the following proceedings were had, in a very full meeting :

P. G. True of No. 41, submitted the following :

*Resolved*, That as the sense of this Grand Lodge, it is desirable that the work of the Order should be so revised and corrected, as to render it acceptable to good taste, by removing such incongruities and absurdities as now mar its beauties, and that the Representatives from this State, in Grand Lodge of U. S., be directed to use their exertions in procuring such revision.

This resolution was unanimously adopted, and in September following, in obedience to these instructions, the subject was brought before the Grand Lodge of the United States. The effort, nevertheless, then failed, because, as was alledged, that body was unable to bear the expense of a revision, and the loss of a large stock of charge and lecture books on hand. Poor as was the excuse, it was received, and those whose hopes had been excited yielded to the disappointment without complaint. The next session of the U. S. Grand Lodge, however, found it relieved from financial embarrassment, and without books, the supply having been exhausted by the rapid growth of the Order in the Union. Meanwhile the desire for a revision had strengthened with its early advocates and extended to others, and P. G. True had been elected a representative from this State to that supreme judicatory of the Order. Accordingly a new movement for revision was made, and resulted in the adoption of the resolutions cited in the introduction of the report under review, by the strong vote of 38 to 3, including *all* the Representatives from this State, and P. Grand Sir Kennedy, whose concurrence was certainly no unwilling sacrifice of private judgment to instructions, for he is responsible to no constituency whatever. A general expression of approbation followed this action, and no doubt entertained that at length was accomplished what was so earnestly desired and clearly demanded.

Such were the circumstances, and such the general indications of feeling, when, after a lapse of four months from its appointment, and it was to be supposed the Committee of Revision had commenced its labors, the Grand Lodge of New York was called upon to express an opinion in the premises. And the first thought here is,

why this delay in the matter, and why was a new expression *now* necessary? Had not one been already given, full, fair, and unequivocal, without any reference to ulterior objects? or had any change occurred in the condition of the Order to require a change in the tone of that expression? And if actually necessary to review that decision, did not every principle of justice demand that in a matter of such paramount importance and universal interest, *some pains* should be taken to obtain a full and fair expression from all to be affected? Nothing can be clearer. Yet what is the fact? The question was considered at an ordinary business session, held at an inconvenient season for attendance from other places than the cities of New York and Brooklyn, and without any notice being given that the matter was to be acted upon. The meeting was consequently of the character usual in such cases. Fifty-seven Lodges were represented, of which thirty-seven are located in those cities, and fourteen of the remaining twenty by proxies living in the city of New York?\*

And this is the manner by which a result was obtained that is vauntingly sent forth as an evidence that the Grand Lodge of New York, "representing full ONE-THIRD of the Order in this country," is "opposed to *any* or all *alterations or amendments in the work, lectures or charges!*" We want better proof than this before we can admit the claim.

But if the action of the Grand Lodge be thus liable to objection, the report itself is open to severer comment; and indeed a difficulty at once arises in speaking of it, that while it shall be properly characterized, a tone of courtesy and a brotherly spirit be observed. We would not willingly offend, and yet we must say there is throughout an exhibition of sophistry, a perversion of facts, and a general unfairness, added to its imputation of "sectarian fanaticism," which is anything but creditable to its authors. Much is said by implication and left to inference, which it would have been more manly, but perhaps not so discreet, to have directly affirmed. We have not room, however, to go over the whole ground covered by this question, or follow the committee as we could wish, and the insertion in the report of the extracts from the Covenant relieves us from repeating what might otherwise be necessary. A passing notice of its main features is all that we can attempt.

The first position assumed, is an indirect denial to the Committee of Revision of other authority than the school-master's prerogative to correct his boy's compositions; but this point is well taken care of by the Covenant, and its denial here will hardly prevent the exercise of the power not only *intended* to be given but designed to be *used*; although if the Revisers do conclude to stop after a consultation with Murray and Rollin, we respectfully suggest to them the employment

\* No division was called upon this question, and we make our statement from a vote by yeas and nays as recorded on a question taken immediately preceding this.

of the authors of this report, whose capacities have been evidenced as rhetoricians, not less than grammarians and historians. There need be no fear of exceeding authority. "Modern theorists" and their "fanciful imaginings," find no favor with those reverent worshippers "of the wisdom of our fathers," for "who can tell," ask they, "if the work of reform be once commenced, where it will end and to what it may lead?" They are therefore determined, to remain "the earliest, truest, and last friends of genuine Odd Fellowship," by a maintainance of old "forms and ceremonies" which they conceive to be "instructive and impressive," albeit the work of reform "commenced" years ago, (and they themselves have participated in it,) when "refreshments" were kicked out of doors and certain "implements" were thrown into the store room or stove; and will probably "end" in an entire expurgation of what others deem "absurdities and incongruities," which have driven many intelligent men from our institution, and even now frequently render an initiation a doubtful experiment; while it will "lead" to the substitution of what will at least be evident if not appropriate. But to pass on.

The following question, in the strongest form of assertion, we fear was dictated by something beside ignorance: "Was it not mainly because the M. U. would not conform to our *present work* that the decree has recently gone forth declaring that all connection with them had ceased?" No, sirs! The cause of severance was *not* a refusal by the M. U. to adopt the "present work," as may be seen by reference to Docs. H. and I., commencing on p. 418 of McGowan & Treadwell's "Journal of Proceedings" of the G. L. of U. S., but was the consequence of the refusal of the American Commissioners to accept certain conditions of membership in this country for members of the M. U. That was the cause of divorce, and the contrary statement is a glaring perversion of what ought to be a well known fact.

As a fitting close to this report, "sectarian fanaticism" is charged upon those who differ with the committee. With the glorification of themselves we find no fault; that's a matter of taste; but when in doing it they impugn others, they exceed even a poetic license. We can tell our brothers there is no "sectarian fanaticism" in efforts to abolish ceremonials, which, however they may be sanctioned by authority or commended by an alleged antiquity, are objectionable to good taste and extremely liable to misconception and abuse. Neither are *they* the *only* true friends of Odd Fellowship who resist a reform demanded alike by an almost unanimous expression of opinion and required by the best interests of the Order itself, but manage and get up a demonstration wholly local in its extent and trumpet it abroad as the will of "ONE-THIRD of the Order in the Union." The reform may perhaps be temporarily stayed by such means; but every delay will increase its strength, till it shall finally sweep all before it, and instead of stopping short at a revision of

forms, may overturn organizations, strike off features which are as anti-republican in their character as they are monopolising in their growth. Let prudence prevail.

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P. S.—Since the foregoing was in type, the Grand Lodge of this State has receded from its ill-judged position. At a meeting on the 18th ult., the following resolutions were adopted, of course annulling those previously passed :

“ *Resolved*, That this Grand Lodge approve of the calling of an extra session of the R. W. Grand Lodge of the United States, to consider the report of the Committee appointed at their last session to revise the Work of the Order.

“ *Resolved*, That in the opinion of the Grand Lodge, a necessity exists for a revision of a portion of the Lectures and Charges, in order to correct the several inaccuracies of style and sentiment, and also with a view to more historical correctness, all of which it is believed may be accomplished without departing from the original landmarks of the Order.

“ *Resolved*, That the Grand Representatives from this Grand Lodge be requested to urge upon the R. W. Grand Lodge of the United States the necessity and propriety, should such revision be made, of leaving the original ground work undisturbed, having in view a due regard to beautifying and correcting the several Lectures and Charges of the Order.”

These resolutions while they look to the preservation of the ground work of the Order, (which, by the way, no one wishes to disturb, that we are aware of,) and retaining what is useful in the Lectures and Charges, leave “ ample room and verge enough ” for the exercise of a sound discretion and good taste. Doubtless this commendable change was the result of a free discussion and full understanding of the matter, as the prior action, it is not too much to say, was owing to an entire absence of discussion and a want of attention. Both Grand Representatives were present on the latter occasion, and neither on the former. They have *now* received instructions which they can obey without violence to their own opinions or injury to the interests committed to their charge.

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#### “ PROGRESS OF THE ORDER.”

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SINCE the last publication of the Gavel SEVEN new lodges have been chartered in this State,—Lodge No. 135, at Vienne ; Adriandock, No. 136 ; Valatie, No. 137 at Valatie, Col. co. ; Chester, No. 138, Chester, Orange co. ;—Lodge No. 139, Medina, Orleans Co. ; Diamond, No. 140, New York city ; Hempstead, No. 141, Hempstead, Queens co. The charter for Medina plants our standard in a county where it had not before been displayed, and the best results are to be expected from occupying this new camping ground. There has also chartered Myrtle Degree Lodge, No 20, at Newburgh, and Damascus Encamp., No. 18, in the city of New York.

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 CELEBRATION OF UNION VILLAGE LODGE, No. 122.
 

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THIS celebration took place at the Reformed Dutch Church in Union Village on Thursday Evening, Jan. 24, 1845, and although the weather was very inclement the church was crowded at an early hour. The exercises were unusually interesting, as we learn from the Washington Journal, and gave general satisfaction. Among other exercises we notice the following ode written by Rev. Bro. J. N. MAFFIT :

Hail, Holy Seraph, Charity,  
From Eden's sunny groves above,  
Upborn on balmy wings of love,  
To bless and save Humanity !

Where sorrow reigns and death pervades,  
Thou pourest radiance on the eye,  
And bringest gladness to our shades,  
Through darkening clouds of destiny.

O God, of dread Eternity !  
From thy high throne in light serene,  
Long files of Cherubim between,  
O God, bless our fraternity.

To Thee, the Noblest Grand, we'll go,  
When we have left this world of wo,  
To celebrate beyond the skies,  
The Charity that never dies.

The Oration by Bro. J. H. McFARLAND is spoken of as "clear, eloquent, argumentative and conclusive." We understand it has been solicited for publication, if so, we may publish it in the Gavel.

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 LITERARY NOTICES.
 

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*"Texas and the Gulf of Mexico : or Yachting in the New World.  
By Mrs. Houstoun."*

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SUCH is the title of a work just issued from the press of Zeiber & Co., Philadelphia. The publishers, printers, binders, &c., have done a clever thing in the mechanical getting up of this work: would we could say as much of Mrs. Houstoun. It appears that this authoress is an English woman, who has been drifting about in Texas and Mexico and some of the southern States. Her observations on every thing she writes about appear hasty, ill-judged and prejudiced; nor is she entitled to the least confidence, either in her general inferences or particular facts. She sees every thing through a glass darkly, with the eyes of a conceited, ignorant woman, pouring out her gentle ill-nature upon whatever is above the contracted sphere of her thought, and criticising with insipid effeminacy the little she can comprehend. For an instance, let us quote a remark of hers on the

religion of the south,—“There is, however, I imagine, a deeper cause for the want of religion observable here. There is no religion having authority, and thus in democratic countries, and particularly among a hard-headed and unimaginative people, like the Americans, devotional feeling becomes weakened and extinguished, when the outward observance of the rites and ceremonies of religion is in no degree a part of the government of the country.” Had this woman been at all acquainted with the history of Christianity she would have known that to make religion a part of government is invariably to kill *devotion* as well as to degrade the state. She might have seen this too, had she contrasted the present cold, formal, cast-iron religion of England, “as by law established,” with the warmer piety and more earnest faith of dissenters there. Or had she looked to the New England states, or in fact to any of the free states, she might have seen religion breathing the warmest, intensest devotion, unpensioned by government or the authority of law. And if we are a “hard-headed, unimaginative people,” it will not be unjust for us to say that there are those who write books about us, who will never be accused of having *hard* heads.

Mrs. Houstoun’s comments on the manners of the Americans are of the same piece with the extract already quoted. But there is one consideration which should not be overlooked in making up our opinion of this woman; and that is a fact stated in her first chapter, that she left England *sick*, and her journey was undertaken for the recovery of her health. There can be no doubt of the truth of this statement, for her book bears the clear evidence of having been written by a sick woman. We wonder if her work has not by this time made her American publisher sick too?



**THE RAINBOW.**—This is a new weekly, devoted to “Odd Fellowship and General Literature,” published by J. COHN, N. O., at \$2.50 per annum. P. G. F. HAYNES, Editor. The numbers before us are filled with good reading, (which is much more than can be said of one-half the publications of the day,) much of which is on the subject of our Order. We wish it success; and from the well known liberality of our southern brethren, we entertain no doubt on that head. Bro. Rainbow, the Gavel has been mailed regularly!



**THE ARK AND ODD FELLOWS’ MONTHLY MAGAZINE.**—This excellent Magazine for January has come to hand. We are sorry that the patronage is not sufficient to warrant the increase in the number of pages, as the editors had proposed doing, but still in its present shape it is one of the best and most useful works published. This number is worth the subscription price, \$1.

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ABOLITIONISM AND ODD FELLOWSHIP.

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WE copy the following correspondence from the Democratic Freeman, published at Syracuse by Bros. Tucker and Kinney. It is not the first time we have been called upon to notice the persecution of those brothers in consequence of their connection with the Order, and from present appearances we fear it will not be the last. As the extracts below express our views upon the subject we leave the matter, with the suggestion that the members of the Order in this State forward them two new subscribers for every one they lose on account of their connection with us. It can be done.

A TIMELY LETTER.—The following letter, most unexpected, yet welcome, we insert at the request of the gentlemen whose names are attached to it. They have our heartfelt acknowledgments, for the *substantial sympathy* expressed for our influence. Such rays of *light*, in a dark hour, do not fail to inspire us with fresh hope and cheer, amid the trying loss of friends with whom we have been wont to associate—but who, for reasons of opinion, deem it their duty to abandon us. May the rich blessings of freedom never depart from the fireside of our friends in Albany—no, nor our foes in other places. The peculiar characteristic of “speaking and acting honestly,” has in all ages of the world *subjected those who do it*, to inconveniences; and we have not in our humble sphere expected to escape. The motto at the head of our editorial columns, is a talisman whose power is sufficient for the most trying hour. We shall strive to “work our way through the woods” of this dark world—although somewhat “uneven,” in the fond hope of *arriving at last* to the happy place where the great *High Priest* of our profession hath gone before us—endeavoring while we *tarry* to avoid the *ravines* that error may throw us in the way of falling into—so that in the end we may enjoy a humble place in the *celestial lodge above*.

“Albany, Feb. 5, 1845.

“To J. N. T. TUCKER:

“DEAR BROTHER.—We the undersigned, brethren of the I. O. of O. F. of the city of Albany, have been deeply interested in the controversy you have sustained through the columns of the “Democratic Freeman,” with several gentlemen of the “Liberty party,” who are, or were, subscribers to your paper, and who call you in question, as a man, a partisan and a christian in consequence of your connection with the order of which we are members and brethren. We have observed with pleasure, the strong and truly independent course that you have pursued, and admire the manner in which you have treated your unreasonable friends. While you have yielded no points in the controversy, you have sustained yourself as a man, a christian and an “odd-fellow.” That your conduct in these respects should have subjected you to a pecuniary loss, in the matter of withdrawals from your subscription list on account of your connection with our noble Order, is a subject of deep regret to us. Sympathizing with you in these things as *men* and *brethren*, we have determined to subscribe for your paper for the year to come. We do this, not because we are “Liberty party” men, or because we agree with you in the objects and sentiments of your Journal, but because we feel ourselves in duty bound to set our faces against the persecutions of a worthy brother “for opinion’s sake” merely, and to shield him as far as in our power lies against effect.

“We bid you “God speed,” brother, in your independent and upright course of action in this matter. We trust that *Truth* will yet prevail over error, and that you will ere long see the scales fall from the eyes that are now blinded by prejudice, and outlive the unjust opposition which you have been

subjected to, by those who cannot, or will not recognize the moral excellence, christian character, and benevolent motives and objects of the Independent Order of Odd Fellows.

"We remain, ever yours in the sacred bonds of

"FRIENDSHIP, LOVE & TRUTH."

(Signed) "V. B. Lockrow, A. E. Jenks, Samuel T. Carter, P. M. McCall, David A. Bulson, Matthew Bray, Charles Holt, Jno. F. Shultz, A. J. Church, B. C. True, A. Heyer Brown, Geo. H. Herbert, J. W. Harcourt, David D. Ramsay, J. Gardiner, P. B. Leddy, T. W. I. Groves, Geo. C. Rathburn, J. H. Case, George J. Penchard."

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### THE CEMETERY GROUNDS.

WHILE the Order in other places has been at *work* in buying and dedicating rural Cemeteries under many disadvantages, we have been entirely idle, although every means is at hand. We would suggest the propriety of each Lodge in the city buying one lot or subscribing the amount required therefor, and then uniting as one body in forming an "Odd Fellows' Cemetery for the city of Albany." The Order in the city is at present in an unusually flourishing condition, each Lodge having on hand a large amount of surplus funds, which in our humble opinion could not be better invested; besides how pleasant must be the thought as we are about bidding adieu to all earthly objects of affection, that even in death we shall still sleep side by side with our families, friends and BROTHERS! And while living and enjoying life and all its pleasures, occasionally ramble by the side of our departed Brother, and listen to the chant of the guardian spirit of the dead:

"Soft, softly here! for on this mound  
The badge of Brotherhood is found!  
Revere that sign! for in his breast  
Its friendly virtues were confessed;  
And, while on earth, he lived to prove  
The worth of Friendship, Truth and Love.  
If in thy heart be found that sign,  
Which pledges charity divine;  
O give this grave one duteous tear,—  
Thy friend and BROTHER slumbers here!"

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### DIED.

On the 14th ult. MARY, infant daughter of Bro. Thos. D. Knower, of American Lodge, No. 32.

On Tuesday, 18th ult., of consumption, LYDIA WOOD, wife of Bro. Wm. G. Bishop, of Hope Lodge, No. 3.

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### Married.

In East Troy on Monday evening, 27th ult., by Rev. Bro. C. C. Burr, Bro. PHILLIP H. BAERMANN of Troy, and Miss ROSANA PALMER of West Troy.

(\*) Post Masters are authorized to forward all subscriptions for the Gavel, free of postage. Our friends, by bearing this in mind, would save us a great deal of expense in the way of postage.

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(\*) We can still furnish back numbers of the Gavel to new subscribers.

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(\*) To insure the speedy delivery of communications intended for the Lodges in the city of Albany, correspondents are requested to direct them to the *D. D. G. M.*, V. B. LOCKROW, box 264, post office, Albany.

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### *RECORD OF THE ORDER FOR ALBANY.*

VAN BUREN LOCKROW, DDGM.

**EN-HAKKORE ENCAMPMENT**, No. 5.—John Tanner, CP; V. B. Lockrow, HP; C. Brooks, SW; C. Holt, S; A. Heyer Brown, T; R. H. Pruyne, JW.

**HOPE LODGE**, No. 3.—S. P. Carter, NG; LeGrand Smith, VG; E. H. Bender, QS; G. W. Bell, PS; J. W. Harcourt, T.

**CITY PHILANTHROPIC LODGE**, No. 5.—Wm. Reese, NG; Henry Hainer, VG; William Quested, QS; F. Ingmire, PS; Wm. B. Scott, T.

**UNION LODGE** No. 8.—Alex. Selkirk, NG; Geo. Wallace, VG; George Penchant, Sec; A. Whitney, PS; J. G. Northrup, Treas.

**GERMAN COLONIAL LODGE**, No. 16.—J. Levi, NG; Julias Paepkie, VG; Jacob Newburgh, Sec; John Wacher, Treas.

**FIREMEN'S LODGE**, No. 19.—R. S. Howard, NG; S. S. Barns, VG; S. H. Johnson, QS; Wm. Rennie, PS; A. Heyer Brown, T.

**AMERICAN LODGE**, No. 32.—James Muir, NG; Henry Quackenboss, VG; H. M. Hyde, QS; Thos. D. Knower, PS; Walter S. McCulloch, T.

**PHOENIX LODGE**, No. 41.—E. J. Moseley, NG; H. C. Haskell, VG; Charles P. Page, QS; Peter B. Leddy, PS; Thomas Johns, T.

**SAMARITAN LODGE**, No. 93.—J. M. Hughes, NG; D. S. Davis, VG; Stephen Van Schaack, QS; C. W. Bentley, T.

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### *AGENTS FOR THE GAVEL.*

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## THE JEW OF HAMAH.

ONCE upon a time there lived in Hamah a certain Turk called Mustapha, who having accumulated some wealth by carrying on a trade in goat's hair, determined to make a pilgrimage to Mecca. His family consisted of his wife and two slaves; and as the lady insisted on not being left behind, the good man resolved to sell off his stock of goat's hair, to take all his household with him, and to shut up his house till his return. The only difficulty that presented itself was what to do with his money. He did not like to run the risk of being robbed of it in his journey through the Desert; he did not like to leave it in an empty house, and there were not any of his friends to whom he wished to trust the secret of his wealth. After much deliberation, he placed it in separate parcels at the bottom of five large earthen jars, which he then filled up with butter, and on his departure sent them to the house of one of his neighbors, a Jew named Mousa, to keep till his return, telling him it was a stock which he had laid in for winter consumption. The Jew, however, from the weight of the jars and other circumstances, suspected that they contained something more valuable; and as soon as Mustapha was fairly on his way to Damascus to join the caravan, he ventured to open them; when finding his expectations realized, he took out the gold, and filled them up again with butter so carefully that nobody could tell that they had been disturbed. The poor Turk, on his return from the pilgrimage, soon found out the trick that had been practiced upon him; but as the jars were exactly in the same apparent state as when he left them, and as there was no evidence as to their contents, it was plain that no legal process could give him any redress. He therefore set about to devise some other way of punishing the Jew, and of recovering, if possible, his property; and in the mean time he did not communicate his loss to any person but his wife, and enjoined on her the strictest secrecy.

After long consideration a plan suggested itself. In one of his visits to the neighboring town of Homs, where he was in the habit of going to sell his goat's hair to the manufacturers of the mashlakhs, for which that place is famous, he fell in with a troop of gipsies, who had with them an ape of extraordinary sagacity. He prevailed on them to sell him this animal; and, conveying it privately to his house at Hamah,

shut it up in a room to which no one but himself had access. He then went to the bazaar, and bought one of the dark scanty robes and the small caps, with a speckled handkerchief tied closely round it, which is the prescribed costume of the Jews throughout the Turkish empire. This dress he took care invariably to put on whenever he went to visit his ape; and as he always carried him his meals, and indeed never allowed any other person to see him, the animal in the course of a few weeks became extremely attached to him; jumping on his neck, and hugging and caressing him as soon as he entered the room.

About this time, as he was walking along the street one day he met a lad, the son of the Jew Mousa, and having enticed him into his house by the promise of some figs, he shut him up a close prisoner in a detached apartment in his garden, at such a distance from the street and from the other houses in the town that the boy could not discover to any one the place of his confinement. The Jew, after several days' search, not being able to obtain any tidings of him, concluded that he had either been drowned, or had strayed out of town, and fallen into the hands of some wandering Bedouins; and as he was his only child, fell into a state of the greatest despair: till at length he heard by accident, that just about the time that the boy was missing, he had been seen walking with Hadgi Mustapha. The truth instantly flashed on his mind, and he recognized in the loss of his son some stratagem which the Turk had planned in revenge for the affair of the butter jars. He immediately summoned him before the Cadi, accused him of having the boy in his possession, and insisted on his immediately restoring him. Mustapha at first strenuously denied the fact; but when one of the witnesses positively declared that he saw the boy go into his house, and when the Cadi was about to pronounce his decree, that he should bring him into court dead or alive, he exclaimed, "There is no God but Allah, and his power is infinite; he can work miracles when it seemeth good in his sight. It is true," continued he, addressing himself to the Cadi, "that I saw the Jew Mousa's son passing by my house; and for the sake of the old friendship subsisting between his father and myself, I invited him to come in and to eat some figs which I had just been gathering. The boy, however, repaid my hospitality with rudeness and abuse: nay, he even blasphemed the name of the holy prophet; but scarcely had the words passed his lips, when, to my surprise and horror, he was suddenly changed into a monkey. In that form I will produce him: and as a proof that what I tell you is true, you will see that he will immediately recognize his father."

At this instant a servant, who was waiting on the outside, let loose the ape into the divan, who, seeing that the Jew was the only person present in the dress to which he was accustomed, mistook him for his master, jumped upon him, and clung round his neck with all the expressions of fondness which the child might have been supposed to exhibit on being restored to his parent. Nothing more was wanting to convince the audience of the truth of Mustapha's story: "A mir-

acle, a real miracle!" they cried out; "great is Allah, and Mahomet is his prophet;" and the Jew was ordered to take the monkey, and retire from the court. A compromise was now his only resource; and, accordingly, as soon as it was dark, and he could go unobserved, he repaired to Mustapha's house, and offered, if he would liberate his son, to restore all the money which he had taken from the butter-jars. The Turk, having attained his object, consented to release his prisoner; but, in order to keep up his own credit, he stipulated that the child should be removed privately, and that the father with his whole family should immediately quit the place. The popular belief in the miracle thus remained unshaken; and so great was the disrepute into which the Jews fell in consequence of this adventure, that they all departed one after the other, and none have ever since been known to reside in Hamah.—*Covenant.*

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## LIFE AND CHARACTER OF ANTHONY WAYNE.

BY BRO. ROBERT MACFARLANE.

*This Essay took the first prize awarded by the Young Men's Association of this city, July 4th, 1844.*

### INTRODUCTION.

REVOLUTIONS are the *finger-posts* of political association, they point the road to Liberty or Despotism; and to them posterity looks with pride or shame for the past—fear or hope of the future.

With few exceptions, they have all been characterized by scenes of inhuman carnage and bloodthirsty violence, and viewing them as the immediate cause of bloodshed, the stiff monarchist trembles at every political change, and deprecates from his heart's core every reform, partial or radical, of national constitution; talk to him of the necessity of revolutions, he will tell you of the martyrdom of Charles, and overwhelm you with descriptions of the *reign of terror*. A revolution presents to his kingly vision the destruction of all order, a deluge of every demon evil. Yet revolutions are necessary, and he who views every republican change, as the sounding of the tocsin to light up the flames of civil war, and stigmatizes them as the destructive fumes of democracy, has given himself but little self thought on the subject; he forgets the horrible destruction of the Leigeois by the duke of Burgundy, and the massacre of Bartholomew by Charles of France—he thinks not of the weary servitude of the Austrian hind, and the hopeless toil of the Russian serf—he sees not the weary peasant clamber at eve the green hill side, to gaze upon the golden fields of the valley, made rich by the toil of his hands and the sweat of his brow—he sees not the iron enter his soul, as the bitter reflection comes chill upon his heart, that he sows and reaps for others, the gleanings are but his.

If Revolutions have slain their thousands, despotism has slain its millions, and oh! how cruel the death by the latter in comparison

with the former ; by the former the punishment was speedy, and the victim soon relieved from pain ; but only think of the iron heel of despotism, year after year, day after day, pressing, pressing out, drop by drop the very heart's blood of the industrious, humble poor.

That Revolutions are necessary and can be conducted without the block or guillotine, has been fully proved by our own glorious struggle. That they may be productive of heavenly results, is as truly proved by the beautiful fabric of our *Union*, and our incomparable Constitution ; and though all around on the subject were dreary and desolate as the winter of Greenland, yet here is the star that shines in the sphere of freedom, whose sparkling beams has for more than sixty years lighted up the pathway to "Liberty and the pursuit of happiness." This is the Aurora Borealis whose beautiful colors has been seen from afar ; and the shades thereof falling on the old world, has been the means of producing those mighty changes in the institutions of Europe during the last half century, and which have no parallel in history.

To the men who were chiefly instrumental in achieving our independence all honor is due ; yea, more, the pen is honored that transcribes their deeds—the voice made music that sings their praise.

#### CHAPTER ONE.

ANTHONY WAYNE was born on the first of January, 1745, in Chester county, Pennsylvania, of respectable parents and English descent. Of the first of his schoolboy years, his uncle, who was his instructor declared, that nothing in his opinion could be made of him except a soldier, as he had set the whole school agog by sham fights and real fights, batteries with snow, and bullets of snow ; and in a letter to his father, his uncle's words were, "that as for learning, I can do nothing with him."

Anthony was summoned home to the presence of his father, severely reproved for his negligence, and sternly exhorted to discharge promptly his scholastic duties. The good sense of the boy made him resolve to please his beloved father, by studious attention for the future to his uncle and instructor, and at the end of eighteen months, so diligent and attentive had he been, that he drew forth this tribute of praise from his sturdy teacher, "that he had got all the schooling he was able to give him, and that he merited the means of a more extended education."

He was then sent to the Philadelphia academy, where, having acquired a competent knowledge of mathematics and astronomy, he returned at the age of eighteen to his native village, and opened an office of land surveyor.

At the age of twenty-one, Wayne was selected on the recommendation of Franklin to survey a new settlement in the newly acquired territory of Nova Scotia ; to ascertain its commercial facilities, and agricultural qualities ; and it is highly credible to him, that after a full trial of his skill and qualifications, he received the additional trust

of superintending the settlements already made, which was continued in him until his twenty-fifth year, when the angry nature of the controversy with Great Britain and the colonies, put an end to the enterprise.

In 1769, Wayne married a Miss Penrose of Philadelphia, after which he returned again to his native county, resumed the business of surveying, and at intervals, agriculture. But the time was fast approaching, when he who had no sword must sell his coat and buy one; for the mother country had, against all vested charter rights, persisted in taxing the colonies, until stern opposition became the only hope of relief.

Wayne was among the first of his countrymen who saw the small cloud darkening the political horizon, and with that tact which his uncle saw in his schoolboy days, determined to be prepared for the worst. He devoted his time to the formation of military associations and the discipline of a volunteer corps, which, in a few weeks, had, from his diligence, more the appearance of old campaigners than young militia. His character soon attracted the attention of congress, and in 1776, they conferred on him the rank of colonel, with command of one of the Pennsylvania regiments, which was soon equiped and marched into Canada, forming a part of Thompson's brigade, stationed at the mouth of the river Sorel.

Sullivan, who commanded the northern army, having heard of an isolated detachment of British, despatched Thompson to cut it off. The expedition, through incapacity or fortune, completely failed, and the remnant of the brigade was only saved by the ability of the severely wounded Col. Wayne, after his first officer was taken prisoner, and his second, St. Clair, was completely disabled. Sullivan soon saw the error of holding his position on the Sorel, and retreated to Ticonderoga, the next place selected for defence. To Wayne was committed the arduous duty of covering the retreat; being pursued by a superior body of British, the which he performed with much skill, retreating almost within musket shot of the enemy, and saving his men unscathed by a single English bullet.

Gates, who superseded Sullivan in command of the northern army, determined, after the suspension of hostilities in that quarter for the season, to assist the commander-in-chief, who, with a reduced and depressed army, was retreating through the Jerseys before a superior force. For this purpose he detached eight regiments of the line, leaving two thousand troops for the defence of Ticonderoga, the duty of which he assigned to Wayne, an act pleasing to the troops, and entirely approved of by Congress, who also conferred on him the rank of brigadier-general.

From this post, by his earnest solicitation, he was called to the main army the ensuing spring.

Having arrived at head-quarters on the 15th May, Washington immediately placed him at the head of a brigade, using the remarkable words, "that under his direction they could not fail to be soon and greatly distinguished." And never were words more truly spoken,

for on the false retreat of Howe, the British general, to Staten Island, Wayne, in pursuing, elicited the warmest praise of his commander, by his cool and daring valor. And at Brandywine, the division of Knyphausen was unable, though protected by a heavy battery, to force the position of our hero; it was only after hearing of the defeat of the Americans at the forks of the river, that with great steadiness, he withdrew to the main army.

### CHAPTER TWO.

In taking up his position on the Schuylkill, Washington despatched Wayne to hover about the enemy, and mark them well.

It was while on this duty, that the British made a night attack on his division and were successful through the negligence of one of his officers; and strange to tell, the very man that defeated the matured plans of Wayne, to save his own self, preferred against his general a charge of gross negligence.

A charge of ill conduct, even without a foundation, is often fatal to the reputation of those against whom it is made, as it raises suspicions, and many are apt to think, that the person is guilty, the charges only being not proven. It was far different, however, in the case here spoken of, and the court martial decided unanimously, that he did all that could be expected from an active, brave and vigilant officer, and they therefore acquitted him with the highest honor.

After the British had taken possession of Philadelphia, and the unsuccessful affair of Germantown, Washington retired to his dreary winter quarters at Valley Forge.

The sufferings of the American army during that severe winter, are well known to every reader of our history. Without sufficient food or clothing, the hardy and spirited American army (reduced in numbers by gaunt famine and piercing cold,) was threatened with entire dissolution. In this situation, Wayne, perhaps, did more for his country than at any other period of his life. He was despatched with part of his division and some of the Jersey militia, to annoy the enemy, and forage on the borders of Pennsylvania and Jersey. This service, so difficult and dangerous, he managed with great adroitness and ability; so much so, that although both friend and foe had to pay *black mail*, yet, by the middle of March, with little loss to himself, our hero brought into the American camp, hundreds of fat cattle as food for the famished soldiers, and great quantity of clothing for the destitute army, beside considerable useful forage of every description. These signal services gained him the esteem of the whole army, and the praise of great Washington.

In the campaign of 1778, and during Clinton's retreat from Philadelphia to New-York, Wayne was ever active and at his post, and signalized himself as was his wont, by his bravery and good conduct. But in the month of July 1779, an event occurred which, for successful daring, perhaps has no equal, and which covered our hero with lasting honors.

## CHAPTER THREE.

About the beginning of the month, Washington organized a select corps of light infantry, appointed Wayne their commander, and assigned them a service worthy of the men, worthy of their leader. That service was the re-capture of Stoney-Point, a strong position on the Hudson river, commanding the common communication between the middle and eastern States, and the means of attacking the American posts on the Highlands. The enemy, aware of these advantages, sought by every means to make the place impregnable. Washed on two sides by the river, the third, a marsh covered by the tide, the fourth, on the height they encircled, by strong breastworks and heavy artillery, and the defence was entrusted to six hundred veteran soldiers. Viewing his means of defence, and the formidable ramparts by which he was surrounded, colonel Johnson might well look down from his battlements, and laugh at every attempt of the American to drive the British lion from his lair; but the bayonets were glancing by which his men were to bleed, and the hearts were throbbing beneath the banner of Columbia which were soon, in the very centre of his security, to exult over the prostrate standard of St. George.

Wayne having well reconnoitered the object of his attack, marched on the 15th for the Fort, and at eight in the evening was within two miles of his object: from the nature of the ground, however, it was twenty minutes past twelve before all was ready to commence the assault. Here, viewing the dangers and difficulties before him, and being resolved to do or die, he knew that something was needed to excite his men to the highest point of daring. Two years previous, a circumstance had occurred which filled the whole land with a spirit of hate and revenge against the whole adherents of Britain. A band of Mohawks and Rangers, headed by one who received his education in our own city, burst into the peaceful valley of Wyoming in Pennsylvania, and with one fell swoop, left not a living soul to tell the darksome tale of blood.

Sweet Wyoming, the day that thou wert doomed,  
Guiltless to mourn thy loveliest scenes laid low;  
When, where of yesterday, a garden bloomed,  
Death o'erspread his pall, and blackening ashes gloomed.

Wayne, with the mind of a great general, caught at the circumstance, as he knew the very words were inspiration. Then on the verge of the swamp now covered with the tide, and before them the frowning battlements which must be stormed, he shouted forth, the soul stirring watchword, "Remember Wyoming!" 'Twas then like greyhounds from the slip his divided columns rushed to the attack, and in the face of an incessant fire of shot and shell: but above hissing shot and bursting shell, arose the fierce revengeful yell, "Remember Wyoming!" And well did they remember Wyoming, for with a speed of execution and concert of action which has never been equalled, the two storming columns met at the same moment in the very centre of the fort.

But the inhumanity of Wyoming was unknown to our conquerors, for not a man was injured after the surrender, and none fell but those who made resistance. The entire loss of the Americans was only one hundred men, and those chiefly of the pioneer parties. Well might general Lee, in writing to Wayne on the subject say, that it was the most brilliant event in history; and his opinion was that of no ordinary man. Our hero was severely wounded in the early part of the action; and his words, on falling, display more the character of that remarkable man than the whole affair. "March on my men," said he, "carry me into the fort; if I die, it shall be at the head of your columns." Surely his heart was strung in steel. Washington, in reporting the affair to Congress, used the forcible expression, "that the event did honor to his judgment and bravery."

Congress presented him a unanimous vote of thank, and directed that a gold medal emblematical of the event should be presented to him.

Ossian, in describing the approaching combat between Fingal and the king of Erin, puts the following language in the mouth of the grey haired warrior: "I love a noble foe, and such a foe is Cathmore;" and truly might the enemy say, that the captors of Stoney Point were noble foes. When the British were quailing before the steel of Columbia, one brave fellow fought like a lion, scorning to yield; the Americans admired his courage, for the brave love the brave, and the word "spare that brave fellow, spare that brave fellow," flew from rank to rank, but the kind and generous feelings of the Americans were doomed to disappointment, by a random shot from his own ranks, which laid the hero low.

This incident was related to the essayist by a sister of the brave fellow. She afterwards came to reside near the place where her hero brother fell; and she always revered the memory of the noble hearted men, who, in the heat of battle and conquest, sought to save the life of one of their most determined opponents.

Thus fell Stoney Point into the hands of the Americans. It was an event of the Revolution, which every American can look back upon with pride, and the traveler, as he journeys on the noble river which washes the ramparts of that once famous fortress, cannot but with a glowing bosom, gaze upon the scene where fought and conquered Anthony Wayne.

In the winter of 1780-1, we find our hero placed in a very peculiar and trying situation, from a revolt of the troops under his command, caused by a deficiency of bad clothing, irregular bad pay, and service prolonged beyond the term of enlistment, five evils of great magnitude, especially in such a climate. The British learning the circumstance, tampered with the insubordinate soldiers, but the men, (for men and true hearted soldiers they were,) proudly, amid their starvation, rejected the tempting offers of the British, and sent Wayne the assurance, that should any hostile movement be made by the enemy, the division would immediately march under their old and beloved commander to meet and repel it. How strong must have been the

tie which bound the soldiers to their general, who availed himself of this national excitement in his troops, and soon brought about an amicable and just arrangement.

Thus terminated a revolt, which threatened at one time more serious injury to the cause of independence than any other event of the Revolution. By it governments should learn the great duty of looking to the condition and welfare of those who are either defending or fighting for their rights.

#### CHAPTER FOUR.

A new scene of action was now opened to our gallant hero, in which phases of his character hitherto unknown were to be displayed to his country. In 1781, Washington dispatched Lafayette to Virginia with 1200 men, to check the ravages of the traitor Arnold, who, like a hungry wolf, was ravaging the land of his fathers. Thither, too, was sent Wayne with 1100 soldiers, and on the 7th of June joined troops with Lafayette.

The gallant Frenchman, immediately on the increase of his army, and like a noble deer at bay, turned fiercely upon his hunters, and Cornwallis, instead of being the pursuer, was now himself the pursued; and on the 5th of July, was at the Jamestown ferry making dispositions to transport his baggage and spoils to the other side of the river. Lafayette informed of the circumstance, took up his position near his antagonist, so that he might seize any opportunity of negligence on the part of the enemy and strike them a blow. Hearing on the 6th that the British had already transported the main part of their army across, and that all that was left on the southern bank, was only a rear guard of inferior force, Wayne was then immediately directed with 700 men, the flower of the army, to attack and cut off the rear guard before they could cross the river. Wayne, in executing his orders, after having driven in the British pickets, found himself unexpectedly opposed to the whole British army, instead of only an insignificant rear guard. Now was the time for Cornwallis to strike—now his foe was in his grasp. Flank corps were thrown forward, and the field, from a murderous cross fire, was to be heaped with American slain; the paw of the British lion was now upon the far famed hero of Stoney Point. Seconds, however, decide the fate of empire and upon the decision of moments hangs the fate of famous battles. With promptness of decision and action so peculiar to his character, Wayne saw his danger and gave orders to charge upon the foe, which were executed with such intrepid gallantry, that the enemy were thrown into consternation by such an unexpected movement, and the flank corps were recalled for the defence of the centre, and upon this new disposition of the enemy our hero with rapidity retraced his steps, and gave his whole movement the appearance of a manœuvre; and a manœuvre it was like the darting of the young eagle upon some over-powerful prey, then soaring aloft from the combat leaving the deep wounds of his talons in the side of his writhing enemy.

The loss of the Americans in this affair was one hundred and eight; other generals might have commanded and not a soul would have returned from the conflict. After this affair the British general retreated finally to York, where he ended his military career, so glorious to the genius of Washington, on the 17th of October following.

*(Concluded next month.)*

## ODD FELLOWSHIP—A POEM.

BY BRO. ALFRED B. STREET.

THE world is full of shadows: Care steals on  
Like the dark storm-cloud, and o'ershades the sun  
With threatening darkness. Sorrow strikes the heart  
With poisoned arrow—and gaunt Poverty  
Sends its cold howling blasts and blighting frosts,  
'Till Life is one stern Winter, offering naught  
But gloomy desolation to the eye,  
And hopeless, dreary misery to the soul.

Should we not cherish, then, sweet Charity,  
Peace and Good Will—the bright humanities,  
To shed a cheering radiance o'er the gloom,  
To arch the glittering Rainbow on the cloud,  
Lift from the o'ertasked heart its crushing grief,  
Still the wild blasts and smooth the raging waves,  
Bid the eye sparkle joyous through its tears,  
Drive from the shattered temple of the soul  
The fiend Misanthropy, restore the shrine  
Of Faith—and, wreathing it with fresh new flowers,  
Let the bright angel Love administer  
Again in gifts of goodness to mankind?

"Charity" is our motto. On the folds  
Of our white banner shine Good Will and Peace.  
For these we knit the bands of Brotherhood—  
For these we draw the Magic Circle round,  
Ready to stretch the Hand of Fellowship  
And aid to those who falter by the way,  
Or faint while treading o'er Life's arid sands.  
Virtue in suffering never pleads in vain.  
Whene'er her tones come sorrowing to the ear,  
The hand is ever open for her help.  
—Thus with the pole-star of Benevolence  
To guide our course, we pass along our way,  
The World our theatre, and Man our care.

In Earth's young ages, first our Order rose.  
Beneath the Roman Eagle's gorgeous wings,  
Whose every wave was Conquest, in those ranks  
Whose iron tramp shook every clime with dread,  
The Mystic Tie was knit. The seven-hilled Queen,  
The olive-plains of gorgeous Italy,  
The gloomy forests where the Danube roll'd,  
Old Egypt's tombs and mighty pyramids  
Witnessed the signs, the precepts and the laws

That link'd man's countless numbers into one,  
 In Friendship one, and Love and Harmony,—  
 War sheathed his sword and grasp'd the hand of Peace,  
 Whilst singing by his plough-share, as the blow  
 Was falling on the victim it was stay'd.  
 The peasant, dancing in his vineyard-home,  
 Welcomed the rude scarred soldier to the joys  
 That shone about his hearth amid the hills—  
 The myrtle blended with the laurel wreath,  
 And gentle virtues gemm'd man's heaven, like stars.

Time has passed onward with its rapid change.  
 The Hunter and the Shepherd have combined  
 In Social Compact, raised protecting walls—  
 Woven the chains of laws—and Empires thus  
 Have risen, and gorgeous Cities have been reared,  
 And sculptured Temples. Sciences and Arts  
 Link'd hand in hand have raised the Human Soul  
 As on a pedestal, more near to Heaven,  
 Its glorious birth-place. Waves on waves of Life  
 Have rose, and roll'd, and foam'd, and pass'd away.  
 Conquest hath stream'd across—a meteor glare—  
 Shedding a transient splendor o'er its path,  
 Turning bright clouds to thrones, then sunk in gloom.  
 Genius hath swept along its radiant way,  
 Scattering its burning glories—and then died.  
 Then have the nations vanished! O'er their graves  
 Centuries of trees have waved, until their name  
 And speech became a legend, and the eye  
 Hath sought in vain to trace the site of towers  
 And battlements, the foot unknowing press'd.  
 Still through all change hath our bright Order flourished,  
 'Mid Wreck, and Ruin, and Forgetfulness.  
 Its basis is a rock—its life is drawn  
 From one immortal glorious principle,  
 Charity, heaven-born seraph, Charity;  
 A golden thread in being's sombre woof;  
 A flashing gem amid the dust of earth;  
 A wing that lifts our nature near to God.

Truly the world is our broad theatre.  
 Our bond of Fellowship extends throughout  
 The utmost earth—unlimited its sway.  
 No bounds of country circumscribe its power:  
 On the wild waste of ocean, smiling isles  
 And frowning mountains—where rich sunshine bathes  
 In deeper gold the orange, and the wind  
 Is scented with the breath of changeless flowers—  
 Where the blast howls amid the splintered peaks,  
 And the black Tempest holds its fearful throne!  
 Amongst the palms of Asia—on the plains—  
 In the gay courts and 'mid the castles grey  
 Of scarp'tred Europe—and in our bright land,  
 This amaranth of human Liberty,  
 With all its glorious forms of Nature's work,  
 Wild and magnificent and beautiful,—  
 Yea, through the globe where human laws extend,  
 Our Order spreads its flag, its numbers counts,  
 Sows its pure seeds and showers its glorious fruits.

The winter snow is white upon the hill,  
 And the blast rushes wildly; on his couch  
 The sickness wasted sufferer pants for breath,  
 Whilst o'er him bends a broken hearted Wife;  
 Poverty throws its shadow o'er the hearth,  
 And makes the ghastly brow more ghastly still;  
 Our Order sends its messenger. He comes  
 To whisper hope and strew the board with plenty;  
 The Scythe of Death hung o'er him, is dashed aside,  
 And all, once more, is peace and happiness.

Again—the exile treads a foreign shore;  
 The billows roll between him and his home:  
 No friendly eye returns his sorrowing glance,  
 No hand grasps his in welcome! All is strange,  
 And cold, and lonely, and his heart beats high  
 With painful longings for his native land.  
 'Tis then our Order spreads its portals for him;  
 His eye then meets a Brother's eye; his hand  
 Then grasps a Brother's hand; he feels again  
 The joys of friendship and of sympathy,  
 And the strange land becomes the exile's home.

### ODD FELLOWSHIP AND THE CHURCH?

It is deeply to be regretted that any professor of religion should be opposed to an institution so charitable and benevolent in its character as that of Odd Fellowship. Yet, nevertheless, such is the fact. But why is it that those who profess to be Christians, oppose an Institution whose object is to carry out the precepts of Christianity? It certainly must arise from a mistaken notion in regard to the nature and object of this and all similar institutions. Surely no man whose heart is filled with love to God and to his fellow-creatures would oppose any set of men or measures whose object is to promote brotherly love and kindness among men. Yet we are often told that the Church is a charitable institution, and that all others are unnecessary. Says one, "I belong to the Church, and that is benevolent society enough for me." Now we have no disposition to deny but that the Church is a charitable institution and often extends relief to such of its members as are in want. But after all, we do not see why this should preclude the establishment of other societies for charitable purposes. We might as well argue that the Church is designed to promote every thing that is good, and therefore *all* other societies of every description are useless. We might argue, as some *have* done, that "The Church is temperance society enough for me, and therefore I will have nothing to do with signing the pledge, or with any temperance association except the Church." We might argue that human governments are unnecessary and anti-Christian, and that the government of the Church is the only one to which men should sub-

mit ; and in support of this position we might contend that to submit to human governments is virtually to admit that they are preferable to Divine, and to say " I prefer the government of men to the government of God." But it is seldom that we hear professed Christians arguing in this manner concerning temperance societies or human governments. But why not ? Will not the argument apply with as much force to one as to the other ? If the Church is a substitute for all charitable and beneficial associations, why not a substitute for all temperance, political, education and missionary associations ? If the Church renders Odd Fellowship and all similar benevolent institutions unlawful and unnecessary, then why does it not render temperance, political, Bible and tract societies unlawful and unnecessary ? The argument is conclusive, we think, that Odd Fellowship is lawful and right. That it is *necessary* we intend to show at some future time. Odd Fellowship is the offspring and not the enemy of religion. It is but an abstract of Christianity, embracing and enjoining all its moral precepts, and leaving the Church in the full possession of every thing that is of a sectarian, doctrinal or theoretical character. Within the walls of the Lodge room, men of every creed and of every variety of sentiment may meet as friends and brothers, provided they acknowledge that *morality* is essential to the welfare and happiness of mankind. Odd Fellowship is strictly a moral Institution, and no man can be a genuine Odd Fellow who indulges in vice and crime, and neglects to fulfil the command to " do to others as he would wish to be done by."—*Independent Odd Fellow.*

*Richmond, September, 1844.*

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## C O R R E S P O N D E N C E .

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*Keesville, N. Y., March 17th, 1845.*

DEAR BROTHER TANNER :

Odd Fellowship has been quietly but yet rapidly gaining ground in popular favor in the northern sections of Vermont and New York during the last few months, and it is with pleasure that I am able to inform you of the institution of a new Lodge of our beloved Order at this place, under the most favorable auspices.

In the month of January GREEN MOUNTAIN Lodge, No. 1, was organized at Burlington ; and on Tuesday, Feb. 18th, D. D. G. M. William H. Smith, attended by P. G. S. L. N. J. Starks, and John Blanchard of No. 54., N. G. T. D. Chapman, of Green Mountain Lodge, No. 1; Brothers Chapin, Smith, Patton, Boynton and Boroughs, of No. 54, together with several other Brothers from abroad arrived

here for the purpose of instituting a Lodge to be hailed as "ADIRONDACK LODGE, No. 136." The name is peculiarly appropriate to our location, being the ancient Indian cognomen of the chain of mountains which terminates in this vicinity.

After the initiations, the five degrees were conferred upon twelve members, and the following Brothers were duly elected officers for the ensuing term, and were installed into their respective offices by D. D. G. M. Smith, in ample form : J. Nelson Macomber, N. G., Gorton T. Thomas, V. G., Frederick W. Ames, Q. S., Jon. F. Morgan, P. S., William W. Kingsland, T.

There are now twenty members, and several propositions await the action of the Lodge at the next regular meeting on Monday night. A convenient room, thirty by fifteen feet, has been procured and appropriately fitted up for the use of the Lodge ; and there is every reason to hope this Lodge will become an active and efficient co-laborer in the great cause of philanthropy and love, which so preëminently distinguishes the Work of the Order.

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I am most highly gratified with the design and conduct of the "Gavel," believing it to be calculated to render efficient aid to the cause of Odd Fellowship, and a work which no Brother can fail to peruse with the greatest satisfaction and interest. You will believe me when I assure you I feel a deep solicitude for the success of your enterprise, which is doubtless by this time placed upon a safe and permanent foundation. Enclosed I send you \$3.00 for three new subscribers, and hope I shall be able to send you more soon. You will send the back numbers.

Yours, in Friendship, Love and Truth,  
JON. F. MORGAN, s. d. d. g. m.

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### CEMETERY GROUNDS.

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MR. EDITOR—I read with much gratification the article which appeared in your last number in relation to Cemetery Grounds, and with your permission I beg leave to make a few remarks on the subject.

Judge Story, in his eloquent discourse on the dedication of Mount Auburn Cemetery, says: "If there are any feelings of our nature, not bounded by earth and yet stopping short of the skies, which are more universal than all others, they will be found in our solicitude as to the time, and place, and manner of our death, in the desire to die in the arms of our friends—to have the last sad office to our remains performed by their affection, to repose in the land of our nativity and to be gathered to the sepulchres of their fathers. It is almost impossible for us to feel, nay even to feign indifference on such a subject."

History informs us that the Greeks exhausted the resources of their exquisite art in adorning the habitations of the dead ; they discaus-

ged interments within the limits of their cities and consigned their relics to shady groves, in the neighborhood of murmuring streams and mossy fountains, and called them with the elegant expressiveness of their own language, ‘Cemeteries,’ or places of repose. The Romans, also, were faithful to the example of Greece, erecting monuments to the dead in the suburbs of the “Eternal City,” on the sides of their spacious roads ; in the midst of trees and ornamental walks, and beauteous flowers ; and the traveler will find in his rambles, columns, and obelisks, and centographs to the memory of her heroes and sages.

It is to be much regretted that the burial places in our large cities, crowded on all sides by the habitations of the living, are fenced in only to preserve them from violation, and are left in a sad neglected state, exposed to every intrusion, with scarcely a tree to shelter their barrenness, or a shrub to spread a grateful shade over the new-made grave.

It is with much gratification we hear that some of our prominent citizens have procured a situation which is beautifully adapted for the purpose, perhaps a more beautiful spot could not be selected in our neighborhood, with all the variety of scenery ; hills, and vales, and towering trees, and gentle streams, with every thing calculated to make it a favorable resort for our citizens and their families.

Perhaps there never was a period when our beloved Order was in a more prosperous condition ; that prejudice which has prevailed against us has in a measure been dispelled ; the people are becoming convinced that our institution is purely a benevolent one, and that as such it appeals to their feelings and sympathy for support. And, now it has, by its pure principles been established on a sure foundation which is destined to be as durable, as the everlasting hills.

But to return to our subject. Why cannot the members of the order have a portion of the above cemetery, appropriated to their own use ? Our Lodges are flourishing, and can, if they think proper, unite together and purchase a suitable location to be used exclusively for the deposit of the remains of deceased brothers ; it would be a spot to which all the best feelings of our natures would be concentrated. It would be hallowed, as consecrated to the memory of those who cherished in their hearts, and showed forth in their intercourse with the world, that they loved and appreciated our beloved Order, and the principles of which they endeavored to exemplify.

I will close with an extract from Judge Story. “What spot can be more appropriate than this for such a purpose ? Nature seems to point it out with significant energy, as the favorite retirement of the dead. There are around us all the varied features of her beauty and grandeur. The forest-crowned heights ; the abrupt declivity ; the sheltered valley ; the deep glen ; the glassy glade ; and the silent grove. Here are the lofty oak, the beech, that ‘wreathes its old fantastic roots so high,’ the rustling pine and the drooping willow, the tree that sheds its pale leaves with every autumn, a fit emblem of our

own transitory bloom; and the evergreen, with its perennial shoots, instructing us that the wintry blast of death, kills not the buds of virtue. Here is the thick shrubbery to protect and conceal the new made graves; and there is the wild flower creeping along the narrow path, and planting its seeds in the upturned earth. All around us then breathes a solemn calm, as if we were in the bosom of a wilderness, broken only by the breeze, as it murmurs through the tops of the forest, or by the notes of the warbler pouring forth its matin or his evening song."

SAMARITAN.

*Albany, March 15, 1845.*



### "WE COMMAND YOU TO BURY THE DEAD."

THIS constitutes one of the leading objects of our organization. The sick must not only be visited and the distressed relieved, but the dead must be buried. Our duty ends not with the expiring breath, but the lifeless body has claims at our hands. A fit and proper "resting place" must be prepared. Generally such an one is found by kindred or friends, and we merely follow to the "home" prepared by others and yielded as a right. Yet this is not *always* so. There is ever the stranger among us, and death sometimes finds him out in his strange abode. Where is *he* to be laid? In the common field, where not even his name shall be preserved? or shall we apply to the charity of those who knowing us not, have had no sympathy with the departed or co-operation in our cause? Your proposition to purchase grounds in the new cemetery meets this case. *There*, in a spot sanctified by the friendship which relieved and soothed the painful journey to its silent borders, might he sleep,—sleep in security, and where, if ever visited by those whom ties of kindred or love shall call to see the place where he lieth, no anguish be experienced over an un-honored and unknown grave. Brothers! think of this thing; and ask yourselves whether, were *you* a sojourner among men, afar away from the roof of father and home, and there summoned to enter the "narrow house appointed for all the living," your last moments would not be more peaceful if conscious that you were to repose in the peaceful shades of some Greenwood Cemetery, carried thither by the brethren of some Brooklyn Lodge, and your memory and final "dwelling place" preserved in their records, than if to be covered up in some Potter's field or indebted to a solicited and may be unwilling gift for a protected grave?—H.

*Albany, March 17, 1845.*



OFFICERS OF THE G. ENCAMPMENT OF KY.—T. P. Shaffner, G. P.; G. Blanchard, G. H. P.; Jno. Magness, G. S. W.; William White, G. S.; J. Thomas, G. J. W.; James S. Lithgow, G. T.; J. Fonda, G. S.; A. Wagner, D. G. S.—*Communicated.*

## EDITOR'S TABLE.

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### “WHAT A LITTLE THING A BIGOT IS!”

Four years ago the Grand Lodge of the state of New York celebrated its anniversary in Albany. The exercises were all duly announced in the public prints and handbills, and were of the most respectable character. Yet the prejudice of those controlling the churches in this city prevented the committee of arrangements from procuring any of the larger ones for holding the exercises in, and it was only when they had been refused on all hands that the trustees of the Universalist Church, in Green street, tendered to the committee the use of their edifice. Such liberality contrasted beautifully with the refusal of those to whom the committee had applied and been refused, and their proffer was gladly accepted, although the building was not large enough to accommodate one-half of those that desired to attend on the occasion.

Again the committee felt the operation of the same prejudice, to thwart their arrangements in other particulars. Persons that had come forward to form a choir for the performance of some pieces of music composed for that celebration were induced to withdraw, after some rehearsals, because some of their friends did not consider it respectable to appear in an “Odd Fellow’s show,” as it was contemptuously called. Nor was that the extent of the *small* opposition on that occasion. The Methodist Conference, then sitting in Albany, passed such a resolution as prevented any of their own clergymen from attending to offer a prayer for the blessing and salvation of the members of our fraternity, and another *distinguished divine* refused his services to the same end, because the exercises were to be held in the Universalist Church, knowing at the same time that his own church had been first applied for and refused.

These reminiscences would never have been disturbed from their silent burial in the recollections of the few Odd Fellows who were cognizant of the facts at that time, had not recent events shown that the same *old leaven* is still active among us. There are those at this time still so blinded by prejudice that they cannot even reason upon the subject, and profess to believe that those who have examined it (and that too, after all the lights that a prayerful association with these same zealots for years has thrown upon their understanding of a Christian’s duty), are but blind wanderers among bad men, and therefore not fit to worship at the same altars with themselves, or to

partake of the holy symbols at the same table ! To such Christian charity may we not say, *we rejoice that we are not so holy as thou !*

We rejoice, however, in the knowledge that such feelings and such bigotry are fast giving way before the lights of reason, and the practical demonstrations that are growing too prominent for even fanatical blindness to wander by unheeded. Our progress is onward, and what is a strange fact it grows fastest and best where it has the most determined opposition, and never was its onward progress so great either here or elsewhere as at this present time.

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### ODD FELLOWSHIP AND THE LAWS.

DURING the late trial at Baltimore of McCurry for the murder of Paul Roux, an attempt was made to exclude from the jury an Odd Fellow, on the assumption that he was, by his connection with the Order, disqualified from serving thereon—the murdered man having been also a member, while the prisoner had no connection with it. The charge was based, by the counsel for the defence, upon the fact that the Grand Lodge of Maryland had offered a reward of \$200 for the apprehension of the murderer. Triers were accordingly appointed, and several witnesses cited to appear for examination,—among them P. G. Sire Wildey. The result was, of course, the establishment of the competency of the challenged juror to a seat in the jury box, and he was therefore admitted without hesitation or opposition.

This is the first instance, we believe, where the competency of an Odd Fellow to sit as a juror has been called in question, under any circumstance ; but we are not at all surprised that it has been done. There was something in the case which now induced it, that seemed if not to call for, at least to justify it. No Odd Fellow need be told how utterly unfounded was the objection, but there are others who may be pardoned for entertaining different views. Here was a murdered man—a stranger, far away from his home, “alike unknowing and unknown,” with no ties of kindred to claim more than a common sympathy ; and naught save his tragic end to make even the fact of his death known beyond the inmates of the house where he lay. A paper of a certain character (termed a “visiting card,”) is found among his effects, and forthwith a secret and powerful society is seen hastening to pay the last sad offices to his remains, and depositing with ceremonials and honor the slain body in the last resting place of the worthy and the good. Not, however, content with this exhibition of friendly feeling, this same society, through one of its highest organized bodies, steps forth, and with offers of pecuniary reward stimulates the officers of justice to greater exertions for the discovery of him whose hands had been thus raised against one of its members. The public prints spread these things over the whole length and breadth of the land. Is there not something in all this to

strike the attention of the observing and perplex the uninitiated ? and when at length the murderer, or supposed murderer, is arrested and placed on his trial, it is very strange that the man who is entrusted with his defence, should, when an individual belonging to the society which had so strongly manifested its interest, appears to pass upon the fate of the accused, seek to know what is the cause of the deep interest in the welfare of its members ?

To us such a question, under such circumstances, seems natural, and we are pleased that it has been made. The opportunity has been afforded us to judicially and publicly establish the truth that there is nothing in Odd Fellowship to incapacitate us from a just decision of any matter between an Odd Fellow and one not of our communion, as it is known to many thousands there is nothing in it " inconsistent with the duty we owe to our God, our country or ourselves." Men seem loth to believe that our printed Constitution and By-Laws promulgate a full exposition of *all* for which we associate, and many have been too willing to condemn us as a body convened by unworthy means if not for illegal purposes. " If they will not now believe," their good will is worth less than the trouble to obtain it.

And from this occurrence too, we deduce one of the strongest arguments in favor of our institution. Go where we will, a strong arm is about us—a hidden chain of love, of sympathy, and if need be of help encircles us. Strong when living, it is not broken at the tomb ; and if, afar off from those whom we fondly hope may, with kind words and kinder deeds, " smooth our pathway to the tomb," we fall a prey to violence or disease, we find its mystic links gathering those about us who, if they cannot arrest our fate, respect our names and aid to avenge our wrongs. This alone is Odd Fellowship : " *We command you to visit the sick, relieve the distressed, bury the dead, and educate the orphan.*" Any thing else is not of us and should have no part or lot with us.



### ELECTIONS, RETURNS, &c.

We should feel much obliged to our friends if they would forward the result of the present elections, together with such other information as would be interesting to the general reader ; such as the date of institution, night of meeting, &c., of the various Lodges in this and other states.

As the *Gavel* has a circulation in *every state* in the Union, and in almost every subordinate, we can, if our friends will take a little trouble in our behalf, furnish much valuable matter, and keep a correct record of the " Progress of the Order."

### P. G. BRITTON'S ADDRESS.

THE members of the Order in this city were favored with a most excellent address on the 21st ult., in the Universalist Church, by the Rev. Mr. BRITTON of Bridgeport, Ct., delivered at the invitation of Samaritan Lodge, No. 93, of which Mr. B. was one of the founders and is still a member. The object of the address was to consider the question—"What is the ministry Odd Fellowship has to perform?" In the purposes of a beneficent Providence, it was assumed, *first*, Odd Fellowship is destined to exert a great *moral* influence upon society; *second*, It is to perform an important ministry in inducing men to discharge the practical duties of Christianity; and, *third*, It is a ministry of peace and good will. These points were severally illustrated at some length, and with much clearness, force and eloquence. Our limits restrict us to a bare mention of them, even if we could, by anything less than the address itself, do the speaker or his subject justice; which, however, we could scarcely hope to do. Several pieces of music were well executed by the choir attached to the church, and the Rev. Dr. Wyckoff offered in the course of the exercises an exceedingly appropriate and feeling prayer. We have seldom known a public occasion of this character to give so general satisfaction, and its influence cannot be otherwise than promotive of our welfare and advancement.

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### LODGE REGALIA.

READER did you ever cast off an old hat, *a shocking bad hat*, and put on a new, tasty "beaver," such an one as Bro's SMITH of the Exchange or FROTHINGHAM of the Atheneum can fit you with? Of course you have or ought to,—well how much better you *felt*. Indeed you did; you *brushed* up all over, *felt* more respectful to your friends,—was more glad to see them,—was more inclined to be polite, touched your *castor* more gracefully when you met a lady, in fact you felt fully confident it had mended your manners and probably your morals, for there can be no doubt of the happy influence of good clothes upon the morality of any people.

Just such is the effect of a good, handsome, clean suit of Regalia in a Lodge. Only let each member feel that he has nice Regalia, a clean pleasant room, and he is happier at once. And as it pervades all in a well clad Lodge, more benevolent and charitable become their dispositions. They feel more respectful both to self and brother, of course are more *truthful* and *friendly*,—*faith* is strengthened and *hopes* are elevated. It also emulates to rank in the Order as does the epaulette in the military, and therefore induces to progress to the higher degrees,—does it not?

## TO OUR CONTRIBUTORS AND SUBSCRIBERS.

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THE rapid increase of the circulation of the "Gavel," and the assurance which the experience of almost every day presents that it is now permanently fixed in public favor, has induced us to take measures to increase the number of pages, and introduce such other improvements as will place it second to no magazine devoted to the Order or the literature of the day.

It is our intention in a few weeks to issue the prospectus for publishing the SECOND VOLUME of the GAVEL, which will be printed on the best of paper, and on new type (which is now being manufactured for the purpose). Every exertion will be made and no expense spared to render it worthy the position it has already attained.

We shall also publish a LIST OF CONTRIBUTORS, among whom will be found some of the most distinguished Odd Fellows in the United States, well known to the literary world.

We also propose to offer two PRIZES; one for the best ORIGINAL TALE, and the other for the best POEM.

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## LITERARY NOTICES.

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THE *Independent Odd Fellow*, the *Symbol* and the *Ark* for March are before us, and contain much interesting matter relative to the brotherhood; they all sustain so high a character and are so well known among the Fraternity, that further notice from us would be deemed unnecessary. The *Covenant* for March has—not—arrived! how is it that we can only occasionally lay our eyes upon this magazine? The Nos. of the *Golden Rule* for March are well worth preservation.

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ODD FELLOW'S OFFERING, FOR 1846.—We call the attention of our readers to the advertisement of this annual, on our third page of cover. The enterprising publishers, Messrs. McGowan & Treadwell, will do all they promise.

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## NEWS FROM THE NORTH.

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SOME Brothers at Rouse's Point are now moving to establish a Lodge at that place. Several members of Prince Albert Lodge at St. Johns, Canada, finding it difficult to attend their Lodge, and also finding a sufficient number of good and worthy men to build a Fraternity at "the Point," both pleasant and useful, have determined to continue the links from "Rouse to Montauk." It takes them "northmen."

### "PROGRESS OF THE ORDER."

PROCEEDINGS OF THE GRAND LODGE OF NEW YORK.—The R. W. G. Lodge of the state of New York held an adjourned session on Wednesday evening, 5th March, at the room, National Hall, Canal street. Considerable business was transacted, of which the following is a brief synopsis: Charters for four subordinate Lodges were granted, viz: Madison Lodge, No. 142, to be located at Oneida Depot, county of Madison; Seneca Lodge, No. 143, to be located at Geneva, county of Ontario; Protection Lodge, No. 144, to be located at Roslyn, county of Queens; Tonawanda Lodge, No. 145; to be located at Alexander, county of Genesee. *Tuesday Evening, March 11*—the R. W. Grand Lodge held a special session and granted a charter for Brutus Lodge, No. 146, to be located at Weedsport, county of Cayuga. At these two sessions permission was given to several Lodges to celebrate by procession, oration and otherwise, one or two of which we shall probably attend. We have been promised an account of the opening of Amsterdam Lodge, No. 134.

SENECA LODGE, No. 35.—This Lodge was instituted at Tiffin, Seneca county, Ohio, on the 20th of Feb. last, by P. G. Joel Searles, assisted by S. H. Bradley, P. G. The following brothers were elected and installed into the several offices: T. H. Sheldon, N. G.; D. B. Chapman, V. G.; H. G. W. Cronise, Sec.; James Sivels, Treas. This Lodge bids fair to be another bright link in the chain of our Order in Ohio, and will doubtless prosper, as she already numbers 22 members. Monday is the night of meeting.—*Ark.*

MR. MANGUM, President of the U. S. Senate, has been recently initiated into the mysteries of the Order of Odd Fellows at Washington.—*Dem. Freeman.*

KING PHILIP LODGE, No. 44.—It is gratifying, as an evidence of the prosperity of our Order, to see the spirit and liberality which our brethren manifest in various quarters in the erection of buildings for their own accommodation. Bro. Tisdale, in his letter communicating the names of the officers of King Philip Lodge at Taunton, under date of Jan. 7, says:—"We have a new and spacious Hall now occupied by our Lodge. It was dedicated on Monday evening last with the customary exercises, and a lecture from Rev. Bro. E. M. P. Wells."—*Symbol.*

ORDER IN VIRGINIA.—There has been no time in our history when the great duties of Odd Fellowship have been more promptly attended to in our state. With many of the Lodges, it has been a time of trial during the past year. The sickness of the fall season almost drained their funds, and their almost constant vigils at the bedside of the suffering wore down their strength, yet they shrunk not from duty—always at their post, and ever ready to discharge their duty. Returning health has brought corresponding prosperity, and we doubt not, the next annual returns, while they exhibit death's doings

in many places, severing the mystic chain of earthly fellowship, will also present their places supplied by new votaries at the altars of Friendship, Love and Truth. No land can boast a band of nobler, higher souled sons than Odd Fellowship in Virginia.—*Independent Odd Fellow.*

**GRAND LODGE OF OHIO.**—The Grand Lodge of Ohio held its annual meeting on the 18th ultimo. There was a larger number of members present than at any previous meeting; and we are much gratified to say that as usual, the session was a very harmonious one.

The following officers were elected and installed for the current year: David T. Snelbaker, M. W. G. M.; Albert G. Day, R. W. D. G. M.; Joseph Phares, R. W. G. W.; Isaac Hefley, R. W. G. R. S.; Thomas Spooner, R. W. O. C. S.; James Cooper, R. W. G. T.; George D. Allen, R. W. G. C.; Timothy Kibby, R. W. G. O.; Jacob Ernst, R. R. G. C.—*Ark.*

#### VAN SCHAACK'S MAMMOTH VARIETY STORE.

We are aware that to notice and recommend to the attention and patronage of the public, establishments of this or any other kind, is not the legitimate business of a magazine like ours; yet we conceive it our duty, and a pleasure, also, at this time to waive such consideration, for the public benefit.

There are a variety of Variety Stores, which by those who fancy such amusement may be variously divided into a variety of classes. There are small ones and large ones; Liliputian and Mammoth ones; and it is the latter we propose to consider.

In external as well as internal appearance, none can compare with Brother "E. VAN SCHAACK'S MAMMOTH VARIETY STORE," No. 44 Market street. Long established, and well patronized alike by strangers and citizens, it has acquired a name and a fame that rival institutions may well envy, if they cannot gain. The success of its founder, as all certainly know, sprung from his great abilities in the prosecution of that particular branch of trade, his strict attention to business and staunch integrity in all his dealings; and having placed it upon a firm foundation from which nothing can shake it, it has passed into the hands of a son worthy of so valuable a sire.

Under his judicious management, and by the exercise of a taste for the beautiful that few tradesmen possess, this store has been transformed from primeval simplicity in appearance, to a state more in consonance with the improved views of the age. There the eye may look without wearying at the endless variety of wonders congregated from the "ends of the earth," which fill his three vast rooms to overflowing. His immense stock of goods do not consist merely of articles to please the whims of infancy and childhood, but also of the most valuable ever found in such stores. Household utensils in great variety may be had at almost any price, and of a quality, too, unsurpassed in the market in style or finish.

We would earnestly recommend the readers of the Gavel to call on Bro. VAN SCHAACK, even if they should not wish to purchase, for we feel assured that a quarter of an hour could not be spent more pleasantly.

#### RECORD OF THE ORDER FOR ALBANY.

VAN BUREN LOCKROW, DDGM.

**EN-HAKKORE ENCAMPMENT,** No. 5.—John Tanner, CP; V. B. Lockrow, HP; C. Brooks, SW; C. Holt, S; A. Heyer Brown, T; R. H. Pruyn, JW.

~~(3)~~ Post Masters are authorized to forward all subscriptions for the Gavel, free of postage. Our friends, by bearing this in mind, would save us a great deal of expense in the way of postage.

~~(3)~~ We can still furnish back numbers of the Gavel to new subscribers.

~~(3)~~ To insure the speedy delivery of communications intended for the Lodges in the city of Albany, correspondents are requested to direct them to the *D. D. G. M.*, V. B. LOCKROW, box 264, post office, Albany.

#### DIED.

In Utica, on the 6th March, Bro. Wm. RICHARDS, of Skenandoah Lodge, No. 95, aged 46 years.

Bro. R. had been a resident of that city for many years, and for the last twelve had been connected with the post office, in which situation he became extensively known, and was by all highly esteemed as a man of strict integrity and obliging disposition. He was a man of a remarkably sound understanding and great goodness of heart; and his death will not only be mourned by his large family, but it will be extensively felt as a public loss, for in his situation in life, few men have made themselves more useful and respected. His funeral was attended on Friday by a very large concourse of people, and all seemed to feel that a worthy man had been cut down in the maturity of his manhood.—M. [Will G. Rule copy?]

In this city, on the 7th February, of consumption, MARY ELIZABETH, wife of P. G. John B. Pewtress, of City Philanthropic Lodge No. 5, aged 28 years.

The deceased possessed in an eminent degree the esteem and confidence of all who knew her; mild and amiable in her disposition, she has passed through her journey of life leaving a large circle of friends to mourn her loss. In all the relations of life,—as a wife, mother, daughter, sister, and christian,—she adorned her situation with purity and truth. During her protracted and painful illness she exhibited the greatest patience; and a cheerful resignation to the will of God marked her last hours. She has passed from the troublous scenes of this transitory life, to a bright and blissful immortality. "Blessed are the dead who die in the Lord."—[Communicated.]

#### AGENTS FOR THE GAVEL.

NEW YORK.—A. Smith, 197 River st., *Troy*—Nathaniel J. Cady, *Hudson*—N. Drullard, *Schenectady*—L. W. Hall & Co. and James Kinny, *Syracuse*—J. Anthony, *Cohoes*—Geo. A. Wilkins, *Ballston Spa*—Geo. Andrews, *Saratoga*—J. H. Pomeroy, *Utica*—H. S. Hover, *Flushing*, L. I.—J. H. Van Benthuysen, 223 State street, *Laneingsburgh*—P. T. Heartt 2, *Waterford*—D. C. McCullum, *Rochester*—J. B. Devoe, *New York city*—Benj. H. Ackley, *Canandaigua*—Jon. F. Morgan, *Keeserville*.

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# THE GAVEL.

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REV. C. C. BURR, EDITOR.

JOHN TANNER, PROPRIETOR.

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## SPANISH LITERATURE.

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BY C. C. BURR.

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THE literature and national character of Spain is but indifferently understood by us. Spain was, down to the middle of the seventeenth century, the most splendid monarchy in Europe; and its national spirit was, to the last, developed in the literature and romances of its authors. Whether we examine its prose writers, or its poets, we find every where, the same spirit of private honor, principle, and national faith, breathing through the whole. In the noble beauty, and proud simplicity of the Cid, the sublime morality of Calderon, Gongora, and even that erratic wanderer, and criminally careless Lope de Vega, there are to be found some of the loftiest lessons of public trust and domestic honor that the literature of the world can afford. In this characteristic, the Spanish poets stand out in honorable exemption from the utter national faithlessness and private incontinency of all the Italian poets. All the poets of Spain are true hearted Spaniards—the plot and the execution, the fancy and the reality, the idea and the illustration—all are Spanish. There is a bewitching beauty, a sweet, never ending beauty in the Spanish poets. A clear, bright flame was in the souls of those old Spaniards, flashing out strange fire upon the earth—gleaming forever like the lightning of passion that plays around the hearts of men. Their poetry has not the pomp and pageantry, the deep, solemn funeral state of the Germans, it is most true; nor has it the wild, wrapt sublimity of the great English poets; but it has an excellence all its own—a Spanish excellence—soft, soft as the light of a star that beams there, in the Spanish sky. There is an enchantment in that Spanish poetry—something that sets the heart to beating. It has been called weak; but it is a sweet weakness—like the weakness of a woman, lovelier far for being so. But after all, the Spaniard is no weak soul. It is true that he never soars among the clouds, nor will he play with the thunder; but you will find him on the earth, among its best flowers—deaf to the storm, and reckless of vicissitudes there—a soul not to be dismayed. What

he writes and what he says is ever full of pervading sensibility, of noble natural feeling, and deeply religious, often when the subject is connected neither with religion nor morality. Our means of reference are at this time most provokingly small. But we will have one example :

“ The good old Count in sadness strayed  
Backwards—fowards pensively ;  
He bent his head, he said his prayers,  
Upon his beads of ebony ;  
And sad and gloomy were is thoughts,  
And all his words of misery :  
O ! daughter fair—to woman grown,  
Say, who shall come to marry thee !  
For I am poor, though thou art fair,  
No dower of riches thine shall be.

Be silent, father mine ! I pray,  
For what avails a dower to me ?  
A virtuous child is more than wealth,  
O ! fear not, fear not poverty ;  
There are whose children ban their bliss,  
Who call on death to set them free ;  
And such defame their lineage,  
Which shall not be defamed by me :  
For if no husband shall be mine,  
I'll seek a convent's purity.”

The charm of Spanish poetry is in this, it is always the portraiture of genuine feeling, unencumbered by the decorations and formalities of artificial life—without the mysticism of refinement, or the adornments of deceit. Let a passage from Silvestro be an illustration :

Ines sent a kiss to me,  
While we danced upon the green ;  
Let that kiss a blessing be,  
And conceal no woes between.  
How I dared I know not how,  
While we danced I gently said,  
Smiling, ‘ give me lovely maid,  
Give me one sweet kiss,’—when lo !  
Gathering blushes robed her brow,  
And, with love and fear afraid,  
Thus she spoke—‘ I'll send the kiss,  
In a calmer day of bliss.’

I dare not vouch but that some who read this garbled extract may imagine that *procrastination* is a provoking trait in Spanish literature, but however this may be, I fancy the poetry is quite as good as my recommendation. We may have another example from the adored Gongora, whom the Spaniards used to count the prince of their nation. He has been accused by the rigid laws of criticism, of bombast, and

exaggerations ; but for all that, there was in the heart of that Gongora a great, deep fount of feeling—a soul was in him full of new fire, of mild, soft beauty, and light. There is a harmony in his verses indeed, like the sweet chiming of according bells ; and a grace and facility of expression, forever rare and delightful. We have room but for one imperfect extract :

“ They are not all sweet nightingales  
 That fill with song the flowery vales,  
 But they are little silver bells,  
 Touched by the winds in the smiling dells,  
 Magic harps of gold in the grove,  
 Forming a chorus for her I love :  
 Think not the voices in the air  
 Are from some winged syrens fair,  
 Playing among the dewy trees,  
 Chanting their morning mysteries ;  
 O ! if you listen delighted there,  
 To their music scattered o'er the vales,  
 They are not all sweet nightingales.”

And even so the staid and sober brow of religion is adorned with garlands of flowers, as sweet and beautiful as its own pure spirit. If ever she was permitted to court the smiles of poetry and natural life, it was in Spain. It is true that she sometimes held in her hand a terrible scourge for those she hated, and entwined her brow with scorpions and night-shade, but peace, and beauty, and blessedness were in her hand for those she loved. In Spanish devotion we find none of the remote abstractions of philosophy ; nor shall we find there philosophers' doubts and fears. Simple, open, free, and submissive, is the believing Spanish heart. Her *romanceros* planted myrtle and jasmine in the believer's path, and threw the lustre of poetic fancy over the grim realities that were there—leaving to every-day life the sweetness of devotion, clear soft and brilliant. There is a generous flow of lively faith and patient submission in Manrique's *Glossa* on his departed friend. Let an extract from the closing stanzas be an example :

“ Let 's waste no words, for calm and still  
 I wait—obey ; no idle speech  
 Submission needs ;  
 For that which is my Maker's will,  
 Shall be my will,—whate'er it teach,  
 Where'er it leads.  
 I'm ready now to die,—I give  
 My soul to heaven resignedly—  
 To death's great change :  
 For to desire and long to live,  
 When God decrees that we shall die,  
 Were folly strange.

Thou, who did'st bend thee from above,  
 And take a mean and worthless name,  
 O sovereign grace !  
 Thou who did'st clothe thee in thy love,  
 With the low weeds of human shame,  
 To save our race :  
 Thou who did'st bear the stripes abhor'd,  
 And give thy sacred name to bear  
 All mortal pain !  
 Not for my merit heavenly Lord !  
 But for thy mercies—hear me—hear !  
 And pardon then."

I confess that I admire the literature, what there is of it, as I do also the national character of Spain. It is warm and heroic—something hospitable, generous, valorous in Spanish character. And it is forever the land of pleasant song. Song is the universal element of Spain. Like a bright, ethereal flame, it is mingled with every look and every thought of the Spaniard. There is not a hill, or a valley, nor a streamlet there which song has failed to consecrate. The very beggar decorates his petition with poetic imagery ; he asks, "*a blessed alms from tenderness, for one, the flower of whose life has been blasted;*" or "*from whom the light of heaven has been shut out by a celestial visitation.*" Poetry and beauty are deeply interwoven with the very texture and frame-work of a Spaniard's heart—the chambers of that Spanish soul glowing forever with a lustre beautifully bright, passionate, spontaneous—shining even beyond its own portals. From the beggar's petition up to the sweet *Adios tu hermoso*, softly breathing on a Spanish lip, all is poetry. But adieu to Spain.

Selected from the Flower Vase.

TO A. J. H.

Ox, blame me not that unto thee I pour  
 The lavish treasures of unfathomed love ;  
 'Tis, dear one, but to plead with thee, no more  
 To bid me crush what has its root above.  
 I shall die gentle 'neath its shadowy spell,  
 And thou shalt know that one hath loved thee well.

Mistake me not; nor let one shadow fall  
 Upon thy heart, already worn with pain;  
 Let me but love thee, serve thee; this is all;  
 Grant me but this, and I am strong again;  
 Strong—for to love thee, though thou art not mine,  
 Is to my homeless heart an altar and a shrine.

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Reported for the Gavel.

## CELEBRATION OF THE I. O. O. F. IN BOSTON.

Boston, June 20, 1845.

*Brother P. G., JOHN TANNER—Sir:*

YESTERDAY was a proud day for the Odd Fellows of New England, and the 19th of June will be long remembered with the most pleasurable emotions by the whole Fraternity. The number present was truly astonishing, and of which I am totally unable to give you any adequate idea, for it surprised not only the uninitiated but the brethren themselves. The day previous the city was *full*, and on the morning of the celebration the countless thousands began to throng the streets at an early hour, and the railroad cars from every direction were continually discharging immense numbers of gentlemen and ladies, until some of the streets became almost entirely blocked up. The weather in the morning was quite unpropitious, dark, clouds hung over us, and there was every prospect of a continuous rain, but about 9 o'clock the dense clouds passed away, and the sun shone out in all its splendor upon that mighty band of Brothers! And they were men well worthy that endearing epithet. The Boston Sun says : " and there was a trait in the character of this Order of men, which must have been apparent to every beholder, that their ranks, though taken from all classes of men, were composed of such as were intelligent, orderly and respectable."

At about 9 o'clock the "Old Cradle of Liberty," was opened for the morning exercise, and was soon filled to excess.

The Hall was tastefully decorated and ornamented. The pillars and galleries were wreathed with evergreens, the chandelier with the American Stripes. On the front of the eastern gallery, under the American Eagle, was placed the magic watch-word of the Order :

" FRIENDSHIP, LOVE AND TRUTH."

Col. Newell A. Thompson, R. W. D. Grand Master of Massachusetts, presided.

The services commenced with an appropriate Anthem by a select choir.

The Throne of Grace was then addressed in a fervent and impressive manner by the Rev. Mr. Norris, G. Master of this state.

The following beautiful hymn was then sung by the choir :

Blest is the man whose softening heart  
Feels all another's pain ;  
To whom the supplicating eye  
Is never raised in vain.

Whose breast responds with generous warmth,  
A stranger's woes to feel ;  
Who weeps in pity o'er the wound  
He wants the power to heal.

To gentle offices of love  
His feet are never slow ;  
He views, through mercy's melting eye,  
A brother in a foe.

To him protection shall be shown ;  
And mercy, from above,  
Descend on those who thus fulfil  
The christian law of Love.

Bro. Thompson, then introduced P. G. M., JAMES L. RIDGELEY, of Baltimore, G. R. and C. Secretary of the G. L. of U. S., who delivered the following talented and eloquent oration, which I take from the *Boston Sun* :

## ORATION.

My BRETHREN:—In the spirit which I am sure prompted the invitation, I am here to-day, to unite with you in the interesting ceremonies, appropriate to the revival of Odd Fellowship within the borders of this Commonwealth. I cannot be mistaken in the fact, that the distinguished position, which by your kindness I occupy, has been assigned, the rather from a too liberal estimate of zeal well meant in the cause to which we are all devoted, than from any expectation that I could be able to present the claims of our Beloved Order in new lights, or with the aid of eloquence to add new virtue to the ties which binds to one another, and to the whole human race true Odd Fellows throughout the globe. Without therefore pausing to indulge in any vain regrets of my utter inability to rise to the level of this great occasion, which however unexpectedly entertained, few would be disposed to regard as sincere, I may be permitted to ask such of my brethren, whose anticipations may not be realised, to credit their disappointment to that spirit, which in the distinction I now occupy alike prompted the selection and influenced the acceptance. I am here to speak to you my brethren, and the remarks which I have to offer shall be addressed to the Order. I am here to give you some accounts of the Independent Order of Odd Fellows: to indicate to you the true source of its principles, and to recount to you, without speculation or coloring, the time and circumstances of the application of those principles, or in other words, the real origin of our Order.

First then of the source of the principles of Odd Fellowship. There are means within our grasp, which elevate us, at a too lofty eminence, from which mind may command a view of the past, at first dimly shadowed in mere glimmerings, but gradually as enlightenment progresses, carrying our vision to the earliest periods of time, to creation itself. Through that immense past, covering an area of nearly six thousand years according to sacred authority, since God formed man, and breathed into him life and immortality, by the aid of the truthful light of history, we are enabled to trace the creature in his progress from the state of bliss in which he was created to sin, his fall and punishment and to follow his fortunes from age to age, witnessing the defilement of his nature, in the mastery which fierce passions obtained over the hallowed attributes of character, with which in profusion a beneficent Creator had endowed him.

The first relation in which man was placed was that of companionship in the helpmate which God provided for him. In the infliction of the penalty, which he had incurred by his first great act of disobedience, the stern justice of the Eternal was so tempered with mercy, that of the very punishment pronounced against the woman, that she should "bring forth children in sorrow," has moulded the second relation of life, that of parent, and in the fruit of this penalty, the birth of Cain and Abel, we witness the study and peculiar relation of life, that of Brotherhood—all of which were gifts of divinity, bestowed by the Creator, as rays of his innate love, reflected into the heart and impressed upon the character of the first of our race. This is the source of the principle of Companionship—here the source of human Brotherhood—here also the period in which strife, murder, and all the evil passions entered upon the world, corrupting and blurring all over

that original purity of heart, which as a scintillation from the Deity so beautifully marked the similitude between God and man.

The reign of corrupted nature triumphed; vice and crime held undisputed sway upon the earth, until man and all animated creation were swept from being, except that favored remnant, spared alone as worthy of existence. In this awfully sublime desolation, which was visited upon the wickedness of man in his perversion from the fraternal spirit, the enduring mercy of the Creator is again predominant, staying the force of that vengeance which the degradation of human nature had so justly provoked. While the Father of the race in the language of history, is represented as "repenting that he had made man," the kindlier attributes of the Deity are eminently displayed in the restoration of the fallen creature under circumstances and accompanied with symbols and tokens, which evinced his design to re-establish the primitive relation. The principle of companionship was still maintained in the preservation of two of each species of animated nature, and as a token of love, the message of Peace was personified in the artlessness and gentleness of the Dove.

In these beautiful symbols are indicated the regeneration of the great principles of creation, and the purity of heart inseparable from those first relations. Once more man, re-created, peopled the earth, and in the dignity of his nature walked after the councils of that Brotherhood in which he was first formed. This was the patriarchal state—man in this age reflected eminently the fraternal relations of life, in the pure unadorned simplicity of his character—he was affectionate, truthful, obedient, and acted from a consciousness of his Divine origin, illustrating in the integrity of his life, the bright and exalted virtues of Brotherhood, especially in the supremacy which his reason and kindlier feelings achieved and maintained over human passions.

As time progressed, the creature degenerated, and in rapidly tracing his history, we are called to mourn ever his departure from those high examples of humanity in the patriarchal state, which perpetuate as monuments upon the face of time the pure and fraternal spirit of the age. There is no more remarkable instance, at least for the moral which it affords, than that serving of the innate principle of Brotherhood, which ultimated in the elevation of Joseph, the son of Jacob, in a strange land—he was the victim of his degenerate Brethren, and the very wrong of which he was the passive subject, was made in the return which he rendered, for the injury inflicted, a most touching, beautiful and sublime illustration of that sentiment of Brotherhood which it was from the beginning, ever the controlling design of Deity to cherish and uphold. The character of the Ruler of Israel, and that of his brother, the High Priest, are peculiarly cherished by Odd Fellowship, as presenting in after time, another remarkable instance of the prominence, which has ever distinguished the exhibition of the natural principle of human Brotherhood in the fellowship and affectionate sentiment, which prevailed between them, in uninterrupted purity, notwithstanding the elevation of the younger, in all respects over the senior brother. The circumstances of the birth of the deliverer of his brethren from the captivity of him

"Whose ruthless hand had poured,  
From infant breasts the purple tide of life."

His escape from the vengeance of a wicked King, the tenderness and compassion of the Royal Virgin, which preserved the offspring of the Hebrew mother, all mingled in one group, present in remarkable contrast the predominance of the gentler and kindlier qualities of the human heart, over the evil passions, which had almost universally estranged the creature from all similitude with the image in which he was formed. It would be a profitless consumption of your time to follow the progress of the race of man further, than the period we have reached, when the Egyptians had abused their learning and the Jews had polluted the institutions of God, and fallen into debasement from that high knowledge and reverence of the Deity, which distinguished their fathers. We have ran over nearly half the period of time from the creation, and have discovered man to be designed by his great Creator to reflect attributes of character, which are antagonist to his predominant passions. We have seen that his primitive and natural relation is that of Brotherhood, and that the Diety has afforded the strongest indications in the early ages of the world of the inseparable association of this leading feature in the character of man with true happiness.

Here we find the source of the principles of Odd Fellowship. We are banded as a Fraternity, concentrating our energies in one united effort throughout the world, to bring man back to those close relations of life, which from the beginning he was designed to occupy, and from the culture of which he is estranged by the mastery which passion has obtained over his better nature.

In tracing the source of the principles of Odd Fellowship to the first and only one of the human species, and in attempting to derive the principles of fraternity from the creation, I must not be suspected of falling into the absurdity sometimes taught that Adam was the first Odd Fellow—all that I mean to say is, that in creation is to be found the first source of Brotherhood, the departure and estrangement from this principle superinduces the triumph of passions and vice, has in all times and ages so done; among the efforts of men to arrest the rule and power of the antagonist principle, Odd Fellowship intervenes with her system, moulded from the Divine authority, and earnestly and incessantly, actively and eloquently teaches and practices the truth of universal Brotherhood. Thus you have in the rapid review of sacred history presented to you the real source of the principles of Odd Fellowship. I know that it has been not unusual on occasions like the present to claim for Odd Fellowship affinity with secret institutions, which had their origin in periods of time, when the passions of men were fiercest and the midnight of idolatry overshadowed and blighted the gentler promptings of the human heart. I am here to repudiate the association. Pagan history has been invoked as affording among the votaries of science, the teachings of philosophy and the priests of her worship, the germs from which emanated the principles of our Order. Among the groves of the Druids, where man substituting the type for the great Original, as the object of his worship, bowed in adoration to the oak and the mistletoe, to the sun, the moon and the glittering firmament, it has been gravely spoken that Odd Fellowship dwelt in early times.

Such disquisitions may serve to gratify the fancy which weaves

them, but do not advance the cause of our Order, because they do not reflect truth. The errors of the past are no longer hallowed; the enlightenment of public opinion probes to their profoundest depths, systems and doctrines, and, neither the record of centuries, nor the dogmas of their philosophy can evade its scrutiny. Antiquity may lend a just influence to principles, which are in themselves right, proper, elevated, but may neither consecrate vice, nor cover up the degradation of man. We may linger in admiration among the desolated monuments of once great nations, whose attainments in the arts and sciences have perhaps not been equalled. We may revel in the beauty and sublimity of their learning and literature, yet it were a work of profitless toil in such scenes, to hope to discern evidences of the moral excellences of man which led him to association in the cause of humanity. It is true that the priests and teachers of Egypt practised and taught what is called the secret principle. They had also certain rites, forms and ceremonies; they initiated candidates after certain preparatory training; they also conferred degrees from the lesser to the greater. It is not less true that the philosophy of Greece had attained to the knowledge of the Divinity, and the great mystery of Pythagoras as derived from the secret institutions of the Egyptians, of which he was doubtless an initiate, may have been the unity, as opposed to the Polytheism of the age. It is certain that the subject of religion formed a part of the object of their secret institutions, but it was not by any means their single purpose. Egypt we are informed was the first among the nations of the earth to cherish learning. Geometry, astronomy, and astrology had originated with this people. Architecture was here first reduced to a science, and the high degree of perfection to which it attained is evinced in that admirable order of structure which has stood unrivalled for ages, still stands inimitable, and so long as time shall last is destined to endure. They excelled also in agriculture in so far that we are informed in scripture that many nations were tributary to them for grain. It is not then improbable that the secret institutions of Egypt had their origin in the infancy of science and the arts, whose gradual developement was made known only to the initiate.

There can be no doubt that the priests taught in the body of their seclusion, the arcanae of their religion, from which the masses were wholly excluded; and notwithstanding the gross darkness in which Egypt as a nation was involved in relation to the Deity, the philosophy of the unity it is believed was derived by Pythagoras from Egypt, which he could alone have received from the learned of that nation in the recesses of their secret institutions. The general learning which the Magi of Egypt had compassed, including their proficiency in the arts and sciences, as well as their theory of moral philosophy, was in all human probability cherished in these secret bodies, which were instituted doubtless to exclude from the vulgar gaze a knowledge which it is certain but few of that people ever possessed. Whatever may have been the object of the Egyptian secret institutions, whether employed as nurseries of science, or asylums for the free exercise of the true light of Deity, which had advanced upon the elevated genius of their priest, or whether a mere device to secure the fastness of the idolatry of the age, is wholly unimportant in this inquiry—although

we may discover a similitude in the fact of initiation, in rites, ceremonies and in gradation of degrees, between those institutions and Odd Fellowship, we will find no trace of the principles of Fraternity, which distinguish eminently our affiliation; on the contrary it is scarcely to be doubted that the religion and philosophy of the age, formed the leading object of their formation and existence—nor from the secret principle which was cherished in Greece can any other object be deduced, unless it may be found in the enlargement of that Philosophy which rent in twain the veil which had long secluded truth and openly proclaimed the unity of God. Nor again is there less of fable in the ingenuity, which would discover the origin of Odd Fellowship in the Roman camp, distinguished as it was for subservience to the basest passions, where strife and discord held supreme sway, and the uplifted arm of man, was ever ready to strike down his brother man—where the high culture of minds in science and literature, which prevailed, so far from affording those salutary checks and restraints upon human passions, which is its peculiar office, was whelmed amid the din of war, in fierce struggles for power and dominion, in the violence of might over right, in the triumph of the strong over the weak.

We must turn my brethren from the contemplation of ages and nations, whose education and history indicate nothing of the gentleness of man's original nature, nor of those devoted qualities of mind and heart, which are inseparable from that Fraternity which Odd Fellowship seeks to re-establish as the true relation of men. We must leave behind the enemies of *eternal truth*, the ministers and priests of idolatry. We must turn from the martial sentiment, to which all else became obedient in the councils of the Roman people.

Our principles could have no resting place among a people, where the returning brother, bearing thick upon him the trophies of his triple murder, struck in death the sister whose loud wailings at the fate of her betrothed intervened to check the exultations of his bloody triumph—nor in the amphitheatre where deafening shouts were wont to rend the air in revelry amid the moans of the dying gladiator—nor in the heart tearing scenes and cruelties which distinguished the dawn of that glorious era, which bursting upon the world in the ripeness of time, proclaimed once more the vivid truths of man, creation taught the binding of nations in the bonds of peace, and “sit serenely the blessed halcyons upon the troubled waters of life.” No my Brethren, we do not invoke such sources from which to derive the origin of our Fellowship, or with which to indicate similitude of character. The Spirit of Love and Truth, nor the genius of Benevolence may be found among the Pagan race—however refined in science and literature, they lacked elevated culture, which prompts to Fraternity that culture of the human heart. Strong and ardent as was their love for learning, they were not the less devoted to sin and crime—sympathy for distress, relief to suffering humanity, care for the dead, formed no part of the objects of their mystic rites—to augment the sources of human happiness, or lessen the weight of human sorrow failed to enlist their energies, and turning from the cultivation of Benevolence, for the more congenial promptings of ambition, their history indicates the continuous triumph of passion over reason, and the very monu-

ments which immortalize their skill, evidence often their love of violence and insatiate thirst for power.

Odd Fellowship invokes not the aid or sanction of such ages to consecrate its principles, and if in truth these could be summoned to attest its antiquity, they woulk rather awaken just indignation against its character, than serve to commend its merits to an enlightened public opinion.

Dismissing, therefore, and I hope forever, the oracles of Egyptian or Grecian Philosophy, and the still more absurd pretences which would discover the source of Odd Fellowship in the Roman Camps ; and assuming that its benign principles have been drawn from this image reflected upon man in his creation, let us turn to a truthful narative of the origin of Odd Fellowship, and its capacity to compass the Brotherhood of man.

Benevolence was from the beginning, and was most purely illustrated among the nations, who recognized and worshipped in sincerity the true God. The history of Fraternity is not the history of such people from the earliest ages of the world, of which the Old Testament affords an authentic record. It, therefore, is the fountain from which flows the great moral lessons, which Odd Fellowship aims to inculcate. Here may we look alone for the source of the principles of our Order, indicating as they do the social ties in the greatest vigor among men by whom the distinctions of life were only regarded as incidents to human happiness, and among whom elevation of character, was successfully attained in the rivalry of generous and kindly offices ; and from this authority my brethren, we learn that man was constituted one vast brotherhood, with principles of love deeply planted in his bosom and co-extensive with life itself. So great has been the publicity given to the real history of Odd Fellowship, that I presume there is no brother here, who is not fully informed on the subject ; all that we know of it has over and over again in a variety of forms been imparted to the brotherhood, and I shall not, therefore, weary you with a recapitulation of details, with which the official documents of the Order have made you perfectly familiar. However humble the origin of Odd Fellowship, and I may add, however ill-adapted in its inception to the great end for which it now so successfully exerts its unremitting efforts, we take no reproaches in openly proclaiming its truth. We do not claim that its capability for good, its value to man, and its usefulness to society at large, are commensurate with its origin in England or America. You are not ignorant, nor is the world ignorant of the fact that Odd Fellows were originally convivial men, and as such, were the subject of reproach in both hemispheres, for many years. Nor is it to be wondered, that public opinion, firmly and scrupulously opposed the progress of the Order in its early day. It must in candor be admitted, that much of the prejudice to which it was then subjected, was not wholly unmerited. It could not be expected, that an enlightened community would regard favorably the professions of our Order of men, which, while it claimed by its influence and principles the office of elevating the standard of human character, afforded but little evidence of the truthfulness of such profession, in the practice, which was known to constitute its leading element. However beautiful its theory, men were indisposed to con-

fide in its fitness as an agent of good, when they regarded its example as wanting in a proper deference to a healthy public mind. Honor, enduring honor, is due to the spirit which in appreciation of the adverse tone of public sentiment and its just condemnation, imparted that regenerating influence, which acting like the vivifying dews of Heaven upon the drooping plant, first gave health and vigor to its principles. The Independent Order of Odd Fellows, of which we are a scion, it is known to you had its origin in Manchester, Great Britain, in the year 1809. Odd Fellowship, as a Janus, is of much earlier date, and may be traced to the middle of the 18th century. James Montgomery, the celebrated poet, composed in 1788, an Ode as we are informed in his biography, for a society in London, whose motto was "Friendship, Love and Truth," which, beyond all doubt, was a society of Odd Fellows.\*

It is no difficult thing to determine from the sentiment conveyed in the lines of the poet, that this was the early Odd Fellowship from which we derive the name. We have but little concern with the origin of Odd Fellowship, and it would, therefore, be a profitless research to carry our inquiries into its history, since there is nothing but the name, by which any similitude between original Odd Fellowship and that of the Independent Order may be discovered. It is, perhaps, appropriate, however, to inform you, that there are many ramifications of Odd Fellowship from the parent stock in England, all of which form distinct communities, holding no intercourse with each other, and each claiming to war in the cause of human benefaction, under the banner of Friendship, Love and Truth. Among the most important are the following. The Independent Order of Odd Fellows, Manchester Unity, from which we derive our being, numbering about 400,000; the Grand United Order of Odd Fellows, Sheffield Unity; Antwerp Order of Odd Fellows, Bolton Unity; Imperial Order of Odd Fellows, Nottingham Unity; United Order of Odd Fellows, Leeds Unity; Imperial Order of Odd Fellows, Paddick Unity; Independent Reformed Order of Odd Fellows. The last, it is to be hoped, may prove what its name indicates, a Reformed Order of Odd Fellows in England.

The Grand Lodge of the United States has recognized the year 1819, as the period in which the Independent Order of Odd Fellows was first introduced into this country, in the formation of Washington Lodge, No. 1, at Baltimore, under the lead, and by the efforts of P.G. Sire Thomas Wilday. Of the several scattered Lodges which are authenticated as in existence before that period, it is wholly unimportant for our history to claim any relation with them, since as a body, official sanction has fixed and limited the existence of an Order to the year 1819. I have already said that the value of our Order, as a pure unmixed scheme of Philanthropy, was by no means commensurate with its first institution. This is a truth which belongs to a faithful review of its history. That elementary reform, to which all that is great in the present vast affiliation of the Independent Order of Odd Fellows in this country owes its being, took place about the year 1824 by the concurrent vote of Washington and Franklin Lodges in the city of Baltimore.

\* When Friendship, Love and Truth abound,  
Among a band of Brothers,  
The cup of Joy goes gaily round,  
Each shares the bliss of others.

From this period Odd Fellowship which had hitherto languished under the influence of public disfavor advanced—its step for a few years was feeble, not unlike the slow and gradual struggle to convalescence. The year 1828 was the true period of its healthy motion—here commenced a new era in its history. Fourteen Lodges, four Grand Lodges and a constituency of some five hundred in number formed its entire force in September, 1828. In the succeeding year its strength was increased two fold, and borne forward from thence in one uninterrupted flood tide it has extended itself to every part of North America. With its increase in extent and numbers, also commenced a corresponding improvement in the details of its works and discipline, which gradually maturing from year to year has given to it a system of government conforming in all respects to the political institutions of the country.

Odd Fellowship now “awoke as from the dead, and sprang forth to newness of life,” attracting to its Temples; crowds of the virtuous and the wise, and the Institution which but a few years before was but little known to be respected, now took rank among the benevolent efforts of men to promote the happiness of the race. The germ which had laid dormant, vivified by the impulse it had received from the brethren of 1824, rapidly overcoming every obstacle which hitherto had successfully impeded its growth. Every year of its succeeding course “teems with fresh proofs of its utility and blessings.” The first cause which gave being to the Order, was thus made the real offering which advanced it to honor and value. In 1823 it was under the control of the Grand Lodge of the United States, introduced within the borders of this Commonwealth. Massachusetts Lodge and the Grand Lodge of the State was first formed, to which succeeded six other Lodges. The Order progressed for a few years with limited success, until 1829, '30, '31, when the five first numbers gave way; to these, No. 6 and the Grand Lodge were added in the succeeding year, and finally No. 7, which had struggled on until 1836, completed the common fall of Odd Fellowship in Massachusetts. The last hope for the Order in your State, it was then believed, was extinguished. But, my brethren, the spectacle which we are permitted this day to witness in your metropolis, this multitude which has come up from the North and the South, the East and the West, to share in the rejoicings of this day, the same now before us, about us, and upon every side, indicates in a language which cannot be mistaken how illusory were our fears. The fire of '23, kindled by my veteran friend, who now sits by my side upon the consecrated soil, although cheerless and languishing, was unextinguished. After a lapse of years under kindlier culture and better auspices, the long lingering sparks again revived—a few of its early friends returned to their first love, breathed life once more into the neglected embers, and on the memorable 22d of June, 1841, Massachusetts Lodge was re-established—to commemorate which we are assembled this day. We are here from every quarter of the Republic your plighted brethren, to share with you in the festivity which the occasion so appropriately invites, to partake with you in the gratifying review of your trust, to unite with your thanksgiving our offering to the Common Father, who has vouchsafed to your labor such abundant fruits.

You have rebuilt a fallen Institution, of which not the least vestige remained—you have given to it character, strength and permanence—you have placed it along side the Empire and the Key Stone States in Odd Fellowship in advance of your elder sisters in the confederacy, and this you have accomplished within the brief period of four years. You have, therefore, the most abundant cause of self gratulation in the retrospect, while the scene which your Brethren from abroad this day witness, cannot fail to inspire in them a spirit of generous emulation. The history of your success in this distinguished State is a correlative of the unparalleled triumph of Odd Fellowship in every part of civilized North America. The great confederate army now enrolled under the Banner of Friendship, Love and Truth, on this Continent falls but little short of 100,000 Souls, constituting over 600 Lodges, scattered from the Saint Lawrence to the Brasos. In our own Republic, there is no considerable town or village without its Lodge of Odd Fellows, all acting with one common heart in the cause of humanity, pledged as citizens also to the integrity of our Union, adding the tie of Brotherly Love to the firm bond of Patriotism.

The authors of Odd Fellowship in this country, have labored vigorously, nobly—during a period of seven and twenty years, have they toiled in moulding and giving proper efficacy to the system which they founded. It is true that Brother Wildey, its acknowledged and undisputed founder, brought with him the name from England, but the moral structure which he and his associates have erected out of this material, has derived neither stateliness nor character from the Parent Land. The daughter has in filial respect, time and again, offered to impart her own comeliness to the mother, by infusing into her councils the true elements of moral power, but like one of old, she is wedded to her Idol. The Institution is ours, “ours to preserve, ours to transmit;” it has been framed by our own Fathers—they are still among us, standing as it were amid their posterity, and whatever is valuable, whatever is excellent in it, I repeat it, derives its being from them. Let us cherish a strong affection for it, and resolve to preserve and perpetuate it, as we have received it.

Brethren of Massachusetts.—The institution of Odd Fellowship came not among you dignified with the splendor of illustrious origin. It could not boast the sanction of distinguished public men, nor claim a long line of titled ancestry—no gorgeous wreath of fame encircled its brow. It came in all humility, as a simple, unostentatious, yet efficient scheme for the enlargement of man's capacity for good. How then has it taken such firm root in your soil? What has been the magic influence, which it has exerted upon your affections, that in four short years, six thousand citizens of a community distinguished for every quality of mind and heart, which adorn and dignify human heart, should have enrolled themselves under its banner? What is this Fellowship among men, which, unwilling to bear up within your own State Lines, you have scattered broadcast throughout all New England? What host is here this day, to swell the note of joy, and cheer you on to still greater efforts in this good cause? It is neither magic nor mystery, by which your Love for Odd Fellowship has been secured. The time has been, when the achievement of such a moral triumph as our Order exhibits in your State, could alone have

been the rewards, with which the influence of power and high place might invest the effort, but the thousands now banded in Massachusetts, for deeds of good, claims no such aids. Their lever has been the simple promptings of pure hearts, the unaided force of moral precepts and elevated examples, acting upon enlightened man. Within your State has Odd Fellowship found a genial home—upon this soil, hallowed by so many sacred and patriotic reminiscence: consecrated by the sufferings and resolution, by the undying integrity and devotion to civil Liberty, which animated your Fathers in their exile for conscience sake—here were their descendants, sharing in the paternal spirit, cherished with pious love, the innate sentiment of human freedom imbibed with their mother's milk. Here where was first rocked the infant Hercules, destined to burst asunder the chains that were forged to bind captive human rights and human happiness—here where was first conceived the Embryo of that system of government, which is the chart of all the blessings which as a people we enjoy—Massachusetts! whose name is associated with all that is glorious and pure, and hallowed in the struggles of our Fathers, “where Liberty raised its first voice”—this, this is congenial soil for the growth of Odd Fellowship. When the memorial of your gratitude, which has perpetuated the rock upon which your Pilgrim Fathers first landed—when the sacred inspirations of this hallowed spot shall fail to preserve the institutions which they warmed into life, in the vigor and freshness of youth—when that noble shaft, which lifts it proud peak amid the skies, the emblem of affections cherished for the memory of the gallant dead, whose bones lie mingled with the soil they so nobly defended—when these shall have mouldered away and shall be no more, will Boston, and Concord, and Lexington and Bunker Hill still dwell in the innermost shrine of the American heart—there—there shall be the monuments of your glory, to endure while Freedom survives.

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After the oration an ode was sung, and a benediction closed the exercises, which occupied about an hour and a quarter—the members of the Order were active in assembling at their appointed places of meeting, preparatory to proceeding to the Common to join in the grand Procession.

#### PROCESSION.

Such was the admirable arrangements of the Chief Marshal, that the mighty Procession was formed and put in motion without the slightest confusion or delay. The various State, County and City Delegations took their stations at the appointed time, and wheeled into their respective places with the precision of a military corps. The Procession consisted of twelve divisions. The Massachusetts Lodges formed four divisions, six abreast. After these came the Grand Lodges and Encampments, four abreast, followed by carriages with G. M.; P. G. M.; Orator, Chaplain, invited guests, &c. The following was the order in which the Lodges and Encampments formed:

*Subordinate Lodges.***MARSHALL**, with Baton.*MUSIC.*

O. G., with drawn sword,

Aid.

**BANNER.**

Aid.

Initiatory Members.

Members ranked according to the Degrees attained.

S. S.

with white wand.

{ **TREASURER,**

{ S. S.

Warden

with black spear

{ **CROSS KEYS.**

{ with white wand.

Supporter,

Supporter,

{ **SECRETARY,**

{ Conductor

His S's with blue rod.

His S's with scarlet rod.

{ **CROSS PENS.**

{ with black spear.

{ **CHAPLAIN.**

Supporter.

{ **PHYSICIAN.**

Supporter.

I. G., with drawn sword.

*Subordinate Encampments.***MARSHALL**, with Baton.*MUSIC.*

I. G. with sword.

Aid.

**BANNER.**

Aid.

2nd S. of N. with } J. W., { 1st S. of N. with  
Badge of Office. } Crook. { Badge of Office.**PATRIARCHS**, four abreast.

Supporter.

**TREASURER.**

Supporter.

Supported by Past Gu. **SCRIBE**, Cross Pens. Supported by Gu.

4th W. { S. W., { 3rd W.

with Hook. } Crook. { with Hook.

2nd G. of T. { H. P., Mitre. { 1st G. of T.  
Badge of office. } Badge of office.

2nd W. { C. P., { 1st W.,

with Hook. } Crook. { with Hook.

At every window and balcony were seen the female beauty and fashion of Boston; and the advance of the mighty column was greeted by the waving of handkerchiefs and by showers of wreaths and garlands. The number of banners borne in the procession was 77, and not less than 28 full and effective bands of music. The procession itself numbered about 12,000! The spectacle was splendid and imposing beyond description. Such banners, such music, such beauty and variety of regalia and insignia, and such a body of men, were never before gathered in this city.

On the return of the procession a Dinner was provided in the mammoth pavilion on the Common. Seats were made for 7000, and were all taken up. Addresses were made by distinguished members of the Order from all parts of the country—regular and volunteer toasts given—good music by the bands, and odes and songs by the Brethren. No liquors of any kind were used at the banquet. The Grand Levee in the evening at Faneuil Hall, was attended by both sexes in large numbers, and was a most brilliant affair.

Yours, in Friendship, Love and Truth,  
CITY PHILANTHROPIC.

## EDITOR'S TABLE.

### ODD FELLOWSHIP IN KENTUCKY.

We are indebted to some unknown friend for a copy of the *Louisville Journal*, from which we gather the particulars of laying the Corner Stone of the splendid Hall which the Odd Fellows of Louisville purpose building this summer. The Grand Lodge and Encampment of Kentucky had been in session several days, and the representatives from the various Lodges in the state joined in the procession, together with a large number of their brethren from Indiana and Ohio. There were, we learn, about four hundred out in beautiful regalia, with splendid banners, and a variety of emblems belonging to the Order. At 9 A. M., the procession moved from the hall, on the corner of Third and Jefferson streets, and marched up the latter to the place where they purpose erecting their new Hall, and then laid the corner stone according to the ceremonies of the institution, by John B. Hinckle, Grand Master, and Dr. A. K. Marshall, D. G. Master of Kentucky. After depositing the coffer in the stone, laying it, &c., the Grand Master took a cup of water and pouring some upon the stone said :

"I do, in the name of FRIENDSHIP, pure as this water, solemnly declare this corner stone duly laid, upon which is to be erected a Temple, wherein is to be practiced those ennobling virtues, which unite men as brothers, and teach them to sustain that relation at all times, each to the other."

"In the name of LOVE, that delights in listening to a tale of sorrow, that it may relieve it, that exults in every opportunity to wipe the tear from the weeping eye, and is ever found armed in the defence and protection of the widow and orphan, this stone solemnly laid."

"In the name of TRUTH, devoid of all guile and hypocrisy, which inculcates sincere and plain dealing, that commendable attribute of the Deity, which most exalts the character of man on earth, this stone solemnly laid.  
*My Brethren, So Be It.*"

The scene was one of much novelty and interest, and a large concourse of people were in attendance. The procession then moved through the various streets designated for the purpose, and proceeded to the Fourth Street Church, where an able and eloquent address was delivered by the Rev. C. B. Parsons, of the Kentucky Conference, upon the principles and claims of the Order. We have been informed that it was one of the orator's best efforts. The assembly was very large, including most of the delegates to the Methodist Convention, and many had to go away for want of room. The choir of the Sacred Music Society, under Mr. Candy, was in attendance, and added much to the interest of the occasion. The Rev. T. H. Capers, of the Alabama Conference, and the Rev. J. H. Linn, of the Missouri Conference, assisted as Chaplains. Bro. T. P. Shaffner acted as Master of Ceremonies on the occasion.

## LITERARY NOTICES.

*The Quaker City, or the Monks of Monk Hall, a Romance of Philadelphia Life, Mystery, and Crime.*—No work in romance has appeared in America since the melancholy days of Charles Brockden Brown, and the earlier days of John Neal, which has produced any thing like the sensation that the “Quaker City,” has made. For good or bad it will come near to making an era in our literature. The author who fashions his style upon no other man’s style, who feels, thinks, plans, and works out his own task in his own way—that man will surely have his school of followers, in his time. Thousands of lesser minds will imitate him ever after. He will be sufficiently praised and censured too, to give a generous variety to what of life there is for him. Ignorance will grin and bigotry make faces, as puppy dogs in the streets bark at the man who walks faster than the rest. But never mind, if so that he keep faithfully on, he will make the ears of bigotry, and what else opposes him, tingle again and cry out for quarters under the smart of his terrible lash. Genius will not be silenced by the clamor of the graceless bigot, who would put it in a strait jacket, make it say mass, subscribe to thirty-nine articles, read the discipline, study the confession, and work all day in the dull tread-mill of free-and-easy minds; never. It is somewhat wild,—quite untamable it may be; but it says great things, and true things—paints man so very like that he trembles but to recognise himself.

The “Quaker City” is full of these palpable evidences of genius. We cannot read a single page without feeling that a mind of dark, terrible strength, has just gone that way before us—a man in whose deep soul is a power, and spell, an imagination, fancy and an utterance full of wild awful beauty, fire and love. He seems to have clothed himself with every passion, and every emotion, which ever a heart can feel in any shift of life, from first to last. And there is a strange sweet beauty mingling in even his darkest delineations. There is an almost dangerous fascination in this author’s pen, which even unconsciously to himself, strips the blackest crimes that earth or hell can pander, of half their grossness. We shall see how he makes the husband of Dora Livingston look full upon his wife’s disgrace and his own dishonor. “And over that full bosom, which rose and fell with the gentle impulse of slumber, over that womanly bosom, which should have been the home of pure thoughts and wisely affections, was laid a small swarthy hand, whose fingers, heavy with rings, pressed against the ivory skin, all streaked with veins of delicate azure, and clung twiningly among the dark tresses, that hung drooping over the breast as its globes rose heaving unto view, like worlds of purity and womanhood. It was a strange sight for a man to see, whose only joy in earth or heaven, was locked within that snowy bosom.”

This book will, without doubt, be censured by men of cold and chastised fancy, who dwell only on the little harmless abstractions of artificial life. They will blame the character of “Devil Bug,” and so

do we : but the real question with the just and wise reviewer is, whether society has " Devil Bugs" in it, and has our author drawn such a character to the life ? He is a pitiable fool indeed who expects a " Devil Bug," in a place like Monk's Hall, to talk like the amiable St. John on the Isle of Patmos. Nor has society and religion any thing to fear from the faithful portraiture of a bad character in a romance. No preacher in Philadelphia, can, by the anathemes of his pulpit, or his dull reasoning, make " Devil Bugs" appear half so odious, as they already appear in the pages of the " Quaker City." That was no unwise saying of the poet—

" Vice is a monster of such frightful mein  
That to be *hated*, needs but to be *seen*."

The author of the Quaker City is understood to be GEO. LIPPARD, Esq., of Philadelphia. He is already known, especially among the literary men of our country, as the author of " Ladye Annabel," " Herbert Tracey," " The Battleday of German Town," and several smaller romances, all of which are full of the same clear evidences of the very highest order of genius. His imagination, fancy and truthfulness in the delineation of character remind us continually of the genius of Shakespeare, with this difference, Shakespeare's characters all speak for themselves—talking out incessantly the things that are in them—are their own revealers of their own characters. With that same truthfulness Lippard's characters are described only as they appear to the eye of the spectator. What *they* say, or what *they* do, is of but little consequence in making up an estimate of what they really are. You are to look to what the author says of them for this. However, as a writer of tragedy, it is certain that Lippard cannot be compared with Shakespeare. And it is probable that as a writer of popular romance, Lippard would far excel Shakespeare. At any rate we are persuaded that no just and discerning critic can read the works of this greatly gifted author, without being continually reminded of the genius of the great master of tragic literature.



*The Modern Eleusinia: or, the Odd Fellow's Monitor.* By Rev. Bro. A. C. L. ARNOLD. Boston: printed for the Author.—This is the title of a neat little volume, filled with the choicest of gems for the Brotherhood, which has politely been laid on our table. The author has given us thirteen short chapters, or essays, on various subjects connected with our Order, such as its utility, its signs, its moral bearing on society, symbols, regalia, &c. It is one of the most beautifully written and fascinating little works it has ever been our good fortune to peruse. Bro. Bender, 75 State street, has it for sale.



No APOLOGY.—We do not offer any *apology* for the lack of our usual variety in this number. The address of Bro. RIDGELEY, we think, will interest our readers more than any thing from our pen.

## CORRESPONDENCE.

[Extract from a Letter dated New-York, June 7, 1845.]

Brother TANNER,

As I have promised you something for the columns of the *Gavel*, I shall take the liberty of sketching off some of the Lodges in this city. I shall commence with HINMAN Lodge, No. 107, because I understand that a number of its P. Gs. are Proxy Representative of Albany Lodges, and that their present N. G. is an Albanian. Their present officers are,

JOHN R. TAYLOR, *N. G.*,  
HARVEY HUBBELL, *V. G.*,  
W. J. TATTERSALL, Secretary,  
JOSEPH BRITTON, Treasurer, and  
JOHN D. COCKS, Junior *P. G.*.

This Lodge was instituted on the 12th day of August, 1844, on the application of 47 members, and it now numbers near 170. Its initiation fee at first was ten dollars, but they raised it in six months time to twenty dollars its present rate. It ranks among its members some of the influential citizens of New York City, such as James Harper, late mayor, Wm. Jones, sheriff, and many of his Deputies, besides many others well known to fame.

Two of its P. Gs. are officers of the Grand Lodge, viz :

*P. G.* W. H. DIKEMAN, Grand Chaplain,  
*P. G.* CYRUS LAWTON, Grand Warden.

Three of its P. Gs. are proxy representatives of Albany Lodges :

*P. G.* B. LEWIS, Jr., represents Hope Lodge, No. 3,  
*P. G.* A. A. PHILLIPS, " Philanthropic Lodge, No. 5,  
*P. G.* T. A. WAND, " Union Lodge, No. 8.

So you will perceive that Hinman Lodge is somewhat distinguished for the short time it has been in existence. Its N. G. was born and brought up in Albany, and is much liked for his sauity of manners and gentlemanly behaviour, and has presided over the Lodge with much credit to himself. He is young, and like most persons of his age, he was somewhat quick while acting as V. G., but has behaved with more prudence since he has been N. G. The V. G. is an estimable brother and one who will well succeed the present N. G.; the other officers do credit to the Lodge and the Order.

This Lodge has always been one of the foremost in every good and charitable object and no deserving brother is ever sent away, and I hope she will continue to prosper and increase but the members must be careful not to let the seeds of discord be sown among them or else all will go wrong, the Lodge will sink, and we shall lose one of the Jewels of the Order.

But before I close I must give you the statement of the Institution of a new Encampment, styled Lebanon Encampment, No. 19.

This Encampment was instituted at National Hall, on the second Friday of May, on the application of thirty-nine R. P. D. members. Its Charter was granted without a dissenting voice; it is, I believe, the largest application ever made for an Encampment Charter.

The ceremony of institution was performed by the Grand Patriarch Moses Anderson, assisted by the Grand Officers of the Grand Encampment, among whom was our worthy Grand Secretary, John G. Treadwell. After the Encampment had been duly opened and instituted, the Encampment proceeded to the choice of its officers, when the following were unanimously elected:

Wm. K. TATTERSALL, *C. P.*,  
JOHN R. TAYLOR, *H. P.*,  
EDWIN A. RALPHS, *S. W.*,  
THEODORE A. WARD, Scribe,  
A. FULLER, Treasurer,  
EDWARD Y. PRIME, *J. W.*,

and they were accordingly installed to serve till the second Friday in January.

This Encampment is constituted of the right sort of young men, anxious for the interest and welfare of the Order; and if such members cannot succeed in building one of the finest Encampments in the Order, I am much mistaken.

They had twelve propositions for membership on the first night, and twelve more at the next session. I am told they expect to propose twenty more at the next session this month. Wishing them all success in their laudable undertaking, I subscribe myself,

Your Brother,

MANA-HATTA.

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[Extract from a letter dated Penn Yan, June 11, 1845.]

JOHN TANNER—Sir and Brother—

Keuka Lodge, No. 149, was instituted and its officers installed the 2d of May last, by D. D. G. M. Dwinell of Monroe district, assisted by P. Gs. Hamilton, Allen, Babitt, and Amsdem from Genesee and Teoronto Lodges of Rochester. The officers elected and installed on that occasion were A. Oliver, N. G., G. R. Youngs, V. G., P. S. Oliver, Secretary, S. H. Wells, Treasurer. Since our institution we have been working, and we have strong confidence in believing that it is now placed upon a sound and substantial footing. Our weekly meetings are on Tuesday evening.

Yours in F. L. T.,  
P. S. OLIVER.

*We call the attention of our readers to the Prospectus for the next volume of the GAVEL, on the fourth page of cover. It is published thus early, to give agents and other who have interested themselves in our behalf, an opportunity to make out their lists in time for the first number. We shall forward our circulars as soon as the new post office law goes into operation. Will our brethren come up to the help of the Gavel?*

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## EDITORIAL NOTICES.

(3) CHOSEN FRIENDS LODGE, No. 29.—A new Lodge with the forgoing title was recently instituted at Camden, N. J. We wish the brethren success, and from what we know of Odd Fellowship in that State, we do not doubt they will "equal our most sanguine expectations."

(3) The lot on which the Odd Fellows of Louisville, Ky., are erecting their new Hall was purchased at the moderate price of one hundred dollars per foot!

(3) The amount subscribed by the Odd Fellows for the relief of the Pittsburgh sufferers amounts to upward of 15,000 dollars.

(3) The corner stone of a new Odd Fellow's Hall was laid with appropriate ceremonies at St. Louis, Missouri, a short time since. The ceremony of laying the corner stone was performed by the Grand Master, Bro. Allen, the Oration, by Rev. Bro. Chamberlain.

(3) A general convention of delegates from the various lodges of Odd Fellows was recently held at Wakefield, where it was announced that the increase for the year in the number of members had been more than 9,000; that dispensations had been issued for opening 109 new lodges.

(3) The new Odd Fellows' Hall in Great St. James, Montreal is progressing rapidly, and bids fair to be an ornament to the city; the hall of meeting for the brethren of the order will be a magnificent assembly room.

(3) The M. W. Grand Sire has issued his proclamation directing a special session of the G. L. of the U. S., on the 9th day of September, for the purpose of taking into consideration the Report of the Committee appointed to revise all the Lectures and charges of the Order.

(3) At an adjourned session of the Grand Lodge, of N. Y. on Wednesday evening, June 4th, charters for two new Lodges, were granted.

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## TO CORRESPONDENTS.

"HOME," by No. 93, will appear in our next. "The Atheist," we have concluded not to publish as *original*, as we have several works in our possession from which we could copy it ourselves did we wish to publish it; besides printers always prefer printed copy when it can be so easily procured. The "Echo," in our next, also the communication from City Philanthropic Lodge which came too late for this number.

## RECENT ELECTIONS.

PHOENIX LODGE, No. 41.—A. B. Brower, NG; Matthew Bray, VG; George Quackenbush, QS; J. D. W. Wemple, Treasurer; P. G. P. B. Leddy, PS.

EXCELSIOR DEGREE, No. 15.—T. W. I. Groves, N. G.; R. S. Howard, A. N. G.; S. S. Barnes, D. A. N. G.; C. Glen, P. G.; H. C. Haskell, V. G.; H. R. Walker, Sec.; W. P. Horner, Treas.

UNION VILLAGE, No. 122.—Chas. R. Ingalls, N. G.; S. E. Burnum, V. G.; J. B. Crosby, Sec.; Wm. M. Morgan, Treas.

## Married,

At Quebec, May 9th, at the Rectory Chapel, by the Rev. Bro. G. Mackie, Bro. W. G. Pentland, and Margrele Levallee, all of that city.

At Quebec, June 2d, by the Rev. W. Squires, Bro. Samuel Corneil, and Eliza Anne, daughter of Mr. G. Cochrane.

In St. Peter's church, in this city, on Sunday the 15th June, by the Rev. J. S. Van Rensselaer, Bro. Charles Howard, of American Lodge, No. 32, and Miss Rosina Shaw.

## Died,

On the 7th June, Bro. JOHN BRINCKERHOOF, of Samaritan Lodge, No. 93, in the 32d year of his age.

At an extra meeting of SAMARITAN LODGE, No. 93, I. O. of O. F., held pursuant to the order of the N. G., at their Lodge Room, Athenæum Buildings, on Saturday the 8th of June, at 3 P. M., the following preamble and resolutions were introduced by Bro. P. G. ELIJAH COBB, and was unanimously adopted:

*Whereas*, By the interposition of His providence, it has pleased the Almighty Ruler and Righteous Governor of the Universe, to sever by death from our society and friendship, our well beloved and respected Bro. JOHN BRINCKERHOOF. Therefore,

*Resolved*, That as members of Samaritan Lodge, No. 93, of which the deceased was a worthy and honorable member, we deeply and sincerely sympathize with the family and relatives of the deceased, in this their day of sorrow, affliction and bereavement, and that in testimony of our respect to the virtues and memory of the deceased, we will, in a body, attend his funeral from his late residence, this afternoon at 5 o'clock.

*Resolved*, That the Charter and other emblems of the work of the Order, be clothed in the accustomed insignia of mourning for the remainder of the present term.

*Resolved*, That the foregoing preamble and resolutions be published in the daily papers of this city, and that a copy thereof under seal of this lodge, and attested by its respective officers, be transmitted to the family of the deceased.

C. McLOUGHLIN, *Secretary.*

**OBITUARY.**—It becomes our painful duty to record the death of Brother HENRY C. SNYDER, of this city, a member of Allen Lodge, No. 92, I. O. of O. F., who made his peaceful exit from this world, on Friday, the 2d inst., in the 30th year of his age.

Brother Snyder was initiated into the Rites and Sublime Mysteries of our beloved Order about eighteen months since; and he is the second member of this Lodge that has been called to the Celestial Lodge above, since its institution, being about two years. He was elected twice to the honorable and important station of Treasurer of his Lodge, which he filled with integrity.

Our worthy brother, who was bound to us by the indissoluble bonds of Union, Sympathy and Friendship, has been taken away from our midst, and his place in the Lodge Room is silent and vacant! we shall meet him no more here below, nor receive from him again the friendly greeting, until we are ushered into the Great Grand Lodge above, where we hope the Sign of recognition will be given and received in the warm gushing emotions of Friendship, Love and Truth, which springs forth free and spontaneously in the pure and healthy atmosphere of sweet heaven.

To his highly esteemed widow, and interesting family his loss is severe indeed. He was a kind and indulgent husband; an affectionate and loving father. By his early death the social fire-side has, comparatively speaking, been made bleak and desolate, and the friendly circle of his little neighborhood has been broken up. Ah! most deeply and sincerely do we from the bottom of our hearts, sympathize with the bereaved family, for by his death, we, as well they, have lost a friend and brother.

J. BATCHELLOR, of 92.

Hudson, June 25, 1845.

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### *RECORD OF THE ORDER FOR ALBANY.*

*VAN BUREN LOCKROW, DDGM.*

**EN-HAKKORE ENCAMPMENT**, No. 6.—John Tanner, CP; V. B. Lockrow, HP; C. Brooks, SW; C. Holt, S; A. Heyer Brown, T; R. H. Pruyne, JW.

**ALBANY CITY DEGREES LODGE**, No. 11.—H. Goodne, NG; Wm. D. Russell, VG; Jetur Gardner, PG; Lansing Van Wie, Sec; Stephen Van Schaack, Treas.

**EXCELSIOR DEGREES LODGE**, No. 15.—Andrew Halnon, NG; Wm. Rennie, ANG; Cornelius Glen, DANG; Eugene Kissam, VG; Thos W. I. Groves, PG; Matthew Bray, Sec; S. S. Barnes, Treasurer.

**CITY PHILANTHROPIC LODGE**, No. 5.—Henry Hainer, NG; Wm. Quested, VG; Geo. N. Goodno, QS; F. Ingmire, PS; Wm. B. Scott, Treasurer.

**UNION LODGE**, No. 8.—Moses Wallace, N. G.; Jos. B. Taylor, V. G.; V. Veder, Q. S.; P. G., A. Whitney V. S.; P. G., J. G. Northrop, Tres.

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**FIREMENS LODGE**, No. 19.—Samuel S. Barnes, NG; Samuel H. Johnson, VG; John Cooper, QS; pg Wm. Rennie, PS; pg C. Glen, Treasurer.

**AMERICAN LODGE**, No. 32.—Henry Quackenboss, NG; H. M. Hyde, VG; W. S. McCulloch, QS; Thos. D. Knower, PS; T. H. Knower, Treasurer.

**PHOENIX LODGE**, No. 41.—Henry C. Haskell, NG; A. B. Brower, VG; Edw'd A. Jordon, QS; Peter B. Leddy, PS; William Blackall, Treasurer.

**HOPES LODGE**, No. 3.—Le Grand Smith, NG; E. H. Bender, VG; J. S. Bell QS; G. W. Bell, PS; J. W. Harcourt, Treasurer.

**SAMARITAN LODGE**, No. 23.—D. S. Davis, NG; J. W. Brooks, VG; C. McLaughlin, Secretary; J. A. Tremere, Treasurer; G. W. Hobbs, PS.



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**CANADA.**—David Milligan, *Montreal*—J. H. Hardie, 30 John street, *Quebec*.

**RHODE ISLAND.**—John E. Risley, *Providence*.

**CONNECTICUT.**—Horatio N. Hawkins, *Derby*.

**TENNESSEE.**—W. H. Chaplain, *Memphis*.

**MISSOURI.**—William Childs, *Boonville*,

THE  
**F R E E M A S O N S'**  
 =  
**M O N T H L Y   M A G A Z I N E.**

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VOL. II.]

BOSTON, MARCH 1, 1843.

[No. 5.

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**A N   A N T I Q U E   M A S O N I C   P O E M .**

In the second number of the present volume of the Magazine, we had the pleasure to lay before our readers, a curious Masonic *antique*, entitled the "Harleian MS.," transcribed from a copy on file among the manuscripts in the British Museum, at London. The last steamship from England, has brought us another, even more curious and interesting than the former. And we take some credit to ourselves, as well as pleasure, in being the first to lay it before the Fraternity in America. It is, not inappropriately, called a "Poem on the Constitutions of Masonry." We are indebted for it to the indefatigable industry and research of the distinguished antiquary, JAMES ORCHARD HALLIWELL, Esq., F. R. S., Member of the Antiquarian Societies of London, Paris, &c. &c. He says:—"It is taken from a duodecimo manuscript on vellum, written not later than the latter part of the fourteenth century, preserved in the Old Royal Library of the British Museum. (Bib. Reg. 17 A, J. ff. 32.) Casley,\* by some strange oversight, in the only catalogue we at present possess, has entitled it "A Poem of Moral Duties;" and, although he gives the Latin title correctly, yet the real contents of this singular document, were quite unknown, until I pointed them out in an essay "On the Introduction of Freemasonry into England," read before the Society of Antiquaries, (at London), during the session of 1838-9."

Mr. Halliwell further remarks, that the author of the Poem "was most probably a Priest; who had had access to some documents concerning the

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\*The MS. formerly belonged to Charles Theyer, a well known collector of the seventeenth century, and is No. 146, in his collection, as described in Bernard's *Catalogus Manuscriptorum Angelicarum*, p. 200, col. 2. It was from this catalogue that Casley took his erroneous description, evidently being puzzled with the manuscript itself, for his own work is for the most part very carefully executed. I ought to add that the Anglo-Saxon letter *ȝ* has been used in the poem, instead of the middle-age character now generally employed.

history of the Craft." The conjecture is undoubtedly correct, and were Mr Halliwell himself a Mason, as he ought to be, he would have been able to refer more particularly to the documents to which the writer had had access. They were the Constitutions of the Fraternity, first collected and embodied by the Grand Lodge at York, in the year 926. A record of the society, written in the reign of Edward IV., (about A. D. 1400) said to have been in the possession of the famous antiquary, Elias Ashmole, and which was unfortunately destroyed, with other papers on the subject of Masonry, at the Revolution, (about 1650,) furnishes the following particulars, a knowledge of which is essential to a proper understanding of the origin of these old Masonic manuscripts. We quote from a copy of the record referred to :—

"That though the ancient records of the Brotherhood in England were many of them destroyed, or lost, in the wars of the Saxons and Danes, yet king Athelstane (the grandson of king Alfred the great, a mighty architect,) the first anointed king of England, and who translated the Holy Bible into the Saxon tongue, (A. D. 930,) when he had brought the land into rest and peace, built many great works, and encouraged many Masons from France, who were appointed overseers thereof, and brought with them the charges and regulations of the Lodges, preserved since the Roman times; who also prevailed with the king to improve the Constitution of the English Lodges according to the foreign model, and to increase the wages of working Masons.

"That the said King's brother, Prince Edwin, being taught Masonry, and taking upon him the charges of a Master Mason, for the love he had to the said Craft, and the honorable principles whereupon it is grounded, purchased a free charter of king Athelstane for the Masons; having a correction among themselves (as it was anciently expressed,) or a freedom and power to regulate themselves, to amend what might happen amiss, and to hold a yearly communication, and general assembly.

"That accordingly, Prince Edwin summoned all the Masons in his realm to meet him in a congregation at York, who came and composed a general Lodge, of which he was Grand Master; and having brought with them all the writings and records extant, some in Greek, some in Latin, some in French, and other languages, from the contents thereof that assembly did frame the Constitution and Charges of an English Lodge, made a law to preserve and observe the same in all time coming, and ordained good pay for working Masons."

There are probably many of these "old Constitutions" still extant, in the public and private libraries in Europe, which have never been published, but which, if brought out from their concealment, would undoubtedly throw much light on the early history of the Institution in England. Mr Halliwell says, that "a large mass of papers relating to the London Freemasons, extending from 1732 to 1750, may be found in the Bodleian Library, MS. Rawl. C. 136." There is also the Lansdown MS. in the British Museum. We cannot but hope that some of our English Brethren will feel interest enough in the matter, to make a general collection of such as can be ascertained to be in existence, and give them to the Fraternity in some convenient form. A more acceptable service could not be rendered to the Masonic antiquary.

We have, at very considerable labor, prepared a GLOSSARY, which the reader will find of service. It has not, however, been prepared with so much care, nor is it so full as we could have desired. But it is the best that our time, and the room which could well be spared for the purpose, would allow of. It may be proper to observe that the Saxon character z is employed in the poem for g, y, and i. The prefix y, at the beginning of many words, particularly verbs and participles, is a corruption of the Saxon ge. What its original power may have been, is not now known. As at present used, it does not affect the sense. The reader will therefore disregard it, where it stands as a prefix. It is frequently used for i, as in ys, yn, y, &c., and for or, as in ny, nor.

With these introductory remarks, we submit the Poem to our Brethren. It was written at least five hundred years ago, and is the most ancient Masonic poem in existence. The reader may find some little difficulty in decyphering it, but he will be amply compensated for his trouble. He will also be interested in comparing it with the Harleian MS. published in the Magazine for December last.

### P O E M

ON THE

### C O N S T I T U T I O N S O F M A S O N R Y .

*Hic incipiunt constituciones artis Geometrie secundum Euclidem.*

Whose wol bothe wel rede and loke,  
He may fynde wryte yn olde boke  
Of grete lordys, and eke ladiyyse,  
That hadde mony chyldryne y-fere y-wisse ;  
And hadde no centys to fynde hem wyth,  
Nowther yn towne ny feldes ny fryth :  
A cownsel togeder they cowthe hem take,  
To ordeyne for these chyldryne sake,  
How they myght best lede here lyfe  
Withoutte gret desesse, care, and stryfe ;  
And most for the multytude that was com-  
ynge,  
Of here chyldryn after here gyndynge.  
. . . . . sende thenne after grete clerkys,  
To techyn hem thenne gode werkys ;  
And pray we hem for oure lordys sake  
To cure chyldryn sum werke to make,  
That they myght geis here lyvynge therby,  
Bothe wel and onestlyche ful sycurly.  
Yn that tyme, throggh good gemetry,  
Thys onest craft of good masonry  
Wes ordeynt and made yn thyss manere,  
Y-cowntreytud of thyss clerkys y-fere ;  
At these lordys prayers they cowntreytud  
gemetry,  
And gaf hyt the name of masonry—  
Far the moste onest craft of alle.  
These lordys chyldryn thereto dede falle,  
To lurne of hym the craft of gemetry,

The wheche he made ful curysly ;  
Throggh fadrys prayers and modrys also,  
Thys onest craft he putte hem to ;  
He that lernede best and were of onesté,  
And passud hys felows yn curysté,  
zeſ yn that craft he dede hym passe,  
He schulde have more worschepē then the  
lasse.  
Thys grete clerkys name wes clept Euclide,  
Hys name hyt spradde ful wondur wyde ;  
Get thys grete clerke more ordeynt he  
To hym that was herre yn thys degre,  
That he schulde teche the symplyst of wytte  
Yn that onest craft to be parfyte ;  
And se uchon schulle techyn othur,  
And love togeder as syster and brothur.  
Forthermore get that ordeynt he,  
Mayster y-callid se schulde he be,  
So that he were most y-worschepede,  
Thenne sculde he be so y-clepēde ;  
But mason schulde never won other calle,  
Withynne the craft amongus hem alle,  
Ny soget, ny servand, my dere brother,  
Thagh t he be not so perfyte as ys another ;  
Uchon sculle calle other felows hy cuthe,  
For cause they come of ladyes burthe.  
On thys maner throggh good wyte of gemetry,  
Bygan furst the craft of masonry :  
The clerk Euclide on thys wyse hyt fondē,

Thys craft of gemetry yn Egypte londe ;  
 Yn Egypte he tawghte hyt ful wyde,  
 Yn dyvers londe on every syde,  
 Mouy erys afterwardes y understande  
 ger that the craft com unto thys londe,—  
 Tbus craft com unto Englund as y gow say,  
 Yn tyme of good kyng Adelstonus day,—  
 He made the bothe halle and eke bowre,  
 And hys templus of gret honoure,  
 To sportyn hym yn bothe day and nyxth,  
 An to worschephe hys God with alle bys  
 mygth.

Thys goode lorde loved thys craft ful wel,  
 And proposud to strenthyn hyt every del;  
 For dyvers defawtes that yn the craft he  
 fonde,

He sende aboute unto the londe  
 After alle the masonus of the crafe,  
 To come to hym ful evene stragfie,  
 For to amende these defauftes alle  
 By good conseil, gef of hym mygth falle.  
 A semblé thenne he cowte let make  
 Of dyvers lordis, yn here state,  
 Dukys, erlys, and barnes also,  
 Knygthys, sqwyers, and mouy mo,  
 And the grete burges of that syté,  
 They were ther alle yn here degré ;  
 These were ther uchon algate,  
 To ordeyne for these masonus a state ;  
 Ther they sowgton, by here wytte,  
 How they myghyn governe hytis :  
 Fystene artyculus they ther sowgton,  
 And fystene poynnts ther they wrogton.

*Hic incipit articulus primus.*

The furste artycul of thys gemetry :—  
 The mayster mason moste be ful securely  
 Bothe stedefast, trusty, and trwe,  
 Hyt shal hym never thenne arewe ;  
 And pay thy felows after the coste,  
 As vytaylys goth theane, wel thou woste ;  
 And pay them trwly, upon thy fay,  
 What that they deseruen may ;  
 And to her hure take no more,  
 But what that they mowe serve fore ;  
 And spare, nowther for love ny drede,  
 Of nowther partys to take no mede ;  
 Of lord ny felow whether he be,  
 Of hem thou take no maner of fe ;  
 And as a juggy stonde upryzth,  
 And thenne thou dost to bothe good rygth,  
 And trwly do thys wheresover thou gost,  
 Thy worschep, thy profyt, hyt schal be most.

*Articulus secundus.*

The secunda artycul of good masonry,  
 As ge mowe hyt here hyr spacyaly,  
 That every mayster, that ys a mason,  
 Most ben at the generale congregacyon,  
 So that he hyt reasonably y-tolde  
 Where that the semblé schal be holde ;  
 And to that semblé he most ned gon,  
 But he have a resenabul skwsacyon,  
 Or but he be unboxom to that craft,  
 Or with falseched ys over rast,  
 Or elius sekenes hath hym so stronge,  
 That he may not come hem amonge ;  
 That ys a skwsacyon, good and abulle,  
 To that semblé withoute fabulle.

*Articulus tertius.*

The thrydde artycul forsothe hyt yssae,  
 That the mayster take to no prentyse,  
 But he have good severans to dwelle  
 Seven ger with hym, as y gow tellie,  
 Hys craft to lurne, that ys profytiable ;  
 Withynne lasse he may not ben able  
 To lordys profyt, ny to his owne,  
 As ge mowe knowe by good resowne.

*Articulus quartus.*

The fourthe artycul thys moste be,  
 That the mayster hym wel be-se,  
 That he no bondemon prentyse make,  
 Ny for no covetyse do hym take ;  
 For the lord that he ys bonde to,  
 May fache the prentes wheresover he go,  
 gef yn the logge he were y-take,  
 Muche deseses hyt mygth ther make,  
 And suche case hyt mygth besafle,  
 That hyt mygth greve summe or alle.  
 For alle the masonus that ben there,  
 Wol stonde togedur hol y-fere,  
 gef suche won yn that craft schulde dwelle,  
 Of dyvers desesys ge mygth tellie ;  
 For more gesse thenne, and of honesté,  
 Take a prentes of herre degré  
 By olde tyme wryten y-fynde,  
 That the prentes schulde be of gentylkynde ;  
 And so sumtyme grete lordys blod  
 Toke thys gemetry that ys ful good.

*Articulus quintus.*

The fyfthe artycul ys awythe good,  
 So that the prentes be of lawful blod ;  
 The mayster schal not, for no vantage,  
 Make no prentes that ys outrage ;  
 Hyt ys to mene, as ge mowe here,  
 That he have hys lymes hole alle y-fere ;  
 To the craft hyt were gret schame,  
 To make an halt mon and a lame,  
 For an unparfytl mon of suchel blod,  
 Schulde do the craft but lytel good.  
 Thus ge mowe knowe everychon,  
 The craft woldi have a myghty mon ;  
 A maymed mon he hath no myght,  
 ge mowe hyt knowe longe ger nyght.

*Articulus sextus.*

The syxta artycul ge mowe not mysse,  
 That the mayster do the lord no pregedyssae ;  
 To take of the lord, for hyse prentyse,  
 Also muche as hys felows don yn alle vyse.  
 For yn that craft, they ben ful parsyt,  
 So ys not he, ge mowe sen hyt ;  
 Also hyt were aȝeynus good reson,  
 To take hys hure, as hys felows don ;  
 Thys same artycul yn thys casse,  
 Juggythe the prentes to take lasse  
 Thenne hys felows, that ben ful perfyt,  
 Yn dyvers maters come qwyte hyt ;  
 The mayster may his prentes so enforme,  
 That hys hure may crese ful gurne,  
 And ger hys termes come to an ende,  
 Hys hure may ful wel amende.

*Articulus septimus.*

The seventhe artycul that ys now here,  
 Ful wel wol tellie gow alle y-fere,

That no mayster, for favour ny drede,  
Schal no thef nowther clothe ny fede ;  
Theves he schal herberon never won,  
Ny hym that hath y-quellude a mon,  
Ny thylike that hath a sebul name,  
Lest hyt wold turne the craft to schame.

*Articulus octavus.*

The eighte artycul schewet gow so,  
That the mayster may hyt wel do;  
gef that he have any mon of craste,  
And be not also perfyt as he augte,  
He may hym change sone anon,  
And take for hym a perfytur mon,  
Suche a mon throze rechelaschepe,  
Myght do the craft schert worschepe.

*Articulus nonus.*

The synthe artycul schewet ful welle,  
That the mayster be bothe wyse and felle ;  
That no werke he undurtake,  
But he conne bothe hyt ende and make ;  
And that byt be to the lordes profyt also,  
And to hys craft, wheresever he go ;  
And that the ground be wel y-take,  
That hyt nowther fie ny grake.

*Articulus decimus.*

The thenthe artycul ys for to knowe,  
Amonge the craft, to hye and lowe,  
Ther schal no mayster supplante other,  
But be togeder as systr and brother,  
Yn thys curyus craft alle and som,  
That longuth to a maystur mason ;  
Ny he schal not supplante non other mon,  
That hath y-take a werke hym upon,  
Yn peyne thereof that ys so stronge,  
That peyssh no lasse thenne ten ponge ;  
But gef that he be guilty y-fonde,  
That toke furst the werke on honde,  
For no mon yn masonry,  
Schal not supplante othur securly ;  
But gef that hyt be so y-wrogh,  
That hyt turne the werke to nothg,  
Thenne may a mason that werk crave,  
To the lordes profyt hyt for to save ;  
Yn suche a case but hyt do faille,  
Ther schal no mason medul withalle ;  
Forsythe he that begynnyth the gronde,  
And he be a mason, good and sonde,  
He hath hyt syeurlyn hys mynde  
To bryngye the werke to ful good ende.

*Articulus undecimus.*

The eleventhe artycul y telle the,  
That he ys bothe layer and fre ;  
For be techyt by hys myght,  
That no mason schulde worche be nygth,  
But gef hyt be yn practesying of wylte,  
gef that y cowte amende bytte.

*Articulus duodecimus.*

The twelvthe artycul ys of hye honesté,  
To gevrey mason, wheresever he be ;  
He schal not hys felows werk deprave.  
gef that he wol hys honesté save ;  
With honest wordes he hyt comende,  
By the wylte that God the dede sende ;  
But hyt amende by al that thou may,  
Bytwynne gow bothe withoute nay.

*Articulus xij<sup>ma</sup>.*  
The threttene artycul, so God me save,  
Ys, gef that the mayster a prentes have,  
Enterlyche thenne that he hym teche,  
And meserable poynete that he hym reche,  
That he the craft abylyche may conne,  
Wheresever he go undur the sonne.

*Articulus xiii<sup>ma</sup>.*

The fourtie artycul, by good reson,  
Scheweth the mayster how he schal don ;  
He schal no prentes to hym take,  
But dyvers curys he have to make,  
That he may, withynne hys terme,  
Of hym dyvers poynete may lurne.

*Articulus quindccimus.*

The fyfene artycul maketh an ende,  
For to the mayster he ys a frende ;  
To lere hym so, that for no mon,  
No fals mantenans he take hym apon,  
Ny maynteine hys felows yn here synne,  
For no good that he myght wynne ;  
Ny no fals sware sofie hem to make,  
For drede of here sowles sake ;  
Lest hyt wold turne the craft to schame,  
And hymself to mechul blame.

*Plures constituciones.*

At thys semble were poynete y-ordeynt mo,  
Of grete lordys and maystrya also,  
That whose wol conne thys craft and com to  
estate,  
He most love well God, and Holy Churche  
algate,  
And his mayster also, that he ys wyth,  
Wheresever he go, yn syldre or fryth ;  
And thy felows thou love also,  
For that thy craft wol that thou do.

*Secundus punctus.*

The secunde poyn, as y gow say,  
That the mason worche apon the werk day,  
Also trwly, as he con or may,  
To deserve hys huyro for the haliday,  
And trwly to labryn on hys dode,  
Wel deserve to have hys mede.

*Tercius punctus.*

The thrydde poyn most be severele,  
With the prentes knowe hyt wele,  
Hys mayster counsel he kepe and close,  
And hys felows by hys goode purpose ;  
The prevetyse of the chamber telle he ne mon,  
Ny yn the logge whatsever they donn ;  
Whatsever thou heryst, or syste hem do,  
Telle hyt no mon, wheresever thou go ;  
The conswel of halle, and geke of bowre,  
Kepe hyt wel to gret honowre,  
Lest hyt wold tornie thyself to blame,  
And bryngye the craft ynto gret schame.

*Quartus punctus.*

The fourthe poyn techyth us aise,  
That no mon to hys craft be false ;  
Errour he schal maynteine nonn  
Azeynus the craft, but let hyt gonn ;  
Ny no pregedyss he schal not do  
To hys mayster, ny hys felows also ;

And thaghth the prentes be under awe,  
get he woldc have the same lawe.

*Quintus punctus.*

The fyfthe poynt ys, withoute nay,  
That whenne the masoun takeith his pay  
Of the mayster, y-ordent to hym,  
Ful mekeley y-take so most hyt byn ;  
get most the mayster, by good reson,  
Warne hem lawfully byfore nonn,  
gef he nulle okeype hem no more,  
As he hath y-done ther byfore ;  
Ageynus thys ordyr he may not stryve,  
gef he thenken wel for to thryve.

*Sextus punctus.*

The syxte poynt ys ful gef to knowe  
Bothe to hye, and eke to lowe,  
For suche case hyt myght befallle,  
Amonge the masoun, summe or alle,  
Throwgh envye, or dedly hate,  
Oste aryseth ful gret debate ;  
Thenne owyth the mason, gef that he may,  
Putte hem bothe undur a day ;  
But loveday get schul they make nonn,  
Tyl that the werke day be clene a-gonn,  
Apon the holyday ge mowe wel take  
Leyser y-nowggh loveday to make,  
Lest that hyt woldc the werke day,  
Latte here werke for suche a fray ;  
To suche ende thenne that ge hem drawe,  
That they stonde wel yn Goddes lawe.

*Septimus punctus.*

The seventhe poynt he may wel mene,  
Of wel longe lyf that God us lene,  
As hyt dyscreyleth wel opounly,  
Thou schal not by thy maystres wylf ly,  
Ny by thy felows, yn no maner wyse,  
Lest the craft woldc the despysse ;  
Ny by thy felows concubyne,  
No more thou woldest he dede by thyne.  
The peyne therof hot hyt be ser,  
That he be prentes ful seven ger,  
gef he forfeite yn eny of hem,  
So y-chasted thenne most he ben ;  
Ful mekeley care myght ther begynne,  
For suche a fowle dedely synne.

*Octavius punctus.*

The eighte poynt, he may be sure,  
gef thou hast y-taken any cure ;  
Under thy mayster thou be trwe,  
For that poynt thou schal never arewre ;  
A trwe medyster thou most nede be  
To thy mayster, and thy felows frē ;  
Do trwly al . . . . that thou myght,  
To both partyes, and that ys good rygth.

*Nonus punctus.*

The nyntre poynt we schul hym calle,  
That he be stwarde of oure halle,  
gef that ge ben yn a chamber y-fere,  
Uchon serve other, with mylde chare ;  
Jentul felows, ge moste hyt knowe,  
For to be stwardus alle o rowe,  
Weke after weke, withoute dowte,  
Stwardius to ben so alle abowte ;  
Lovelyche to serven uchon other,  
As thawgh they were syster and brother ;

Ther schal never wen on other costage,  
Fre hymself to no vantage,  
But every mon schal be lyche fre  
Yn that costage, so mooste hyt be ;  
Loke that thou pay wele every mon algate,  
That thou hast y-bowght any vytayles ate,  
That no cravynge be y-mad to the,  
Ny to thy felows, yn no degré,  
To mon or to wommon, whether he be,  
Pay hem wel and trwly, for that wol we ;  
Therof on thy felow trwe record thou take,  
For that good pay as thou dost make,  
Lest hyt woldc thy felows schame,  
And bryngye thyself ynto gret blame.  
get good aowntes he most make  
Of suche godes as he hath y-take,  
Of thy felows godes that thou hast spende,  
Wher, and how, and to what ende ;  
Suche acowntes thou most come to,  
Whenne thy felows felows wolten that thou do.

*Decimus punctus.*

The tenthe poynt presentyth wel god lyf,  
To lyven withoute care and stryf ;  
For and the mason lyve amysse,  
And yn hys werk be false y-wyssse,  
And throwz suche a false skewasyon  
May sciawndren hys felows oure reson,  
Throwz false sclawnder of suche lame  
May make the craft kachone blama.  
gef he do the craft suche vylanly,  
Do hym no favour thenne securly,  
Ny maynteine not hym yn wyked lyf,  
Lest hyt woldc turne to care and stryf ;  
But get hym ge schulun hym constrayne,  
But that ge schullen hym constrayne,  
For to apere wherever ge wylle,  
Whar that ge wolen lowde or stytle ;  
To the nexte semblé ge schul hym calle,  
To apere byfore hys felows alle,  
And but gef he wyl byfore hem pere,  
The craft he moste nede forswere ;  
He schal thenne be chasted after the laws  
That was y-foundyd by olde dawe.

*Punctus undecimus.*

The eleventhe poynt ys of good dyscrecyoun,  
As ge mowe knowe by good reson ;  
A mason, and he thys craft wel con,  
That sygth hys felow hewen on a ston,—  
And ys yn poynt to spylle that ston,  
Amende hyt zone, gef that thon con,  
And teche hym thenne hyt to amende,  
That the . . . . werke be not y-schede.  
And teche hym esely hyt to amende,  
Wyth fayre wordes, that God the hath lende,  
For hys sake that sytne above,  
With swete wordes noresche hym love.

*Punctus duodecimus.*

The twelthe poynt ys of gret ryolté,  
Ther as the semblé y-holde schal be,  
Ther schul be maystryss and felows also ;  
And other grete lordes mony mo ;  
Ther schal be the scheref of that contré,  
And also the meyr of that syté,  
Knyghtes and swywers [ther sch] ul be,  
And other aldermen, as ge schul se ;  
Suche ordynance as they maken there,  
They schul maynté hyt hol y-fere

Azeynus that mon, whatsever he be,  
That longuth to the craft bothe fayr and fre.  
gef he any stryf azeynus hem make,  
Ynto here warde he schal be take.

*xiiij<sup>m</sup> punctus.*

The threntethe poynt ys to us ful luf,  
He schal swere never to be no thef,  
Ny saker hym yn hys false craft,  
For no good that he hath byraft,  
And thou mowe hyt knowe or syn,  
Nowther for hys good, ny for hys kyn.

*xvij<sup>m</sup> punctus.*

The sowrthe poynt ys ful good lawe  
To hym that wold ben under awe :  
A good trwe othe he most ther swere  
To hys mayster and hys felows that ben there;  
He most be stedefast and trwe also,  
To alle thys ordynance, whersevene he go,  
And to hys lyge lord the kyng,  
To be trwe to hym, over alle thyngue.  
And alle these poynetes hys before  
To hem thou most nede be y-sware,  
And alle schul swere the same ogh  
Of the masonus, hem they luf, ben they leght,  
To alle these poynetes hys before  
That hath ben ordeynt by ful good lore.  
And they schul enquere every monn  
On his party, as wyl as he conn,  
gef any mon mowe be y-fownde guilty  
Yn any of these poynetes speyalys,  
And whad he be, let hym be sowght,  
And to the semblé let hym be browght.

*Quindecimus punctus.*

The syftethe poynt ys of ful good lore,  
For hem that schul ben ther ys-wore,  
Sache ordynance at the semblé was layd  
Of grete lordes and maystres byforesayd,  
For thylike that ben unbxom y-wyse  
Azeynus the ordynance that there ysse  
Of these artyculus, that were y-menid there,  
Of grete lordes and masonus al y-sere.  
And gef they ben y-preved opunly  
Byfore that semblé, by an by,  
And fore here gaites no mendys wol make,  
Thenne most they nede the craft forsake;  
And so masonus craft they schul refuse,  
And swere hyt never more for to use.  
But gef that they wol mendys make,  
Azayn to the craft they schul never take;  
And gef that they nul not do so,  
The scheref schal come hem some to,  
And putte here holyes yn duppe prison,  
For the trespassse that they hav y-don,  
And take here goodes and here catelle  
Ynto the kynges hond, every delle,  
And lete hem dwelle there ful styllie,  
Tyl hyt be oure lege kynges wylle.

*Alia ordinacio artis geometriae.*

They ordent ther a semblé to be y-holde  
Every ger, wherseven they wolde,  
To amende the defautes, gef any where  
fonde  
Amonge the craft withynne the londe ;  
Uche ger or thrydde ger hyt schulde be holde,  
Yn every place wherseven they wolde ;  
Tyme and place most be ordeynt also,

Yn what place they schul semble to.  
Alle the men of craft ther they most ben,  
And other grete lordes, as ge mowe sen,  
To mende the fautes that bath ther y-spoke,  
gef that eny of hem ben thenne y-broke.

Ther they schullen ben alle y-sware,  
That longuth to thys craftes lore,  
To kepe these statutes everychon,  
That ben y-ordeynt by kyng Adelston :  
These statutes that y have hys y-fonde  
Ychulle they ben holden thogh my londe,  
For the worsché of my rygolte,  
That y have by my dynytié.

Also at every semblé that ge holde,  
That ge come to gowre lyge kyng bolde.  
Byschynge hym of hys hye grace,  
To stonde with gow yn every place,  
To conferme the statutes of kyng Adelston,  
That he ordeynat to thys craft by good reson.

*Art quatuor coronatorum.*

Pray we now to God almyght,  
And to hys swete moder Mary bryght,  
That we mowe kepe these artyculus here,  
And these poynetes wel al y-sere,  
As dede these holy martyres fowre,  
That yn thys craft were of gret honoure ;  
They were as gode masonus as on erthe  
schul go.

Gravers and ymage-makers they were also.  
For they were werkemen of the heste,  
The emperor had to hem gret luste ;  
He wylned of hem a ymage to make,  
That mowgh be worschedep for hys sake ;  
Suche mawmetys he hadde yn hys dawe,  
To turne the pepul from Crystus lawe.  
But they were stedefast yn Cristes lay,  
And to here craft withouten nay ;  
They loved wel God and alle hys lore,  
And weren yn hys serves ever more.  
Trwe men they were yn that dawe,  
And lyved wel y Goddis lawe ;  
They thought no mawmetys for to make,  
For no good that they mygh take—  
To levyn on that mawmetys for here God,  
They nolde do so, thawg he were wod,  
For they nolde not forsake here trw fay,  
An byleve on hys falise lay.

The emperor let take hem sone anon,  
And putte hem ynto a dep presoun ;  
The sarre he penest hem yn that plase,  
The more yoye wes to hem of Cristus grace.  
Thenne when he sye no nother won,  
To dethe he lette hem thenne gon ;  
Whose wol of here lyf get mor knowe,  
By the bok he may hyt schowe,  
In the legent of scanctorum,  
The names of quatuor coronatorum.

Here fest wol be withoute nay,  
After Alle Halwen the eyght day.  
ge mow here as y do rede,  
That mony geres after, for gret drede  
That Noes fled wes alle y-ronne,  
The tower of Babylonyne wes begonne,  
Also playne werke of lyme and ston,  
As any mon schulde loke uppon ;  
So long and brod hyt was begonne,  
Seven myle the hegghte schadweth the sonne.  
Kyng Nabogodonosor let hyt make,  
To gret strenthe for monus sake,

Thaghg suche a fiod agayn schulde come,  
Over the werke byt schulde not nome ;  
For they hadde ~~so~~ hye pride, with strange  
bost,  
Alle that werke therefore was y-lost—  
An angele smot hem so with dyveres speche,  
That never won wyste what other schuld  
reche.  
Mony eres after, the goode clerk Euclyde  
Taggle the craft of gemetré wonder wyde,  
So he dede that tyme other also,  
Of dyvers craftes mony mo.  
Throggh hye grace of Crist yn heven,  
He commensed yn the syens seven ;  
*Gramatica* ys the furste syens y-wysse,  
*Dialectica* the secunde so have y-blysse,  
*Rethorica* the thrydde, withoute nay.  
*Musica* ys the fourthe, as y gow say,  
*Astromia* ys the v, by my snowte,  
*Arsmetria* the vi, withoute dowe,  
*Geometria* the seventhene maketh an ende,  
For he ys bothe meke and hende.  
Gramer forsothe ys the rote,  
Whose wyl lurne on the boke ;  
But art passeth yn hys degree,  
As the fryte doth the rote of the tre ;  
Rethoryk metryth with orne speche amonqe,  
And musyke hyt ys a swete songe.  
Astronomy nombrith, my dere brother,  
Arsmetryk scheweth won thyng that ys an-  
other,  
Geometre the seventhene syens hyt ysse,  
That con deperre falshed from trewthe y-wys.  
These ben the syens seven,  
Whose useith hem wel, he may han heven.  
Now dere chyldren, by gowre wytte,  
Pride and covetyse that ge leuen hytte,  
And taketh hede to goode dyscrecyon,  
And to good norter wheresover ge com.  
Now y pray gow take good hede,  
For thys ge most kenne nede,  
But muche more ge moste wyten,  
Thenue ge synden hyr y-wryten.  
gef the fayle the to wytte,  
Pray to God to sende the hytte ;  
For Crist hymself, he techet ous  
That holy churche ys Goddes hous,  
That ys y-mad for nethynge ellis  
But for to pray yn, as the bok tellus ;  
Ther the pepul schal gedur ynne,  
To pray and wepe for here synne.  
Loke thou come not to churche late,  
For to speke harlotry by the gate :  
Theune to churche when thou dost fare,  
Have yn thy mynde ever mare  
To worschepe thy lord God both day and  
nyght.  
With alle thy wyttes, and eke thy myght.  
To the churche dore when thou dost come,  
Of that holy water ther sum thow nome,  
For every drope thou felust ther  
Qwenchet a venyal synne, be thou ser.  
But furst thou most do down thy hode,  
For hyse love that dyed on the rode.  
Into the churche when thou dost gon,  
Pulle uppe thy herte to Crist, anon !  
Upon the rode thou loke uppe then,  
And knele down fayre on hothe thy knen ;  
Then pray to hym so hir to worche,  
After the lawe of holy churche,  
For to kepe the comandementes ten,

That God gaf to alle men ;  
And pray to hym with mylde steven  
To kepe the from the synnes seven,  
That thou hyr mowe, yn thy lyve,  
Kepe the wel from care and stryve.  
Forthemore he grante the grace,  
In heven blysse to han a place :  
In holy churche lef nyse wordes  
Of lewed speche, and fowle wordes,  
And putte away alle vanyté,  
And say thy pater noster and thyne ave ;  
Loke also thou make no bere,  
But ay to be yn thy prayere,  
gef thou wolt not thyselfe pray,  
Latte non other man by no way.  
In that place nowther syte ny stonde,  
But knele fayr down on the gronde,  
And, when the Gospel me rede schal,  
Fayre thou stonde up fro the wal,  
And blesse the fayre, gef that thou conne,  
When *gloria tibi* is begonne ;  
And when the gospel ys y-donn,  
Agayn thou myght knele adown—  
On bothe thy knen down thou falle,  
For hyse love that bowght us alle ;  
And when thou herest the belle ryngne  
To that holy sakerynge,  
Knele ge most, bothe xynge and olde,  
And bothe gor hondes fayr upholde,  
And say thenne yn thyhs manere,  
Fayr and softe withoute bere,  
“Jhesu Lord, welcom thou be,  
Yn forme of bred, as y the se,  
Now Jhesu, for thyh holy name,  
Schulde me from synne and schame ;  
Schryff and hosel thou grant me bo,  
ger that y schal hennus go,  
And very costrycon of my synne,  
That y never, Lord, dye therynne ;  
And as thou were of a mayde y-bore,  
Sofre me never to be y-lore ;  
But when y schal hennus wende,  
Grante me the blysse withoute ende ;  
Amen ! amen ! so mot hyt be,  
Now, swete lady, pray for me.”  
Thus thou myght say, or sum other thyngne,  
When thou knelust at the sakerynge.  
For covetyse after good, spare thou nougat  
To worschepe hym that alle hath wrought ;  
For glad may a man that day ben,  
That onus yn the day may hym sen,  
Hyt ys so muche worthe, withoute nay,  
The vertu therof no man telle may ;  
But so meche good doth that syht,  
As seynt Austyn telluth ful ryht,  
That day thou syst Goddes body,  
Thou schalt have these, ful securly,  
Metē and drynke at thy nede,  
Non that day schal the gnedē.  
Ydul othes, an wordes bo,  
God forgeweth the also,  
Soden deth that ylke day,  
The dar not dredy by no wuy ;  
Also that day y the pliyt,  
Thou schalt not lese thy eye syht,  
And oche fote that thou gost then,  
That holy syht for to sen,  
They schul be told to stonde yn stede,  
When thou hast thereto gret nede ;  
That messongere, the angele Gabryelle,  
Wol kepe hem to the ful welle.

From thys mater now y may passe,  
To tell me medys of the masse :  
To churche come get, gef thou may,  
And here thy masse uche day ;  
gef thou mowe not come to churche,  
Wher that ever thou doste worche,  
When thou herest to masse knyfle,  
Pray to God, with herte stille,  
To geve the part of that servyse,  
That yn churche ther don yse.  
Forthermore get, y wol gow preche  
To gowre felows, hyt for to teche,  
When thou comest byfore a Lorde,  
Yn halle, yn bowre, or at the borde,  
Hod or cappe that thou of do,  
ger thou come hym allynge to ;  
Twyses or tryes, withoute dowte,  
To that lord thou moste lowte ;  
With thy rygth kne let hyt be do,  
Thyn owne woschephe thou save so.  
Holdes of thy cappe, and hod also,  
Tyl thou have leve hyt on to do.  
Al the whyle thou spekest with hym,  
Fayre and lovelyche bere up thy chyn ;  
So after the norter of the boke,  
Yn thys face lovely thou loke.  
Fot and hond, thou kepe ful style  
From clawyng and trypynge, ys scyklye,  
From spyttyng and snyfynge kepe the also,  
By prevy avoydans let hyt go.  
And gef that thou be wyse and felle,  
Thou hast gret nede to governe the welle.  
Ynto the halle when thou dost wende,  
Amonge the genteles, good and hende,  
Presune not to hye for nothyng,  
For thyng hye bled, ny thy comyng,  
Nowther to sytte, ny to lene,  
That ys norther good and clene.  
Let not thy countenans therfore abate,  
Forsothe, good norter wol save thy state.  
Fader and moder, whatsver they be,  
Wel ys the chyld that wel may the,  
Yn halle, yn chamber, wher thou dost gon,  
Gode maneres maken a mon.  
To the nexte degré loke wysly,  
To do hem reverans by and by ;  
Do hem get no reverans al ozowe,  
But gef that thou do hem knowe.  
To the mete when thou art y-sette,  
Fayre and onestelyche thou ete hytte ;  
Fyrst loke that thynd ben clene,  
And that thy knyf be scharpe and kene,  
And ketis thy bred al at thy mete,  
Ryght as hyt may be ther y-ete :  
gef thou sytte by a worthyout mon,  
Then thy selven thou art won,

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Sofre hym fyrst to toyche the mete,  
ger thyself to hyt reche.  
To the fayrest mossel thou myght not strike,  
Thaught that thou do hyt wel lyke ;  
Kepe thynd hondes, fayr and wel,  
From fowle smogynge of thy towel ;  
Therson thou schalt not thy nese synyte,  
Ny at the mete thy tothe, thou pyke ;  
To depe yn the coppa thou myght not synke,  
Thagh thou have good wyl to drynke,  
Lest thynd enyn wolde wattryn thereby—  
Then were hyt no curtesy.  
Loke yn thy mowth ther be no mete,  
When thou begynnyst to drynke or speke.  
When thou syst any mon dñynkyng,  
That taketh hed to thy carpyng,  
Sone anonyn thou sesse thy tale,  
Whether he drynke wyn other ale.  
Loke also thou scorne no mon,  
Yn what degré thou syst hym gon ;  
Ny thou schalt no mon deprave,  
gef thou wolt thy woschephe save,  
For suche worde myght ther outherste,  
That myght make the sytte yn evel restie.  
Close thy hond yn thy fyste,  
And kepe the wel fro had-y-wyste.  
Yn chamber, amonge the ladyes bright,  
Holdes thy tonge and spende thy syght ;  
Lawze thou not with no gret cry,  
Ny make no ragyng with nybody,  
Play thou not but with thy peres,  
Ny tel thou not al that thou heras,  
Dyskever thou not thyng owne dede,  
For no merye, ny for no mede ;  
With fayr speche thou myght have thy wylle,  
Without hyt thou myght thy selven spylle.  
When thou metyst a worthy mon,  
Cappe and hod thou holle not on ;  
Yn churche, yn chepyns, or yn the gate,  
Do hym revers[n]s after hys state.  
gef thou gost with a worthyor mon  
Then thyselfen thou art won,  
Let thy forther schuld sewe hys backe,  
For that y . . . withoute lacke ;  
When he doth speke, holte the stille,  
When he hath don, sey for thy wylle,  
Yn thy speche that thou befelle,  
And what thou sayst avyse the welle ;  
But byref thou not hym hys tale,  
Nowther at the wyn, ny at the ale.  
Cryst then of hys hys grace,  
geve gow bothe wytie and space,  
Wel thys boke to conne and rede,  
Heven to have for gowre mede !  
Amen ! amen ! so mot hyt be,  
Say we so alle per charyté.

## GLOSSARY.

|                                  |                                                                                |                                                                                                                                                                                                                        |
|----------------------------------|--------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| A.                               | Enyn, enemy<br>Eesly, easily<br>Ete, eat<br>Evel, evil<br>Everychon, every one | Lay, law<br>Legent, legend<br>Leif, leave<br>Lene, lend, to grant<br>Lere, to learn, to teach<br>Lest, pleasure, to please                                                                                             |
| Also, also                       | F.                                                                             | Let, to permit<br>Leven, lightning<br>Levyn, probably believe<br>Leyser, take opportunity<br>Logge, Lodge<br>Loke, look, to see, to look upon, to learn<br>Longe, to belong<br>Lore, knowledge, doctrine, advice, lost |
| Allynge, near                    | Fader, father<br>Fay, faith<br>Fayne, gracefully, fair                         | Loveday, a day appointed for the amicable settlement of differences                                                                                                                                                    |
| Apere, appear                    | Febul, bad<br>Feille, feel, to have sense, to perceive                         | Lovelyche, kindly, modestly                                                                                                                                                                                            |
| Artcius, articles                | Fest, first<br>Forther, to advance, to further                                 | Lowze, perhaps to talk, to speak,                                                                                                                                                                                      |
| Avoydans, agreement              | Fot, foot<br>Fowre, four                                                       | Luf, "ben they luf, ben they fought,"—be they more, be they less (?)                                                                                                                                                   |
| Avyse, to advise                 | Fryte, fruit                                                                   | Luste, liking                                                                                                                                                                                                          |
| Ay, ever                         | G.                                                                             | M.                                                                                                                                                                                                                     |
| B.                               | gaf, gave<br>gef, if                                                           | Mantenans, representation                                                                                                                                                                                              |
| Bere, persuade falsely, to carry | Geomtry, geometry                                                              | Mater, matter                                                                                                                                                                                                          |
| Ben, to be, been, are            | Ger, before, before that                                                       | Mawmetyz, idols                                                                                                                                                                                                        |
| Be-se, will see                  | ger, year                                                                      | Mayde, maid                                                                                                                                                                                                            |
| Blyase, bliss                    | gese, pleasure, to accommodate                                                 | Maynté, maintaining                                                                                                                                                                                                    |
| Bo, terror, fear                 | get, get, yet                                                                  | Maystryz, masters                                                                                                                                                                                                      |
| Boke, book, clerk, priest        | geve, give                                                                     | Mechui, muel, great                                                                                                                                                                                                    |
| Bowre, house, habitation         | Gon, to ge                                                                     | Mede, reward                                                                                                                                                                                                           |
| But, unless, without             | Gonn, to go                                                                    | Medys, particulars                                                                                                                                                                                                     |
| Byn, be                          | gowre, our, your                                                               | Mendys, amends                                                                                                                                                                                                         |
| Byraft, acquired                 | gowe, you                                                                      | Mene, to mean, to intend                                                                                                                                                                                               |
| Byref, interrupt                 | Gred, probably to grieve, trouble, perplex                                     | Merye, mirth                                                                                                                                                                                                           |
| C.                               | Grete, greedy                                                                  | Meserable, moderate                                                                                                                                                                                                    |
| Carpynge, speaking               | gurne, well, in proportion                                                     | Mete, meat                                                                                                                                                                                                             |
| Charyté, charity                 | gyndynghe, accouchment                                                         | Might, able                                                                                                                                                                                                            |
| Chepyns, chapels                 | zynghe, young                                                                  | Mu, more                                                                                                                                                                                                               |
| Clawynge, clawing                | H.                                                                             | Moder, mother                                                                                                                                                                                                          |
| Clerkys, a man of learning       | Had-y-wyste, dispute                                                           | Mowe, may                                                                                                                                                                                                              |
| Commenced, taught                | Han, have                                                                      | Mowgh, might                                                                                                                                                                                                           |
| Comyng, descent                  | Heghite, height                                                                | N.                                                                                                                                                                                                                     |
| Con, knowing                     | Hem, them                                                                      | Nay, denying                                                                                                                                                                                                           |
| Conne, know                      | Hende, civil, courteous                                                        | Nese, nose                                                                                                                                                                                                             |
| Contrycyon, contrition           | Hennus, hence                                                                  | Noees, Noah's                                                                                                                                                                                                          |
| Contré, country                  | Herberon, lodge, harbor                                                        | Nogth, nothing, to no purpose                                                                                                                                                                                          |
| Coppe, cup                       | Here, in this place, thereto                                                   | Nolde, would, not                                                                                                                                                                                                      |
| Coronatorum, crowned             | Herest, in that place                                                          | Nome, to rise, to go                                                                                                                                                                                                   |
| Costage, cost, expense           | Herte, heart                                                                   | Norter, nature                                                                                                                                                                                                         |
| Covetyae, covetousness           | Hoi, entire, whole                                                             | Nuthynge, nothing, frequently for anything                                                                                                                                                                             |
| Cowthe, was able                 | Hode, hood, cap                                                                | Nowther, nor, neither                                                                                                                                                                                                  |
| Cownterfeyd, learned, changed    | Hod, hood                                                                      | Nul, will                                                                                                                                                                                                              |
| Cryst, Christ                    | Holle, keep                                                                    | Nulle, cannot                                                                                                                                                                                                          |
| D.                               | Hond, hand                                                                     | Ny, nor                                                                                                                                                                                                                |
| Dar, dare, will                  | Hure, hire, pay                                                                | Nyse, foolish                                                                                                                                                                                                          |
| Dawe, day                        | Hye, high                                                                      | O.                                                                                                                                                                                                                     |
| Dawes, days                      | Hytt, it                                                                       | Of, off, do, take off                                                                                                                                                                                                  |
| Dede, did, acts                  | K.                                                                             | Olte, often                                                                                                                                                                                                            |
| Defauftys, errors, defects       | Kette, cut                                                                     | Ogth, oath                                                                                                                                                                                                             |
| Del, every part                  | Knene, knees                                                                   | Ozowe, al ogewe, overmuch                                                                                                                                                                                              |
| Deperre, separate                | Knelust, kneelest                                                              |                                                                                                                                                                                                                        |
| Deprave, speak ill of            | Knygtes, knights                                                               |                                                                                                                                                                                                                        |
| Desese, dissatisfaction          | Knylle, knel                                                                   |                                                                                                                                                                                                                        |
| Do, done                         | L.                                                                             |                                                                                                                                                                                                                        |
| Don, do                          | Lacke, sluggishness                                                            |                                                                                                                                                                                                                        |
| Dowte, doubt                     | Lasse, less                                                                    |                                                                                                                                                                                                                        |
| Drede, fear                      | Latte, leave off                                                               |                                                                                                                                                                                                                        |
| Dyscrecyoun, discretion          |                                                                                |                                                                                                                                                                                                                        |
| Dyskever, discover               |                                                                                |                                                                                                                                                                                                                        |
| E.                               |                                                                                |                                                                                                                                                                                                                        |
| Eke, also                        |                                                                                |                                                                                                                                                                                                                        |
| Ellus, else                      |                                                                                |                                                                                                                                                                                                                        |

|                                                         |                                     |                                               |
|---------------------------------------------------------|-------------------------------------|-----------------------------------------------|
| Okepye, employ                                          | Sewe, follow                        | Uche, each                                    |
| Onestelyche, honestly                                   | Sey, say                            | Uchoi, each one                               |
| Onus, once                                              | Seynt, saint                        | Unboxom, unfaithful, disobedient              |
| Ordeyn, to establish, to institute                      | Shrif, shrift                       |                                               |
| Orowe, in a line, or by succession                      | Skewsasyon, accusation              |                                               |
| Othe, oath                                              | Skwasacyon, excuse                  |                                               |
| Oute, without                                           | Smogynge, means, I suppose,         | W.                                            |
|                                                         | dirt, sinut                         | Ward, magistrate                              |
| P.                                                      | Snyte, wife                         | Wattryn, watching                             |
| Parfytte, perfect                                       | Snyfying, snuffing                  | Welle, ful walle, safely                      |
| Pepl, people                                            | Soden, sudden                       | Wende, go                                     |
| Peyne, penalty                                          | Sofre, suffer, swear, oath          | Weren, were                                   |
| Peyseth, to pay                                         | Soget, subject, slave               | Werk, to work                                 |
| Plyht, pligt, pledge                                    | Soker, succor, help                 | Whad, were                                    |
| Poage, pounds                                           | Sonne, sun                          | Whether, whoever                              |
| Preche, to tell, to inform                              | Sone, soon                          | Withouten, without                            |
| Pregeysse, prejudice                                    | Sowgton, made                       | Wod, mad                                      |
| Prevetyse, secrets                                      | Spesvaly, specially                 | Won, conquered, begotten                      |
| Prevye, private, previous                               | Sptyiinge, spitting                 | Woolen, will                                  |
| Pyke, pick                                              | Stede, place                        | Wol, will, would                              |
| Q.                                                      | Steven, voice                       | Wolde, would                                  |
| Quatuor, four                                           | Stragfe, straight                   | Worache, worship                              |
| Qwyte, to pay for                                       | Strike, take                        | Wost, knowest                                 |
| R.                                                      | Style, quiet                        | Wrogtan, wrote                                |
| Ragynge, quarrel, dispute                               | Spylle, spoil                       | Wryte, written                                |
| Reche, say, take                                        | Spyll, destroy                      | Wyl, well                                     |
| Rechelaschep, carelessness, want of skill               | Sqwyers, squire                     | Wyn, wine                                     |
| Reverans, reverence                                     | Swere, swear                        | Wyste, no                                     |
| Rode, the cross                                         | Swythe, immediately, quickly        | Wyte, understanding                           |
| Rote, root                                              | Syens, sciences                     | Y.                                            |
| Rygolté, royalty                                        | Syzth, seeing                       | Y, I                                          |
| S.                                                      | Synke, dip, sink                    | Y-blysse, to bless                            |
| Sakerynge, sacrament, chancel                           | Syste, seest                        | Y-chulle, I shall, I will                     |
| Sarre, closer                                           | T.                                  | Y-clepede, named                              |
| Scanctorum, holy                                        | Techyt, teché, to teach             | Ydul, Idol                                    |
| Schadweth, shadoweth                                    | Thagbt, though                      | Y-fere, together                              |
| Scherte woscheshep, little honor, short worship         | The, frequently for thee, to thrive | Y-fonde, found, been, made                    |
| Schullen, shall                                         | Thef, thief                         | Y-fynde, you'll find                          |
| Schlul, shall                                           | Thenne, thence                      | Ylke, same, each                              |
| Sclawndren, slandering                                  | Theryanne, therein                  | Y-mend, established                           |
| Sckyille, tys sckyille, in skill                        | Tho, then                           | Yn, in                                        |
| Securely, sycurly, securely, with certainty, wrongfully | Thrydde, third                      | Yoye, probably joy, comforting                |
| Selven, self                                            | Thryes, thrice                      | Y-prevede, proved by trial                    |
| Sen, see                                                | Thylke, this same, that same, those | Y-quelude, to kill, to destroy                |
| Ser, sure                                               | Thyng, things                       | Y-ronne, run                                  |
| Serves, service                                         | To, frequently for too              | Ys, is                                        |
| Sese, stop                                              | Torne, turn                         | Y-sette, sit                                  |
|                                                         | Trwe, true                          | Y-take, taken, chosen                         |
|                                                         | Tryppynge, tripping                 | Y-told, to be notified                        |
|                                                         | Twyea, twice                        | Y-wisse, to take care of, to teach, to direct |

F R E E M A S O N R Y   A N D   O D D - F E L L O W S H I P .

WE do not recollect ever before to have seen these terms in juxtaposition! Nor do we much admire the relation. Nevertheless, if they do not become more intimate, some good may result from their present connection. Not having the honor to be a member of the association last named, we are not prepared to give a very satisfactory account of its character or utility. Its origin is variously traced by its friends to the Romans, and to the Portuguese. It, however, probably owes its birth to England. It originally consisted of but one degree, and was confined to the lower classes of the people. It was, we believe, first introduced into this country about the year 1812, and for some years after was mainly confined to foreigners residing in the city of New York. It subsequently took a more extensive range, and established itself in the principal Southern cities. Baltimore became, and we believe is still regarded as the seat of the Order. Within the last two or three years, several degrees have been added in this country. We do not know the precise number, but presume they now amount to ten or twelve. Five of them are called after the primitive colors of the rainbow. They are divided into Lodges, Chapters and Encampments. We are told, however, that their forms and ceremonies bear no resemblance to those of Freemasonry. It is a kind of joint-stock company, in which the indigent members receive in proportion to the amount they may have contributed to the general fund, or, what is the same thing, in proportion to the number of degrees they may have received. It is therefore a charitable society, and is, no doubt, within its own sphere, capable of doing much to smooth the rugged paths of life. We are told that it is esteemed by its members more on account of its social and benevolent character, than for any high moral or intellectual qualities that it possesses. Many of our friends and some of our Brethren are attached to it. This is sufficient to satisfy us that there is nothing very objectionable in its organization or tendencies. Our own objection to it is, that it has, externally at least, assumed many of the forms, badges and ceremonies of the Masonic Institution. This gives it the semblance of a spurious or clandestine Masonry. When seen in public, it is difficult for the community to distinguish between the two associations. But how is this to be remedied? It is not for us, as Masons, to question their right to appear in any shape, which their fancy may suggest. This is a matter of taste, in which they alone are concerned. We do not understand that they assume to be a Masonic Fraternity. On the contrary, their name declares them to be an "independent" association. The line of demarkation between them and the Masonic Institution, is as distinctly drawn, as it is between any two societies in the community.

It is for the interest of both associations that this line should be inviolably preserved ; and whoever attempts to break it down, or to overstep its limits, can be regarded only as a dangerous friend, or a covert enemy, to the association of which he is unfortunately a member. This is our view of the case as a Mason. A member of the Odd-Fellow Society may honestly entertain the contrary opinion. We do not require that he should think with us in this respect. But it is important that he should distinctly understand that the principle here avowed, is that by which the Masonic Institution will, in any event, and under all circumstances, be governed. And as the Odd-Fellow association claims to be "independent" in *name*, its judicious friends cannot but desire that it may continue to be so in *fact*. This course Freemasonry prescribes for herself. *From it she cannot deviate.*

Thus much we have thought proper to premise, as introductory to the following proceedings, which have been officially communicated to us for publication. We know nothing of the attendant circumstances, further than they are disclosed in the preamble and resolutions of the Lodge. Nor are we disposed to add to what we have already written, except to express our entire approbation of the decided stand taken by our Dresden Brethren. It is the only true and tenable ground ; and when our Lodges depart from it, they will do it in derogation of their Masonic duties and obligations. It is not necessary, however, in order to maintain this position, that there should be any misunderstanding or unfriendly feelings between the two associations. The world is wide enough for both ; and neither will deny that the field of human wants and human frailties, is broad enough to accommodate all who may desire to contribute to its improvement. Let each then, irrespectively of the other, pursue its own peculiar course. And our earnest prayer is that the works of both, may commend themselves to the approval of Him who will in the end discriminate between that which is good and that which is evil.

D R E S D E N   L O D G E   N O .   X C .

*Dresden, Tenn. Jan. 2, 1843.*

At a regular meeting of the Dresden Lodge No. 90, the following communication was read by order of the Lodge :

" Dresden Lodge No. 5, Independent Order of Odd-Fellows most respectfully proposes :

" To Dresden Lodge No. 90, of Free and Accepted Masons :

" That Resolutions be adopted by both Lodges to the following purport, viz :

" That when any one shall die, who at the time of his death shall be a member of both Fraternities, both Lodges shall accompany the corpse to the grave.

" That if the deceased was first a Mason, the Masonic Lodge shall march first in procession and go through its ceremonies first, the Odd-Fellows marching in the rear of the Masonic Lodge, and performing their burial rites last.

" That if the deceased was first an Odd-Fellow, the Odd-Fellows shall march

first and first go through its ceremonies. The Masons marching in the rear and performing their burial rites last.

"A response is respectfully solicited.

"JESSE LEIGH, N. G.

"Attest, Wm. LANDRUM, Secretary.  
"December 5th, 1842."

Whereupon the following Preamble and Resolutions were unanimously adopted :

"Whereas, This Lodge of Free and Accepted Masons, has received from the society calling itself I. O. O. F. a communication dated Dresden, December 5th, 1842, and signed by Jesse Leigh, N. G., and William Landrum, Secretary, proposing certain arrangements between this Lodge and that Society.

"Whereas, The ancient traditions and landmarks of Freemasonry forbid us, as Free and Accepted Masons to acknowledge, recognize, commingle with, or in any way support, countenance or assist the pretensions of any secret society, or societies, founded upon, moulded or fashioned after, the mystic model of our own Institution :

"Whereas, Any direct action on the part of this Lodge upon the aforesaid communication would amount to an acknowledgment or recognition of the lawful existence of the I. O. O. F.

"Whereas, This acknowledgment or recognition would in itself be antimasonic, and at variance with our own principles, views and good understanding,

"Resolved, That the aforesaid communication be now and forever laid on the table, and that a copy of the above Preamble and Resolution together with a true copy of the communication signed Jesse Leigh, N. G., and Wm. Landrum, Secretary, be forthwith transmitted to the Grand Lodge of the State of Tennessee.

"ALFRED GARDNER, W. M.

"HENRY MASSON, Secretary."

### GRAND LODGE OF MICHIGAN.

SINCE our last publication, we have received the proceedings of the Grand Lodges of Missouri and Alabama. To both these bodies, the Brethren in Michigan had referred the question of the legality of their organization, on an appeal from the decision of the late National Masonic Convention. The Grand Lodge of Alabama, had, previously to the meeting of the Convention at Washington in March last, informally recognized the Michigan organization, as a regular Grand Lodge. This was done in a spirit of brotherly kindness, and with a firm confidence that the proceedings in its organization had been in conformity with the regulations and Constitutions of the Fraternity. When the contrary is made manifest, by an exposition of the facts in the case, the Grand Lodge of Alabama, though evidently convinced, yet, in the same spirit of brotherly kindness and forbearance, hesitates to pronounce a judgment which would immediately sever all connection between the two bodies; but beautifully says to our friends in Michigan : "*Brethren, organize in a manner which will not admit of a constitutional question!*" We would not be understood as commanding this forbearance, as a general rule, in cases of so much

importance as the one under consideration. In the discussion of Masonic questions, the only correct course is to speak plainly what we believe to be right and constitutional. If this give offence, the fault lies not with us. In the present case, however, it is so handsomely and kindly done, that we have no disposition to complain. Our readers will find the proceedings referred to, in their proper place.

The points submitted for the consideration of the Grand Lodges, and on which their opinion is asked by our Michigan Brethren, are the following :

1st. The right of any number of Grand Lodges in convention to entertain a question touching the constitutional existence of any Grand Lodge ? 2nd. How far independent G. Lodges have a right to sit in judgment upon each other ? 3rd. What evidence, if any, other than the official notice, under the hand and seal of the Grand Secretary, is to be required, touching the legal existence of a Grand Lodge, when she invites a recognition and fraternal intercourse, at the hands of other Grand Lodges.

We will content ourselves, for the present, with a single remark in reference to each point. 1. One Grand Lodge may not recognize the "constitutional existence" of another, until satisfied that the body, asking recognition, is constitutionally organized. This question it is bound to entertain and to settle. This meets the first point. 2. The Grand Lodge of Michigan has not yet been acknowledged to be an "independent Grand Lodge." When it has been, it will be time enough to discuss the second point. 3. The "hand and seal of the Grand Secretary" derive their official importance and authority from the body they represent. Until that be recognized, the representative cannot be received. This answers the third point. If occasion require, we shall advert to them again. We cannot suppose, however, that an argument on either of the points, will ever become necessary.

The proceedings of the Grand Lodge of Missouri, in reference to the claims of our Michigan Brethren, are more decisive, and perhaps more definite, than those of the Grand Lodge of Alabama. The committee who had the matter in charge are experienced and able Masons. The Brother first named is a Past Grand Master, and his associate is the present Grand Visitor, of the Grand Lodge of Missouri. They undoubtedly had before them all the evidence that was before the National Convention. They also had the reply to the proceedings of that body, together with such additional facts, statements, assumptions, arguments, and inferences as our Michigan Brethren have from time to time found it convenient to issue. In the facts disclosed in these documents, the committee say, they "find unequivocal testimony, disproving their claims as a Grand Lodge;" and, as in the case of the Grand Lodge of Alabama, recommend that they "do their work over again," that Masonry "may not be wounded in the house of its friends." We refer the reader to the report. It will be found under the Missouri head.

Since the above was in type, we have received the proceedings of the Grand Lodge of Virginia, by which it will be seen, that that Grand Body also fully sustains the Convention in its decision against the Grand Lodge of Michigan. The Committee on Foreign Correspondence, acknowledge the receipt of "two of the Mount Clemens Patriot."\* These papers contained the answer to the proceedings of the Convention, and we presume the reply to us. The Grand Lodge of Virginia, therefore, had all the facts before them. They acted understandingly, and their decision has been in accordance with what we hold to be Masonic law and usage.

We have also received a copy of the proceedings of the Grand Lodge of Illinois, an extract from which will be found under the proper head. It will be seen that that Grand Lodge has, like every other Grand Lodge whose proceedings have reached us, resolved that they "cannot recognize the Grand Lodge of Michigan, as at present constituted."

### C O R R E S P O N D E N C E .

*Nashville, Tenn. January 10th, 1843.*

SIR AND BROTHER,—I notice that the clause in the amended Constitution of the Grand Lodge of Tennessee, which requires from a candidate the declaration, that he "believes in a future state of rewards and punishments," is exciting no little attention among the Fraternity, and some discussion. I am pleased to see it;—discussions on the principles of our Order, conducted in a proper spirit, and with a view of eliciting truth, cannot be otherwise than productive of good.

The rule alluded to has been in existence in this State, some twenty years, but I confess I am not entirely satisfied of its correctness, or that it does not infringe one of the ancient regulations to which you alluded in your first article on the subject. When offered as a part of the amended Constitution, it was discussed at some length, and adopted by a decided majority; but whether it will be adopted by the subordinate Lodges, which have the right to receive or reject the Constitution, is yet to be determined. Two of the Lodges which have acted upon the Constitution, have rejected it, on account of that clause.

It appears to me, however, that those who object to it as an innovation, carry their objections a little too far; extreme cases should never be resorted to by way of argument or illustration of certain positions. Thus, for example, your correspondent who dates from Portsmouth, N. H., intimates, that "to require a belief in the tenets of the Romish Church, or in any of the peculiar and distinctive doctrines of either of the numerous sects of Protestants, or even Mormonism," would not conflict more with the established and invaluable landmarks of the Order, than the declaration alluded to. This is assuming a position which, as it appears to me, is wholly untenable. If a belief in a future state of rewards and

\*The paper referred to in our last as being printed at Pontiac. We were in error.

punishments were a *distinctive tenet* of any particular sect, there might be some force in the argument; but I do not so consider it. It is a tenet which seems to belong to natural as well as revealed religion. It embraces a fundamental principle with almost every Christian sect;—the Jew believes in it as well as the Mahomedan—the followers of Zoroaster as well as the disciples of Brahma. It is a principle which was held by almost all, if not all, the nations of antiquity, of whose religious opinions we have any knowledge, and is even held at the present day by the rudest nations. It is true, the ancient nations before the introduction of Christianity, did not believe in it as nearly every Christian sect now does; but they believed in a future state of existence in some form, in which the righteous would be rewarded, and the vicious punished.

For my own part, I do not regard it as introducing sectarian principles, or as a stepping stone to their introduction. If I could regard it in this light, there is no man who would more zealously interpose his influence, whatever it may be, to arrest its introduction. I regard it as carrying out a principle which appears to be necessarily involved in the belief in the existence of a God, and of his superintending care. If we believe in his existence, and that he does watch over the affairs of men, we must believe that he will reward and punish.

There need be no mistake about what is *intended* by the expression, “a future state of rewards and punishments,” as understood by the Grand Lodge of Tennessee. It means, that rewards and punishments are to take place *after death*—it is in this sense it is considered.

On the 27th ult., the anniversary of St. John was celebrated in this place, by a much larger number of the Fraternity, than on any similar occasion for many years past. The anniversary was also very generally celebrated throughout the State. It affords me pleasure to say, Masonry is rapidly reviving among us, and what is more, there is a great anxiety on the part of the Brethren to increase in Masonic knowledge; your Magazine is greatly aiding the cause.

I am, respected Brother,  
Yours with sentiments of  
Brotherly regard,

R E M A R K S .

The writer of the above communication is a distinguished and experienced Brother, intimately connected with the Grand Lodge of Tennessee. We have a high respect for his opinions, though they may not accord with our own.

We were aware that the “*RULE* alluded to has been in existence” in the State of Tennessee, for “some twenty years.” But if we are correctly advised, its existence has been merely a nominal one. Few, if any, of the Lodges have ever insisted upon its observance.

Our correspondent does not regard the question of a “future state of rewards and punishments,” as a “*distinctive tenet* of any particular sect.” In this we differ from him. For the convenience of the argument, we will assume that there are one hundred religious sects in the United States. Of these, ninetynine believe in the doctrine of future punishment. The hundredth rejects it. In this case, it is the “*distinctive tenet*” of the ninetynine sects. It marks the distinction between them and the hundredth. Is it not so? For all purposes of argument, the fact is as assumed.

Our Brother is probably right in saying, that the ante-christian nations all believed in a future state of rewards and punishments. They believed in it with various modifications. But he need not be told, that Christianity has given rise to a very large and influential sect of Christians, who maintain that the original sin, by which future punishment was entailed upon the human race, was atoned for by the sufferings of Christ, and that in the saving grace of his blood, future punishment was abolished. We have not, of course, anything to do with the right or the wrong of this doctrine. It exists as a "distinctive tenet" of sectarianism, and this is a sufficient reason why we should not interfere with it. We know that some of the purest men and best Masons in the country believe in it. They also believe in the existence of a Supreme Being, and a present accountability. This is all that our Constitutions, in a religious point of view, require of them as Masons; and it is all, in this particular, that they demand of those who desire to enrol themselves as members of the Fraternity.

If our correspondent be correct in the position, that the "principle" contended for by the Grand Lodge of Tennessee, is "necessarily involved in the belief of a God, and of his superintending care," why not permit the matter to rest where the Constitutions have placed it? Why attempt to force the principle out of its natural course? Those who are to be affected by it, believe in the existence of a God and his superintending care, as firmly, and we doubt not as devoutly, as those who entertain the "distinctive tenet" of a future accountability. In this view of the case the question is made to resolve itself into the doctrine of interpretation and construction. A doctrine which, if once admitted into the Lodges, cannot fail to involve them in ruin. They could not exist, nor would they be worth saving, as arenas of theological disputations, and the consequent evils of sectarian bitterness and animosity.

We pray our correspondent to think well of this matter, and to use the great influence he deservedly enjoys, in such manner, as in his own good judgment, shall be best calculated to preserve the ancient landmarks in their purity, and to secure the happiness and prosperity of our beloved Institution. We thank him for his candor and for his communication.

*"Carversville, Isle of Wight, Va., Feb. 7th, 1843.*

DEAR SIR AND BROTHER.—Truly, my dear Sir, may you say that I am a perfect cosmopolite, when you receive this hastily written scrawl from so distant a part of the State from my home. I am here, however, in the performance of Masonic duty, and have just closed a series of most interesting labors in Mount Olivet Lodge, No. 25, held in this village. You will perceive from the minutes of the Grand Lodge of Va., that this Lodge was chartered by that body at its last communication, having worked for a few months previously, under dispensation. We commenced labor no Saturday morning, and have initiated four, passed seven, and raised eleven. There are a large number of petitioners, good men and true, combining the influence and talent of this part of the country. I can say with assurance, that not one rough ashler has been placed in this temple of living stones. This is in *old* Virginia, and they are old Virginia Masons, not only in precept but in practice. The Brethren have petitioned for a warrant to open a chapter of R. A. Masons.

Be assured, my dear Brother, that I take a most lively interest in the success of your truly excellent periodical, and shall use every exertion to extend its circulation among my friends. The times have prevented numbers from subscribing for it; but I trust the clouds will pass away after a while, and sunshine once again illumine the prosperity of the people in these parts. I hear but one expression of opinion amongst your readers. Go on, my dear sir, in your efforts to exalt speculative Masonry, and teach its pure doctrines and duties. The reward may not be proportioned to the labor here—but it will robe you in the Jewels of a well spent life, when called to stand before the Supreme Grand Master of the Universe.

Yours, truly and fraternally, \_\_\_\_\_."

[We trust we commit no breach of confidence, nor transcend the strictest rule of propriety, in saying, that the following communication is from the highest Masonic authority in Virginia]:—

"*Staunton, Va., Feb. 3d, 1843.*

"W. BROTHER MOORE:—I received, several weeks since, the first fifteen Nos., and to day, the sixteenth No. of your Magazine. I should have acknowledged this favor at an earlier day; but preferred waiting till I could thoroughly examine the work. I am now prepared to give my humble opinion in its favor. I know of no publication so well calculated to promote the true interests of our Craft. The sound Masonic principles it inculcates; the soul stirring addressees it contains; the interesting intelligence it furnishes of the state of our Fraternity in every part of the Masonic world—all combine to make it one of the most valuable papers within my knowledge. It cannot fail, wherever circulated, to promote the cause of *Friendship, Morality, and Brotherly Love*—that holy cause for which we are banded together by the strongest ties that can unite man to man. I shall look, with great interest, for each succeeding number; and my earnest prayer is, that you may not only receive an ample pecuniary support; but enjoy a far richer blessing—the consciousness of a life well spent in the service of our Supreme Grand Master.

Though a stranger to you in the flesh, yet I feel that we are *Brothers*, and I long to grasp you by the hand, and exchange tokens of fraternal love. I hope at no distant day, to visit the Grand Lodge of my native State—for I, too, am a son of old Massachusetts; and my proudest boast is that 'I was born there.'

With regard to the condition of Masonry in Virginia, your Richmond correspondent has probably given you a better account than I am able to furnish. I have been a member of this household for twelve years; and within that period, have seen the Fraternity in a very depressed state. Often have two or three of us in this place, met to talk of the former glories of our time-honored Institution; and to mourn over the present 'desolations of Zion.' But a brighter day has dawned. The spirit of Masonry has revived. Many dormant Lodges have been resuscitated, and many new ones established. The good work is going on in every part of the State. Our last Grand Annual Communication gave very flattering evidence of the improved condition of the Craft. It was attended by a greater number of delegates and visitors, and was marked by a greater spirit of harmony and Brotherly love, than I have ever before seen. I have strong faith to

believe that this is not a transient burst of enthusiasm, but that the true principles of Masonry have taken deep root in many a heart, and will assuredly spring up, and produce in our earthly Lodges, germs of usefulness, and plants of immortal glory in the celestial Lodge on high."

"*Memphis, Tenn., Dec. 31, 1843.*

\* \* \* \* "How is the 'Magazine' sustaining itself? I trust well. By the way, I had three copies of it ordered, by resolution, the other evening, by our Lodge, and hope soon to be able to send you a number of new subscribers. I would have done so sooner, but I have been so much occupied that I could not give the matter my attention—and to be frank, I wished to see whether the 'Magazine' would come up to what I thought a Masonic publication should be. A mere reprint of all the stale matter palmed upon the world as Masonry in the shape of addresses, &c., I should regard as of little worth to the Fraternity; and such, it must be confessed, has heretofore been too much the character of our Masonic periodicals. The 'Magazine' has more than met my expectations and wishes, and I feel a lively desire that it may be generally sustained."

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## MASONIC INTELLIGENCE.

### ENGLAND.

The Fraternity in all parts of England, are prospering the present season, in an unusual degree. The Lodges are generally active, and the accession of members during the year must be uncommonly large. Several new Royal Arch Chapters have been constituted, and great interest seems to be manifested in this branch of the Order. It may not be generally known to our readers in this country, that in England but *one* degree, the Royal Arch, is conferred in a Chapter, and this is accounted the *fourth* in order, or next after the Master's. The Mark and Most Excellent are not recognized. The Past is regarded as an honorary degree, and we believe the possession of it is necessary as a preliminary to the ceremony of exaltation.

We learn from the Review, that a grand Masonic festival was held at Huddersfield, on the 14th October, on the anniversary of the presentation of a magnificent piece of Plate to the Right Hon, the Earl of Mexborough, R. W. Provincial Grand Master of West Yorkshire. The Institution in this Province had for a long period, been in an unpromising position, when the Earl of Mexborough was called to preside as the Prov. Grand Master. And it is to his unwearied zeal and indefatigable attention, that are to be mainly attributed the provincial changes and happy results which have taken place. In consideration of these services, and as a manifestation of their great respect for his moral and Masonic virtues, the Brethren of the Province determined to present him with a splendid piece of plate, at a cost exceeding \$1000. The occasion was one of great interest. The attendance of the Brethren was very numerous, and the banqueting hall was graced by the cheering presence of some hundreds of the fairer part of the crea-

tion. The Duke of Sussex, the Grand Master of England, had been invited to be present on the occasion, but not being able to attend, returned the following answer:

*"To CHARLES LEE, Esq., Deputy Provincial Grand Master of West Yorkshire.*

"WORSHIPFUL SIR AND BROTHER,—In reply to your obliging letter, received yesterday, I have to express my regret that it will not be in my power to accept of your invitation to attend the Provincial Grand Lodge of West Yorkshire; the state of my health, which has been suffering for some time, and previous engagements, which oblige me to go further North at the very period, oblige me to decline a proposal which, under other circumstances, would have afforded me much pleasure. Requesting of you to make my apology to the Provincial Grand Master, as also to the other members of the Provincial Grand Lodge of West Yorkshire, I remain, with every fraternal feeling, and good wishes,

"Worshipful Sir and Brother,

"Your attached Brother,

"AUGUSTUS FREDERICK.

*"Sandbeck Park, Oct. 7, 1842."*

The occasion was enlivened with speeches, toasts and songs, some of which were of a superior order, though too local in their character to be generally interesting to our readers.

Sir Hedworth Williamson was installed Provincial Grand Master for the county of Durnam, by the Earl of Zetland, at Sunderland, on the 5th Nov. This office was held by the late Lord Durnham at the time of his decease.

#### I R E L A N D ,

Br. Geo. Hoyte, Esq., has succeeded Br. Wm. White, Esq., as Deputy Grand Master, under the Duke of Leinster; and the veteran Dep. Grand Secretary, Br. Fowler, still retains his responsible station. May he continue to fill it, as he has for a long series of years done, with honor to himself and advantage to the Fraternity.

A meeting of the "College of Philosophic Masons," was held at Dublin on the 10th Nov., and the Brethren of Lodge 245, gave their annual ball, at their rooms, on the 4th Dec. About two hundred ladies and gentlemen were present. The rooms were tastefully decorated with the badges of the Order, which added much to the brilliancy of the scene.

The Lodges generally in the Provinces, are active and thriving, though they present nothing of particular interest.

#### S C O T L A N D .

The Grand Lodge of Scotland held its Annual Communication at the Waterloo Room, Edinburgh, on St. Andrew's Day, Nov. 30. In consequence of the indisposition of the Grand Master, Lord Frederick Fitzclarence, the Right Hon. Sir James Forest, presided. The officers for the ensuing year were elected. After which, and the transaction of some local business, the Grand Officers and a select party, sat down to a splendid dinner prepared for the occasion. Lord Glenlyon in the chair, supported by the Lord Provost, Sir David Dundas, and others. The usual loyal toasts were given, and the enlivening strains of the fine band of the Inniskillens, added much to the social good feeling and pleasure of the occasion.

The funds of the "Royal Masonic Institution," which have been gradually accumulating, not proving adequate at present, for the endowment or erection of a regular establishment for the reception of children, the promoters resolved to devote the whole of the interest current to the education of the daughters of indigent Brethren in schools.

The foundation stone of Victoria Harbor, at Dunbar, was laid with Masonic honors on the 27th Oct., by the Grand Lodge of the Province of East Lothian, the Right Hon. the Earl of Dalhousie, Grand Master. After the ceremonies were completed, the Brethren, to the number of about three hundred, with invited guests, dined together. In the evening, a ball was given, at which about two hundred ladies and gentlemen, including the *élite* of the county, were present.

On the 28th September, the foundation stone of the new Jail at Cupar, was laid with Masonic honors, by the Prov. Grand Lodge of Fife, assisted by ten of the subordinate Lodges of the Province, and several of the officers of the Grand Lodge of Scotland.

The Earl of Aboyne, (Master of the "Charleston of Aboyne Lodge,") and Lord J. F. Gordon, gave the Brethren of Aboyne, and their ladies, a splendid ball on the 16th September.

St. Andrew's Day was celebrated by the Lodges, in various parts of the country, with the usual degree of interest and hilarity. On the whole, the condition of the Order in Scotland, is highly satisfactory.

#### G E R M A N Y .

A new Masonic periodical has lately been established at Leipzig, under the title of the "Freemasons' Quarterly Review." The first number was issued in July last, and is favorably noticed by the London Review. We have ordered the work, and shall probably receive it in May. In the meantime we avail ourselves of the notice alluded to, for a synopsis of its contents. The first article is on the "origin of Freemasonry, and its state, principally in the different nations of Europe." So far as this article treats of the origin of the Institution, its positions are wholly untenable. The "Corpora Collegia" of Rome may have been a Masonic Fraternity, but Freemasonry did not originate with them, neither did it with the "Collegia fabrorum," or "Collegia artificum"—the builders of the Temple of Janus in the reign of Numa Pompilius. The latter part of the article, touching the early history of the Institution in Europe, judging from the abstract before us, is mainly correct. The next article is on "the relation of Philosophy to Christianity." Then follows a paper on "Orangeism and Orange Lodges." These societies, the writer says, materially interfered with the spreading of Freemasonry, their seeming similarity to which caused the latter to suffer in public estimation. Other political secret societies tended to the same end. This is followed by a discussion of the question—"In what relation does Freemasonry stand towards mankind, and in particular towards Christianity?" The author assumes Freemasonry to be beneficial in its effects on mankind, and that it is a *fore-school* to Christianity. And this is a correct view of the question. "Historical recollections of the fore-times of Sweden," and "Frederick II. (the Great) as a Freemason—Frederick the Great in Holland with his father, on a visit to the

Prince of Orange," are the respective titles of the two succeeding papers. The following anecdote is related:—

"Upon Frederick I. (when at table in the castle of Loo, in Gildern,) declaiming with great violence against the body of Freemasons, the reigning Duke, Albert Wolfgang of Schaumburg-Lippe, openly confessed that he was one of the initiated, and defended the Fraternity with great eloquence and ability. The crown-prince, afterwards Frederick the Great, struck by the Duke's energy, at once conceived a desire to join the Fraternity, and on the same day made his intention known to the orator of the body. He became the founder of a Lodge in Prussia, and was the most powerful defender of the Order, which had previously fallen into disrepute."

Under the head "Statistics of Freemasons' Lodges," it is stated, that the Grand Orient at Leipzig, numbers 815 members, consisting of the Minerva, Baldwin, and Apollo Lodges. The Grand Orient in Prussia, numbers 12,815 members, divided into 164 Orients, of which Prussia Proper has 137; the remaining 27 are under the Grand Lodge of Prussia in other States.

The "Chronicle" and "Miscellaneous" articles are made up of Masonic intelligence and anecdotes. Under the head "Criticism," is a favorable notice of "The Freemason," by J. B. Kerning, and a rather unfavorable one of a work entitled "Freemasonry, and its influence in Switzerland, by Carl Von Haller." The author is not regarded by the critic either as a philosopher, a philanthropist, or a man of truth. The "Masonic Hall," an established periodical, published at Altenburg, is recommended as deserving success.

#### N E W S O U T H W A L E S .

A STATUE to the memory of Sir Richard Bourke, late Governor of this Colony, was raised at Sydney, on the 12th April last. The occasion was one of rejoicing, and the ceremonies were of a highly interesting character. The following Lodges and Chapters were present on the occasion, viz: The Australian Social Lodge, on the registry of the Grand Lodge of Ireland; the Royal Arch Chapter attached to the preceding Lodge; the Leinster Marine Lodge of Australia, (reg. of Ireland); the Lodge of Australia, (reg. of England); the Parramatta Lodge, (reg. of England); and the Windsor Lodge. Each Lodge was preceded by its banner, and the members were dressed in the uniform of their respective Lodges. R. Therry, Esq., the Attorney-General, as Secretary of the Committee who had superintended the erection of the Statue, delivered an interesting address on the occasion, and an eulogy was pronounced by the Governor of the Colony.

#### W E S T I N D I E S .

The Institution in these Islands is generally in a thriving condition. The Lodge at Grenada has, during the past season, had occasion to hold several emergency meetings for the purposes of work. The Brethren at Barbadoes and Jamacia, have also been actively engaged. The Prov. Grand Master, Hon. Wm. Stephenson, is popular throughout the Islands, and is doing much to promote the interest of the Lodges under his charge.

## UNITED STATES.

## MISSOURI.

The Annual Communication of the Grand Lodge of Missouri, was "begun and held at Masons' Hall, in the city of St. Louis, on the 2d Monday in October, A. D., 1842." The Committee on Credentials reported twentyfour Lodges represented on the first day. A large number of Lodges, in addition, appeared by their representatives, on subsequent days. The business was highly important and interesting, not only to the Brethren in Missouri, but to the Fraternity throughout the country. We give such extracts as seem to possess the most general interest.

The Committee on Foreign Communications, submitted an able and highly interesting report. We have room only for a few extracts:—

## THE MAGAZINE.

Since the last Annual Communication of the Grand Lodge, your committee have perused and examined, with due care, "The Masonic Magazine," a Masonic periodical, published in the city of Boston, by our worthy Brother C. W. Moore. This publication is of a high literary character, filled with the most useful and important Masonic information, and presented in the most clear, forcible and beautiful style. It has received the most flattering approval by many Masonic bodies and is cordially recommended by your committee as eminently useful, and worthy of the patronage of the whole Fraternity.

## GRAND LODGE OF MICHIGAN.

Your committee have also had before them for their consideration a printed copy of the proceedings of a certain body of men esteeming themselves Masons and claiming to be the Grand Lodge of the State of Michigan. *In examining the facts disclosed by themselves, your committee find unequivocal testimony disproving their claims as a Grand Lodge, and so far from satisfying your committee, that the body aforesaid is a regularly organized Grand Lodge, the contrary is fully established.*

Your committee cannot therefore (as under other and different circumstances they would gladly do,) recommend a recognition of that body, in the character they have assumed; but on the contrary, that our Fraternity and this Grand Lodge discountenance that association, and all who seek Masonic recognition by virtue of their authority. But at the same time your committee feel bound thus to decide from the developements made by themselves, yet it is not without feelings of strong regret your committee find the existence of such a state of facts as to compel them to make it, for those Brethren (as men and as Masons) this Grand Lodge can entertain no other feelings than those of the most friendly kind, yet their irregular and illegal organization ought not to be permitted to pass unnoticed. Under these impressions your committee suggest that the Grand Lodge recommend to those Brethren, to retrace their steps and "do their work over again" and proceed to organize a Grand Lodge in conformity to the immemorial practice and custom of the Fraternity, that Masonry "may not be wounded in the house of its friends," and this as well as all other Grand Lodges, at no distant day may enjoy the pleasure of recognizing a regularly organized Grand Lodge in the State of Michigan.

## GENERAL GRAND LECTURERS.

The following resolutions were unanimously adopted. We have not yet learned the name of the delegate, but presume it will be Br. A. T. Douglass, if he can be spared from his present important mission:—

*"Resolved,* That this Grand Lodge approve the constitution and formation of the Convention of Grand Lecturers at the city of Baltimore for the object as set

forth in the proceedings of the Washington Convention in April, 1842; and also, that contemplated in May next.

*"Resolved,* That it shall be the duty of the Grand Master to appoint some well informed Brother as a delegate to represent this Grand Lodge in said Convention at Baltimore, in May next.

*"Resolved,* That when that appointment shall be made, the Brother appointed shall proceed to the place appointed, and perform the duties and enjoy the privileges of such representative.

There are some other matters among the proceedings which we should be gratified to publish would our room permit, but it will not. We may, however, be able to do so hereafter.

#### ILLINOIS.

The Annual Communication of the M. W. Grand Lodge of Illinois, was held at Jacksonville, in October last. We have received a copy of their proceedings, a particular notice of which will appear in our next. The following extract is all we have room for this month:—

#### GRAND LODGE OF MICHIGAN.

The following preamble and resolution were offered by the R. W. Deputy Grand Master, and adopted.

*"Whereas,* From the proceedings of the National Masonic Convention, held at Washington City, on the 7th day of March, 1842, it appears that a number of Masons have associated themselves together in an irregular manner in the State of Michigan, and have called themselves the Grand Lodge of Michigan, and have proceeded to form and organize Lodges under its jurisdiction, the whole of which, we have reason to believe is unmasonic and contrary to the ancient landmarks of the Order, therefore:—

*"Resolved,* That this Grand Lodge cannot recognize the Grand Lodge of Michigan as at present constituted, nor any of the subordinate Lodges acting under its authority.

#### TENNESSEE.

**GRAND CHAPTER.**—The Annual Meeting of the Grand Chapter of Tennessee, was held at Nashville, on the 2d Monday in October last. The Committee on Foreign Communications, regret that so few of the State Grand Chapters are represented in the triennial meetings of the Gen. G. Chapter, and express the opinion that "the highest interests of our Order, call for some efficient remedy against failures in future." The complaint is well founded, and we trust the matter will receive the attention of every Grand Chapter in the country.

The following report was adopted:—

"That when a member has been suspended or expelled by a Lodge of Master Masons, and notice of that fact has been communicated to a Chapter of Royal Arch Masons under the jurisdiction of this Grand Chapter, such member shall not be permitted to receive any of the Degrees of Royal Arch Masonry, during such suspension or expulsion; and if any member of a Chapter has been suspended or expelled from a Lodge of Master Masons, such expelled member shall be excluded from all the privileges of Royal Arch Masonry during the continuance of such suspension or expulsion."

#### ALABAMA.

The Annual Communication of the Grand Lodge of Alabama, was held at Tuscaloosa, on the 5th December last. Fortytwo Lodges were represented, by seventyone representatives, which, we presume, was an unusually large meeting;

and while it indicates the prosperous condition of the Fraternity in the State, it shows that the Lodges are not indifferent to their own interests, nor to the duties they owe to the Grand Lodge. The business transacted was of considerable importance. We give such portions as possess a general interest:—

GRAND LODGE OF MICHIGAN.

The Committee on Foreign Communications, report on this subject as follows:

Your committee regret that they have an unpleasant duty yet to perform. It is to bring before this Grand Lodge, the proceedings of a body of Masons, calling itself the Grand Lodge of Michigan. The facts connected with this matter, so far as they have come to the knowledge of your committee, seem to be briefly as follows:

The delegates assembled in Washington City in March last, in conformity with a resolution previously adopted by this Grand Lodge, amongst other things, appointed a Committee on Credentials. That committee reported all the delegates in attendance entitled to seats in the proposed Convention, except the delegate from Michigan, whom they reported as not entitled to a seat therein, upon the ground that the body which appointed him, was not constituted by regular Masonic proceedings, and established on constitutional principles. At the Annual Communication of that body, assembled at Detroit, in the State of Michigan, in June last, a Committee on "Foreign Relations," to whom was referred the doings of the late committee of delegates from the Lodges of the United States, held at Washington, D. C., March 7th, A. D. 1842, was appointed, who made a lengthy report, accompanied by documents, marked A., B., and C., to which your committee refer. The report of said committee was concurred in, and the following resolution, among others was adopted, viz :

"Resolved, that each Grand Lodge, receiving a copy of the report and resolutions herein mentioned, be respectfully invited to apprise our Grand Secretary of its opinion on the points stated in the said report." The points here referred to, are as follows:

1st. The right of any number of Grand Lodges in convention to entertain a question touching the constitutional existence of any Grand Lodge ? 2nd. How far independent G. Lodges have a right to sit in judgment upon each other ? 3rd. What evidence, if any, other than the official notice, under the hand and seal of the Grand Secretary, is to be required, touching the legal existence of a Grand Lodge, when she invites a recognition and fraternal intercourse, at the hands of other Grand Lodges.

Your committee forbear to make any remarks on the subject, further than to recommend it to the serious and deliberate consideration of this Grand Lodge, as a subject involving the vital interests of a body of Brethren, who believe themselves to be properly and constitutionally instituted, and who ask an expression of opinion from this Grand Lodge.

The report, and the accompanying documents from the Brethren in Michigan, were referred to a special committee, who subsequently offered the following resolution, which was adopted:—

"Resolved, That this Grand Lodge have not had the necessary information before them, relative to the Michigan G. Lodge so called, and therefore, are unable to express the opinion desired by that Grand Lodge. Before it can be known whether they are constitutionally organized or not, it will be necessary to be apprised of the provisions of the *constitution* under which they organized. The committee, however, take this occasion to advise their Brethren to *organize in a manner which will not admit of a constitutional question*, as such might be easily done without material delay, expense or trouble, and would highly tend to promote the interest and harmony of our peaceful Order."

## GENERAL GRAND LECTURERS.

The following resolutions, reported by the same committee, were unanimously adopted :—

*"Resolved,* That this Grand Lodge approve the resolution passed by the Convention of Delegates, held at the City of Washington, on the first Monday of March last, touching the Convention of Grand Lecturers, to be held in Baltimore on the second Monday in May, 1843.

*"Resolved,* That the Grand Lecturer elect of this Grand Lodge be authorized and required to proceed to Baltimore, at the above appointed time, for the purpose of representing this Grand Lodge in said Convention.

## EDUCATION OF ORPHANS.

The following report, though it was not adopted by the Grand Lodge, possesses sufficient interest to entitle it to a place in our pages, and we doubt not that it will be acceptable to our readers :—

To the Most Worshipful Grand Master, Wardens and Brethren, comprising the Grand Lodge of the State of Alabama, the Committee raised on Education, would respectfully submit the following

## REPORT:

Your committee deem it unnecessary to go into a general discussion of the subject of education, for the reason, that as an abstract proposition, there can be, in this enlightened age of the world, and in this highly favored section of the country, but one common sentiment on the subject. Nor indeed do they consider themselves charged with that duty. It is not so much the desire of the Grand Lodge to ascertain whether education should be encouraged—whether schools of high literary character should be established, for that purpose, as it is to ascertain, first, whether it will be expedient, that the Masons of Alabama shall establish such a school ; and, secondly, whether, if expedient, they can realize the means necessary for its establishment and support ? The principal object of your committee will be, (availing themselves of all the lights before them,) to express, in a brief manner, the opinions which they entertain on each of those points. The first question, then, is that of expediency.

We hold that it is the duty of every good citizen, to advance, so far as he can, the cause of education, whether he be a Mason or not ; yet this does not answer the inquiry. The question is, is it expedient that the Fraternity seek to establish a school, as such ?—a school which, when established, shall be exclusively their own ; or, in other words, under their exclusive control and management ?

If we be right in the first general proposition, viz: that it is the commodity of all good citizens, to favor the cause of education, then we cannot be wrong in the conclusion, that this duty rests as well upon Masons as others, unless, indeed, there be something peculiar in Masonry itself, forbidding that Fraternity to participate in the discharge of so sacred a trust. Does Masonry throw any such impediment in the way of education ? We can confidently assert that it does not. It is not a system of darkness ! It is not a system either originating in, or dependent on, ignorance, for its perpetuity. Nay, verily: the liberal arts and sciences are its principal support ; and light is the garland with which it is proudly adorned. And the experience of the world will prove, not alone, that where the arts have flourished most, there has Masonry been most revered, but also, that where Masonry, even now, exerts its most powerful influence, there does the light of science shed its brightest rays. But notwithstanding it may be admitted, that Masonry, as an Institution, is friendly to the common cause of education, yet it may be insisted that Masons, as a body, should not attempt the establishment of a school ? And why should they not do so ? We see that they have nothing to fear but much to hope, from a general diffusion of knowledge.

We see indeed, that they have nothing but ignorance and that prejudice which is inseparable from it, to dread. Why may they not then, build up a school? We will not consume time, in seeking after objections which have not been uttered, but will content ourselves with noticing such as have been presented by the reports referred to us, and the conversations which we have heard among Masons, on the subject. The principal one of these is—that such an establishment, would be calculated to organize an opposition, to arouse jealousies, against Masonry, which would greatly impede its advancement. We hear it assimilated to the founding of schools, by the different religious denominations of our country, over which, it is said, a sectarian influence is extended, and against which public clamor is raised.

It seems to your committee, that this objection will have but little force, when it is remembered that Masonry is the only Institution known in the world, which has, thus far, been able to harmonize individuals of all religious, as well as political sects and persuasions. Bringing them together, upon the level of equality—governing their intercourse, by the square of justice—and uniting their hearts in reciprocal attachments, too strong to be severed by the low jealousies of ignorance, or even weakened by the uncharitableness of suspicion. If Masonry can accomplish all this, then, it seems to us, that a public school, under the control of the Order, would be less liable to the objection urged against it, than any other school could be. Within its sacred pale, we find individuals belonging to all the religious denominations of our country. We find also individuals belonging to none of them. And if it could even be supposed that the pure and powerful principles of Masonry themselves, would be insufficient to furnish the world a sufficient guaranty against a sectarian influence, in such a school, yet it would require but little penetration to see, that, made up, as the society is of men in the church and out of the church—and, as before shown, of men of every church—a sufficient amount of watchfulness would be clustered around such an Institution, to shield it from every improper influence, and from the anticipated public jealousy.

And—aside from sectarian jealousy, which we have, (as we trust,) proved cannot exist, from what other quarter can it arise? Or, on what other ground, can it be supposed to rest? In view even, of all the imperfections of the world, are we, as Masons, prepared to indulge that most uncharitable of all conclusions, that we shall be opposed for doing good? That an effort, on our part, to ameliorate the conditions of the suffering and the helpless—will arouse the vile passions of envy and jealousy in the bosoms of those around us? Shall we fear that the onward course of Masonry, will be obstructed by the building up of a school, for the education of the orphan children of our deceased Brethren? By saying to the sorrowful, "be glad," and to the weeper, "rejoice?" It is impossible! It would present human nature in darker colors, than it has ever appeared in before. We repeat, it is impossible. What do we propose to do? We, in the first place, propose, by a united effort, to found an Institution of sufficient capacity, if our means will allow, to receive and educate the orphan children of all deceased Brethren within the State, who are left destitute of the means of acquiring, at least, a common education:—and, having reared such an Institution, we propose, next, to go forth, in the true spirit of our Order, and that pure and fervent charity, on which it rests, seeking out such destitute orphans, that we may take them by the hand, and lead them on, to honor and usefulness. We would go prepared, to say to the little sufferer, weep not! *Death has indeed buried all your hopes in the grave of a father—and the tempest of adversity howls around you; yet look up and rejoice—we will be to you as a father; we are your friends, and have provided for you a home, where the helpless orphan may safely rest!* Would not Heaven hear the orphan's prayer, for men who would accomplish this? Would not the bright volume of the Recording Angel, blazon forth the orphan's blessing upon them? And while angels would rejoice, would men be angry? Would we be censured for this—and Masonry draw down upon it, censure, envy, and opposition? Once more, allow us to say, *it is impossible!* We are satisfied that we have nothing to fear, from conduct like this. Instead of arousing opposition, the world would

gaze on it, and admire. They would witness a practical illustration of the utility of Masonry—and would be prepared to say—“*See how these Brethren love!*” Death may separate them, yet it cannot cool the ardor of their affection! Let masons unite in such conduct as this—and we shall no more hear the inquiry, “*What good do Masons do?*” The world, instead of asking the question, will delight to give the answer. And we close this part of our inquiry with the suggestion, which is made in much tenderness—that Masonry has much to fear from the immoral conduct of many, who are connected with it—but nothing from the establishment of a school, for the education of the orphans of deceased Brethren.

But, next—can the Fraternity of Alabama accomplish this object? Can they raise the means, necessary for the establishment and support of such an Institution? We, as your committee, unanimously believe that they can. Concert of action, coupled with becoming energy and perseverance, will accomplish it, and that, speedily. They will not undertake to fix the dimensions of such establishment, nor to set down its cost—as that duty will belong to the Grand Lodge, in its aggregate capacity, and can be best fulfilled by them. But they have no doubt that the matter is practicable, and that too without involving the Grand Lodge, or any one of the subordinate Lodges in any future liability, calculated to oppress them, either in their associated or individual capacities.

We have received reports from twentyfour of the subordinate Lodges, expressing their approbation of the proposed establishment, but only twentytwo of that number have expressed the amounts which they will contribute for the purpose contemplated. We omit a tabular statement of their names and those amounts, but give the aggregate for each object. They stand thus:—For the establishment of the school, *four thousand dollars*—for its annual support, *six hundred and ten dollars*. From the remaining subordinate Lodges, who have not reported to us on this subject, we take it for granted, that an equal, if not a greater amount may, and will be raised. Hence we conclude, that the sum to commence the operation on, may safely be set down at eight thousand dollars, to establish such school, and twelve hundred dollars per year, for its support—besides the amount to be received for the tuition of pupils paying charges. We have received reports from three Lodges, under this jurisdiction, adverse to the establishment of the school: urging, among other things, the embarrassed condition of the country, and the scarcity of means. But to such, and to all Masons, your committee would put the inquiry—that, in order to increase their ability to do something for this work, may nothing be saved from their hours of idleness and amusement—nothing from their sleep—nothing from the luxuries of dress—nothing from the luxuries of furniture—nothing, in fine, from the cost of there living, and perhaps their more than useless expenditures? May nothing be saved from one, or all of these, to assist in opening an asylum for the helpless orphan—and in sending joy to the abodes of the wretched? Enlightening their minds, from all the pure principles and precepts of Masonry, let each prepare an answer, which will stand the test of the scrutiny of the Grand Master on High.

Your committee would beg leave, in conclusion, to recommend this or some similar plan of action:—That a suitable number of individuals, of our Order, residing as near as may be to the place at which the school may be located, be appointed, with plenary powers and authority, to receive the amounts, as promised by the various subordinate Lodges, and to raise such other amounts as they can, from Lodges or individual contributors, and to put a school, such as may be agreed on by the Grand Lodge, into operation, as early as they may be able to do so. Conferring these powers on a few, they believe, will secure more certain and efficient action, than if conferred on many. They recommend the immediate location of the school, at some suitable point; but will forbear to name any such point—reserving that right, for the time of action, to each member of the committee. All of which is most respectfully submitted.

THO. CHILTON,  
NATH'L W. FLETCHER,  
ALWIN A. M'WHORTER,  
J. A. THOMASON.

The following resolutions, which seem to have a bearing on the preceding report, were offered and adopted:—

*Resolved*, That the W. Masters and Wardens of the subordinate Lodges, under the jurisdiction of this Grand Lodge, be instructed to lay before their respective Lodges, the subject of establishing a Masonic Academy, for the education of the orphans and children of deceased indigent Masons, and report, at the next Communication of this Grand Lodge, their opinion, as regards the expediency of such establishment: and that they further report what amount each Lodge can conveniently raise for that purpose, if they favor the scheme.

*Resolved*, That all the subordinate Lodges, working under the jurisdiction of this Grand Lodge, ascertain, and report to this Grand Lodge, at its Annual Communication—

The number of indigent worthy Masons, and also the widows and children of deceased Masons, within the respective jurisdictions of such subordinate Lodges, who are in a situation requiring relief from the Fraternity, as to support and education.

#### THE MAGAZINE.

Our sincere thanks are respectfully tendered to the M. W. Grand Lodge, for the complimentary terms in which they have been pleased to refer to the Magazine, and for the kind manner in which they have recommended it to the "notice of all Masons throughout the State." We are most happy to know, that so respectable and intelligent a body of Brethren as the Grand Lodge of Alabama, esteem it a "journal replete with valuable instruction to Masons of every grade; and that while it entertains an elevated character for literary taste and purity of style, it serves as a legitimate source from which may be derived a correct knowledge of the ancient landmarks and principles of our Order."

#### VIRGINIA.

We have received a copy of the proceedings had at the Annual Communication of the Grand Lodge of Virginia, held at Masons' Hall, in Richmond, on the 2d Monday in December last.

The Committee on Foreign Correspondence, say in their report, that they "have read over and examined" the proceedings of the several Grand Lodges, "with pride and pleasure, giving evidence as they do that Masonry is bright and brightening in various parts of the Union. They manifestly show an increased intelligence on the part of the Craft, and a very increased attention to the duties of the Order, and a spirit of great peace and Brotherly love every where exists."

The Committee recommend to the "earnest attention of the Grand Lodge," the report of their Delegate to the Washington Convention, in the proceedings of which body, "they find an almost unanimous concurrence of the various Grand Lodges, whose communications have been submitted to them." The report of the Delegate having been read, the following resolutions were adopted:—

#### GRAND LODGE OF MICHIGAN.

*Resolved*, That the view entertained by that Convention, in regard to the legal and Masonic existence of a Grand Lodge in Michigan, be confirmed by this Grand Lodge.

*Resolved*, That whenever this Grand Lodge shall have been officially informed that a Grand Lodge of Michigan is constituted from delegates appointed by regularly working Subordinate Lodges in that State, under the authority of some neighboring and recognised Grand Lodge, this Grand Lodge will most cheerfully

extend to the Brethren in Michigan the right hand of fellowship, and will co-operate with them in all objects tending to the benefit of Masonry in general.

## GENERAL GRAND LECTURERS.

*"Resolved,* That this Grand Lodge appoint a skilfull Brother as Special Grand Lecturer, whose duty it shall be to meet such Brethren as may be appointed by the other Grand Lodges, who may concur in such appointment, to meet at Baltimore, Maryland, on 2nd Monday in May, 1843, in order to carry out the purposes set forth in the preceding report, and that the necessary expenses of such Brother be paid by the Grand Lodge."

## RIGHT OF JURISDICTION.

The following proceedings are right. It is the first case of the kind within our recollection, and we are happy to perceive that the Grand Lodge of Virginia has met it promptly and decisively. We entertain no doubt that the Grand Lodge of Tennessee, will as promptly take the necessary steps to prevent a repetition of the occurrence. The Whiteside Lodge probably acted misunderstandingly. At all events, if the facts be as stated, they acted illegally. A question can hardly arise, as to the irregularity of the persons initiated. If the Lodge were held in a place not authorized by its charter, the meeting was an illegal one, and of course its proceedings were irregular:—

*"Whereas,* it has come to the knowledge of this Grand Lodge, that a subordinate Lodge, working under the jurisdiction of the Grand Lodge of Tennessee, to wit: Whiteside Lodge, did, on the 27th day of June last, or thereabout, adjourn from its regular place of meeting, in the State of Tennessee, to a county in the State of Virginia, and within the jurisdiction of this Grand Lodge, and did then and there hold a procession, initiate and make Masons, in violation of all true Masonic custom, and to the great injury of the Craft; therefore,

*"Resolved,* That the Lodges under this Grand Jurisdiction, be instructed by specific circular, that they can hold no Masonic intercourse with persons so illegally made, until they shall have been legally healed, according to Masonic usage.

*"And,* whereas this Grand Lodge does consider this proceeding an invasion of all Masonic jurisdiction; but, as it may not have been so intended by the Whiteside Lodge, and even if so intended by that Lodge, yet this Grand Lodge confides in the fraternal feeling of the Grand Lodge of Tennessee to prevent any future invasion of our jurisdiction, and to repair any injury done this Grand Lodge in particular, or to the Craft in general, by the irregular proceedings of Whiteside Lodge; therefore,

*"Resolved,* That this much be communicated by the Grand Secretary to the Grand Lodge of Tennessee, with a request that said Grand Lodge will take such action on the matter as the rights of that Grand Lodge, and the general interest of the Fraternity, require.

## EXPULSION.

ZANESVILLE, OHIO, JAN. 20, 1843.  
Lafayette Lodge, No. 79. }

On motion, the following resolutions were unanimously adopted:

*"Resolved,* That JOHN WHIT, late of Zanesville, Ohio, a Master Mason, and a member of this (Lafayette) Lodge, be, and is hereby, expelled for gross, immoral, and unmasonic conduct, from all the rights and privileges of the Fraternity.

*"Resolved,* That the Secretary forward a copy of the aforesaid resolution, expelling JOHN WHIT, to the editor of the Freemasons' Magazine, for publication.

A true copy of Record.

Attest,

JNO. Y. HOPKINS, Secretary.

## MASONIC CHIT CHAT.

**I**We observe that the Maysville, Ky. Masonic Mirror is about to assume the octavo form, and that a new editor is to be engaged. We are glad of it. There are, or have been since the Magazine was started, three or four Masonic periodicals in the country, *not one of which has ever furnished us with a page of Masonic matter*, of any sort; while some of them, at least, have relied solely on our pages for the wherewith to fill their own, except when they have met with a godsend in the form of an address, which, nine times in ten, would not have been published, had the editor regarded either the literary reputation of the author or the credit of the Institution. We do not complain that our articles are copied by our contemporaries, but we have a right to expect that they will contribute, once in a year at least, one page which might be supposed to possess sufficient interest to the Fraternity, to justify its republication in another section of the country than that in which it originated. We do complain, however, of the manner in which credit is accorded us. The name of the Magazine is given, but the place of its publication is omitted, and our shorter articles are rarely credited to us at all.

**I**We have room only to acknowledge the receipt of a package of interesting intelligence from Ohio, and to say that the Grand Lodge of that State has appointed a Delegate to the Convention of General Grand Lecturers. This measure meets with general approval, and is regarded as being calculated to have an important bearing on the future prosperity of the Institution in this country. It is now certain that most of the active Grand Lodges will be represented. It is desirable that they all should be. The system there agreed on, will become the standard system of the country, and it is important that all should have a voice in determining what it shall be.

**I**Our correspondent at Memphis, Ten., is informed that the three bound vols., ordered by him, have been forwarded through the house of E. & F. T. Prescott, at New Orleans.

D. will accept our thanks for his kindness.

**I**We have received a communication from a correspondent in Tennessee, in which the writer says: "It is to be hoped that the delegates who may attend the Baltimore Convention, will go there with the determination to remain until they obtain a perfect knowledge of the work and lectures to be agreed upon." This is a proper view of the matter, and unless it be strictly carried out, the object of the Convention will not be attained. We presume it is so generally understood. The communication will appear in our next.

**I**We understand that King Solomon's Lodge, Charlestown, is fitting up a fine suite of rooms for their accommodation, and that the new Hall will probably be dedicated, in due form, in the course of the present season.

**I**We have received from Virginia, and other parts of the country, lists of officers of various Masonic bodies,—all of which shall appear as we can find room for them.

**I**We have to acknowledge the receipt of the manuscript of an address delivered at Clarksville, Tenn., on the 27th Dec. We have not had an opportunity to examine it, but shall do so at an early day.

We have in type a notice of the presentation of a Vase to Thomas C. Ridout, Esq.; at Toronto, Canada, but have been compelled by a press of matter to defer its publication until next month, when it shall appear.

Br. W. H. Blow, of Portsmouth, Va. is authorised and desired to act as Agent for the Magazine in that place and vicinity. Br. Dr. Boykin is our authorised Agent for Carrsville, Va.

We should have sent a bound volume to our Brother at Vicksburg, were there any means of conveyance. It could not be forwarded by mail. The Nos. of the 1st vol. unbound, have been addressed to him, through that channel.

**E R R A T A**.—In the Address of Rev. Br. Skinner, published in the last number of the Magazine, several typographical errors occurred, which, in a greater or less degree, affect the sense. On page 107, paragraph 4th from top, for consecration, read *convocation*. On same p. paragraph 6, first line, for hear, read *here*. On p. 108, line 18 from bottom, for social, read *sacred*; and line 8, for degrees, read *degrees*. On p. 109, line 2d from top, for beneficial, read *beneficent*. And on page 124, we are made to call the 27th Dec., the "*nativity* of St. John," instead of the *anniversary*.

THE  
F R E E M A S O N S'  
M O N T H L Y M A G A Z I N E.

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VOL. II.]

BOSTON, APRIL 1, 1843.

[No. 6.

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THE WANT OF A SUBJECT;  
OR,

THE PHILOSOPHY OF WANT.

WHEN placed in the position of want, whether the want be of a physical or moral character, one is led to take a survey of the great diversity of relations which exist between all things and himself, and between himself and those powers which constitute the attributes of Deity. To know want, implies a knowledge of blessings; and to pause in reference to choice, proves abundance. It is he who is placed amidst variety, that cannot promptly choose his part; but he who is circumscribed in capacity, or in possession, lives happily in his simplicity without the vexations incident to a higher destiny.

As the highest wisdom may consist in a knowledge of our ignorance, so may the purest virtue dwell in the soul, conscious only of its wants. Want, when well tempered, is but the evidence of progress, and the absence of it, indifference and moral decay.

Men are pronounced good, or otherwise, according to their wants; and if they can but confine themselves to few in number, the world is ready to call them great.

To want nothing, implies the want of capacity; and to want everything, the want of wisdom. To want wealth, at the expense of honesty; ease, at the expense of pain; promotion, at the expense of meekness; power, at the expense of principle; or good, at the expense of evil, shows a want of knowledge of our wants, and of their true relations. Thus our want of a subject has served as a text for a commentary upon the PHILOSOPHY OF WANT.

Men are not so ignorant of the wants themselves, as of their relations; and of the latter we propose to speak. A being without want, could not be understood. He could neither be dependent nor independent; and these relations embrace all modes of existence. To be truly sensible of

duty, in respect to the wants of others, we must first be able to judge correctly of our own. By denying ourselves unnecessary indulgencies, we not only diminish our own wants, but are better enabled to contribute to the real wants of others.

FAITH and HOPE constitute the permanent conviction, that all want will be supplied. CHARITY is a right disposition in reference to the wants of others, till all are fulfilled. Faith and Hope ask credit, and Charity gives it ; and in whatever aspect we view these virtues, we find that the essential element is WANT. If we enter the social circle, we find that its beauties spring up in the relations of want. To be pleased, is to have a want satisfied ; to be informed and edified, is but a response to our desire for knowledge ; to enjoy wit, is but an answer to the wants of mirthfulness. to enjoy music, is a contribution to the wants of a musical taste ; to do good is but the requisition of our moral nature ; and to be religious, is but an acknowledgment of our dependence upon Deity. Thus it is with our whole nature—its modes of existence are relative and reciprocal ; and a position of perfect independence can hold no place in the vast region of thought or sentiment. How vain then is the boasting of the self-confident bigot ; the sickening egotist ; the bold and heartless man of selfishness ! And how false the philosophy of those isolated beings, who, from their birth to the grave, delve in the earth, or grow rusty in shops, forgetting that there is a God, a soul, and higher destiny than that of mammon !

In the physical world, what harmony and sublimity and adaptation in all that we behold ! From the modest lily of the valley, in its delicate bloom, to the mountain and the mighty cataract ! The links that bind the huge masses of matter ; the diversified aspects of earth and water ; the developments of the wonderful laws which unfold the vegetable world, and clothe it in unspeakable beauty ; the life giving rain, the gentle dew, the genial sunshine, and the grateful soil ; the magnificent display of worlds revolving in their spheres, in silent and effulgent grandeur ; all indicate the countless modes of relation of which we speak. Take from the whole, one body, one law, one condition, and chaos comes to all. All stand in relation to each, and each to all—and this relation is that of *want*, or dependence.

Thus it is between individuals, families, communities, states and nations. All, together, make a whole, and the omission of a single part destroys the harmony of a universe. Our duties make up the moral system of the world, and our practise of them, its blessings. We cannot act separately if we would, except in our own conceit ; and if we would be happy, we should study the comfort of others, for that makes up a great portion of our own. All associations having for their object the social development of our nature, or the general or partial improvement of man, tend to

simplify these relations of want, and to elucidate those laws by which they are governed. Action, whether mental or physical, begets action, and results in progress.

Associations are necessary, as circles suited to our capacities and vision, and they lead us to examine more minutely both ourselves and others; to study our duties, and to trace out the beautiful adaptation between the virtues of men and their wants, for it is the function of the former to supply the latter, and to see that true happiness is dependent upon our faithfulness in adjusting evil with good; giving strength to the weak; food to the hungry; clothing to the naked; a bed to the weary; a shelter to the outcast; a brother's love to an enemy; kind counsel to the fallen; purification to the corrupt; a shield to the simple, and CHARITY to those that err.

Our Institution enjoins these virtues, and may it enjoy the proud distinction of reaping the honors of their practise. Brethren, remember, that while it is a privilege to want (a condition of being in the constitution of things), it is a greater privilege to administer to those wants which do not centre in an unholy ambition, or narrow selfishness.

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#### P E T I T I O N S F O R I N I T I A T I O N .

A correspondent inquires, whether a Brother, proposing a candidate for initiation in a Lodge, has the right to withdraw the petition, after it has been referred to a committee?

The practice of the Lodges in this respect is not uniform. In some sections of the country, the friend of the petitioner would be permitted to withdraw the application; while in other sections the privilege is prohibited by constitutional regulations. This is the case in Maryland, Kentucky and Tennessee; and a resolution to the same effect is now pending before the Grand Lodge of Missouri. It is proposed as an amendment to the By-Laws, and will no doubt be adopted at the next annual communication of that Grand Lodge. The correct RULE in the case, and that which may be regarded as the established usage, both in this country and in Europe, is against the right to withdraw, except by unanimous consent of the Lodge; and this consent ought never to be given, where the moral character of the applicant is in question. In all such cases, it is the duty of the Lodge to act upon the report of their investigating committee; and if the petitioner be found unworthy, the fact should be immediately communicated to the Grand Secretary, that the Lodges under the jurisdiction, and the Grand Lodges throughout the country, may be placed on their guard. This practice is pursued by most, if not all, of the Grand Lodges in the

Southern and Western States. The Constitutions of the Grand Lodge of New York contain the following provision :—

" No Lodge shall initiate into the mysteries of the craft, any person whatsoever, without being first satisfied by a test or otherwise, whether such candidate hath at any time made application to a Lodge, and been rejected, or *otherwise* refused admission into the same : and if it shall appear that the candidate has been rejected, then, not until the Lodge to which he applies, is satisfactorily convinced that such rejection has not been on account of any circumstances that ought to preclude him from the benefits of Masonry."

As a general rule, the reason for withdrawing the name of the candidate, is to save him from the reproach of a rejection. But the candidate knows, and if he does not it is the duty of his friend to inform him, that his admission will depend on the result of a strict inquiry into his moral character. He also knows whether his character will stand such a test. If, with a full knowledge of his own frailties and imperfections, he chooses to abide the result, the consequences rest with himself. If rejected, it is for the Lodge to see that he does not impose himself upon the Fraternity in other parts of the country, where his character may be less known. A Lodge has no right to jeopardize the reputation of the Fraternity, nor to throw upon a sister Lodge the responsibility, or rather the unpleasant duty, of rejecting an unworthy candidate. But this is always done where the candidate is permitted to withdraw ; because, under that permission, there is no objection to his applying for admission elsewhere. On the contrary, if he be balloted for and rejected, he cannot, by the regulations, be admitted into any other Lodge, without the consent and approbation of the Lodge by which he was rejected.

There may be cases where unforeseen circumstances would render it highly inexpedient, if not impracticable, for a worthy candidate to comply with the requisitions of the Lodge, even after his application shall have been referred to a committee.\* In such cases, we would take the ballot and remit the forfeiture.† The candidate would then stand fair, and at liberty to make a new application wherever and whenever his convenience might permit.

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\*It is not a universal rule to refer petitions to special committees. It however prevails generally in New England. Where it does not prevail, the Lodge itself constitutes the committee. The objection to this is, that what is everybody's duty is never attended to.

†By the ancient regulations, a candidate is required to accompany his application with a certain proportion of the admission fee, which amount is forfeited to the Lodge, if he be admitted, and refuse or neglect to come forward.

## GRAND LODGE DECISIONS.

We notice in the proceedings of the Grand Lodge of Virginia, had at its last annual communication, two decisions, which may be considered as possessing more than ordinary interest. Not that there is anything new or striking in them; but all decisions, in matters touching the Constitutional regulations or established usages of the Fraternity, necessarily possess a higher degree of interest to the intelligent Mason, than the ordinary transactions of a Grand Lodge. Besides, they are important; however well they may be understood. The very circumstance that a Grand Lodge has been called upon to decide questions of usage, proves that a difference of opinion exists respecting them. And when this difference of opinion is found in one State, it undoubtedly exists in others. Hence the importance of the decisions in question, and the general interest which must attach to them. The first is—

“ Has a Lodge the right to suspend its By-Laws for the purpose of acting on any particular question ? ”

The decision of the Grand Lodge was in the negative; and it was undoubtedly correct. Were it permitted to Lodges to suspend their By-Laws at pleasure, those laws would afford little security either to themselves or to the Grand Lodge. A majority of the members present would be able, at any thinly attended meeting, to carry measures which might destroy the harmony, or materially injure the prospects of the Lodge. The power to suspend would, for all practical purposes, be equivalent to the power to alter or amend. By it a small minority might be enabled to effect results which would not have been sanctioned by the majority. Such a power is dangerous. We have heard its existence contended for, but never knew it to be admitted in any Masonic body. The parliamentary rule does not furnish an analogous case.

The second question on which the decision of the Grand Lodge was asked, is the following :—

“ Has a subordinate Lodge the right, without the consent of this Grand Lodge, to initiate a candidate who has been initiated in a spurious Lodge ? ”

This question was of course decided in the affirmative. It can be no fault of the applicant that he was imposed upon by spurious Masons. It is rather his misfortune; and it is honorable to him that he is desirous of forsaking his evil associates—of repudiating error and seeking truth. But suppose he entered the spurious Lodge, knowing it to be such? He did so at his own cost. The regulations of Masonry do not reach him, more than the members of any other society. If, after he has been admitted to a regular Lodge, he still continues his connection with the spurious body, the Lodge has its remedy.

## RIGHT REV. BISHOP GRISWOLD.

IN view of the death of this distinguished Christian and honored Brother, the remark, that "a great man has fallen in Israel," is alike applicable to the Masonic and the Religious world. Bishop Griswold was a great man. He was great in exalted piety—great in mental endowments—great in intellectual attainments. The Church will regard his loss, as the falling down of one of her strong pillars: Society will mourn, as for one of its brightest ornaments: Freemasonry will lament, as for the loss of one of her richest jewels. All will unite in shedding the tear of affectionate remembrance over his grave.

ALEXANDER V. GRISWOLD, Bishop of the Eastern Diocese, and senior Bishop of the Episcopal Church in the United States, died in this city, on the 15th February last, in the 77th year of his age, and in the 31st of his Episcopate, having been consecrated in New York, May 29, 1811. He was born in the State of Connecticut. In 1803, he became Rector of St. Michael's Church, in Bristol, R. I., in which station he continued till 1829. In this year he accepted an invitation to become Rector of St. Peter's Church, in Salem, and entered upon his duties on Christmas day. He continued in Salem till the Spring of 1834, when at the request, and for the greater convenience of many of the clergy of the Diocese, he removed to this city, and here resided until his death. "He died, like a Christian warrior, on the field of action, with his armor girded, his spear in rest, in every act of duty, manfully warring, as a good soldier of Jesus Christ, against the world, and sin, and satan; and the crown of life is his reward."\*

Bishop Griswold was a Mason, and received the Order of Knight Templar in St. John's Encampment, at Providence, R. I. At the late meeting of the Grand Lodge of this Commonwealth, the Rev. E. M. P. WELLS, offered a series of resolutions, expressive of the esteem in which the deceased was held by the Fraternity. In doing so, he took occasion to say, that he had long known him as a Brother, and could bear testimony that he was a Mason, not only in name, but in heart. He was an honor to the Craft through life, as he was to the Church, and to Christianity. As a scholar, he was without ostentation or show. His writings are distinguished for their soundness and simplicity; his style, for its chasteness; his reasoning, for its cogency. While the works of thousands of his contemporaries will in a short time be forgotten, his will live as long as pure religion, and learning, and science shall be honored. He was, after the death of Dr. Bowditch, the greatest mathematician in New England. He made

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\*Sermon by Rev. P. H. Greenleaf, Charlestown.

no display of his talents and acquirements in this particular; but rather cultivated the science for the pleasure to be derived from it. And in this connection, the speaker related the following anecdote:

Some years since, Messrs. Wells & Lilly, then extensive booksellers in this city, received from France a single copy of a very learned mathematical work, which few of the mathematicians of our country could read. It lay upon the counter for some time. There being nobody learned enough to read it, of course there were no purchasers. At last there happened in at the store, rather accidentally, a plain looking man, having the appearance of an ordinary country clergyman. He took up the work, examined it, and finally purchased it, and took it away with him. The booksellers, either thinking there was some mistake, or having a desire to know more of their customer, directed one of their clerks to follow him to his lodgings. He did so, and ascertained him to be Bishop Griswold!

His professional duties, however, were so onerous, that he was obliged in a great measure, to relinquish the pursuits of the student.

He was a Christian of great purity of life, and constantly devoted to the service of his Master. The speaker was on intimate terms with him as a Mason, and knew that he had the good of the Institution at heart. "He always urged me to act consistently with my Masonic engagements. I frequently called on him during our persecutions, and conversed with him on this subject. He was pleased to have his clergy Masons, and always urged them to act up to their Masonic duties."

The resolutions follow, as they were unanimously adopted in Grand Lodge, on the 8th ultimo:—

*It having pleased Almighty God to remove by death our Worshipful Brother, the Right Rev. ALEXANDER V. GRISWOLD, and,*

*He having attained to the highest degree of Masonry, and having continued, through a long life, "a faithful and affectionate Brother among us," especially by the wisdom of his counsel in our day of tribulation, and,*

*He having by a life of extraordinary virtue, benevolence and stern fidelity, proved the sincerity of his first Masonic declaration, that he *put his trust in God*, and having left, for our consolation and hope of the Christian resurrection, the sprig of cassia doubly green springing from his grave. Therefore,*

*Resolved, That while we mourn our loss, we rejoice in his gain; and while we humbly bow with penitence at falling so far below his holy example, we thank God for that example; and that it has been exhibited to us with so much of love to draw our hearts, and with so much of virtue to animate our minds, to imitate it.*

*Resolved, That we recognize in his life the three great pillars of our support—in the "Wisdom" of his mind, the "Strength" of his principles, and the "Beauty" of his holiness.*

*Resolved, That we affectionately sympathize with the afflicted family of our deceased brother, and tender them our friendship and services.*

## PERCIVAL KEENE—AN ANECDOTE.

BY CAPTAIN MARRYATT.

THE following trick, played off on a remarkably green young midshipman, is worthy of even our favorite *Peter Simple*.

The second day after our return to Spithead, I was sent on shore in the cutter to bring off a youngster who was to join the ship ; he had never been to sea before ; his name was Green, and he was as green as a gooseberry. I took a dislike to him the moment that I saw him, because he had a hooked nose and very small ferret eyes. As we were pulling on board, he asked me a great many questions of all kinds, particularly about the captain and officers, and to amuse myself and the boat's crew, who were on the full titter, I exercised my peculiar genius for invention.

At last, after I had given a character of the first lieutenant, which made him appear a sort of marine ogre, he asked how it was I got on with him : " O, very well," replied I ; " but I'm a Freemason, and so is he ; and he's never severe with a Brother Mason."

" But how did he know you were a Mason ? "

" I made the sign to him the very first time that he began to scold me, and he left off almost immediately ; that is, when I made the second sign ; he did not when I made the first."

" I should like to know those signs. Won't you tell them to me ? "

" Tell them to you ! oh no, that won't do," replied I. " I don't know you. Here we are on board—in bow—rowed of all men. Now, Mr. Green, I'll show you the way up."

Mr. Green was presented and ushered into the service much in the same way as I was ; but he had not forgotten what I said to him, relative to the first lieutenant ; and it so happened that, on the third day, he witnessed a jobation, delivered by the first lieutenant to one of the midshipmen, who, venturing to reply, was ordered to the mast head for the remainder of the day, added to which, a few minutes afterwards, the first lieutenant ordered two men to be put both legs in irons. Mr. Green trembled as he saw the men led away by the master-at-arms, and he came to me—

" I do wish, Keene, you would tell me those signs," said he ; " can't you be persuaded to part with them ? I'll give you any thing that I have which you may like."

" Well," said I, " I should like to have that long spy-glass of yours ; for it's a very good one, and, as signal midshipman, will be useful to me."

" I'll give it to you, with all my heart," replied he, " if you will tell me the signs."

" Well, then, come down below, give me the glass, and I will tell them to you."

Mr. Green and I went down to the berth, and I received the spy glass as a present, in due form. I then led him to my chest in the steerage, and in a low, confidential tone, told him as follows :—

" You see, Green, you must be very particular about making those signs, for if you make a mistake you will be worse off than if you never made them at all ; for the first lieutenant will suppose that you are trying to persuade him that you are a Mason, when you are not. Now, observe, you must not attempt to make the first sign until he has scolded you well ; then at any pause, you see, you must put your thumb to the tip of your nose, and extend your hand straight out from it, with all the fingers separated as wide as you can. Now, do it as I did it.—Stop—wait a little, till that marine passes. Yes, that is it. Well, that is considered the first proof of your being a Mason. But it requires a second. The first lieutenant will, I tell you frankly, be, or rather, pretend to be, in a terrible rage, and will continue to rail at you ; you must, therefore, wait a little till he pauses, and then, you observe, put up your thumb to your nose, with the fingers of your hand spread out, as before, and then add to it your other hand by joining your other

thumb to the little finger of the hand already up and stretch your other hand and fingers out like the first. Then you will see the effects of the second sign! Do you think you can recollect all this? for, as I said before, you must make no mistake."

Green put his hands up as I told him, and, after three or four essays, declared himself perfect, and I left him.

It was about three days afterwards that Mr. Green upset a kid of dirty water upon the lower deck, which had been dry holy-stoned, and the mate of the lower deck, when the first lieutenant went his round, reported the circumstance to exculpate himself. Mr. Green was consequently summoned on the quarter deck, and the first lieutenant, who was very angry, commenced, as usual, a volley of abuse on the unfortunate youngster.

Green, recollecting my instructions, waited till the first lieutenant had paused, and then made the first Freemason sign, looking up very boldly at the first lieutenant, who actually drew back with astonishment at this contemptuous conduct, hitherto unwitnessed on board of a man-of-war.

"What! Sir," cried the first lieutenant. "Why, Sir, are you mad?—you, just come into the service, treating me in this manner?—I can tell you, Sir, that you will not be three days longer in the service—no, Sir, not three days; for either you leave the service or I do. Of all the impudence, of all the insolence, of all the contempt, I have heard of, this beats all—and from such a little animal as you. Consider yourself as under an arrest, Sir, till the captain comes on board, and your conduct is reported; go down below, Sir, immediately."

The lieutenant paused, and now Green gave him sign the second, as a reply, thinking that they would then come to a right understanding; but, to his astonishment the lieutenant was more furious than ever, and calling the sergeant of marines, ordered him to take Mr. Green down, and put him in irons, under the half deck.

The winding up of the story is equally good. The gun room finds it hard to keep decorous gravity, when Percival, having confessed the trick, is ordered to make his appearance.

I went down into the gun room when a tittering ceased as the sentry opened the door, and I walked in.

"Did you want me, Sir?" said I to the first lieutenant, touching my hat, and looking very demure.

"So, Mr. Keene, I understand it was you who have been practising upon Mr. Green, and teaching him insult and disrespect to his superior officers on the quarter deck. Well, Sir?"

I made no reply, but appeared very penitent.

"Because a boy has just come to sea, and is ignorant of his profession, it appears to be a custom, which I shall take care shall not be followed up, to play him all manner of tricks, and tell him all manner of falsehoods. Now, Sir, what have you to say for yourself?"

"Mr. Green and I have both just come to sea, Sir, and the midshipmen all play us so many tricks," replied I, humbly, "that I hardly know whether what I do is right or wrong."

"But, Sir, it was you who played this trick on Mr. Green."

"Yes, Sir: I told him so for fun, but I didn't think he was such a fool as to believe me. I only said that you were a Freemason, and that Freemasons were kind to each other, and that you gave one another signs to know one another by; I heard you say you were a Freemason, Sir, when I dined in the gun room."

"Well, Sir, I did say so; but that is no reason for your teaching him to be impudent."

"He asked me for the signs, Sir, and I didn't know them exactly; so I gave him the signs that Mr. Dott and I always make between us."

"Mr. Dott and you—a pretty pair, as I said before. I've a great mind to put

you in Mr. Green's place ; at all events I shall report your conduct when the captain comes from London. There, Sir, you may go."

I put on a penitent face as I went out, wiping my eyes with the back of my hands. After I went out, I waited a few seconds at the gun room door, and then the officers, supposing that I was out of hearing, gave vent to their mirth, the first lieutenant laughing the loudest.

Cross is right, thought I, as I went up the ladder ; a minute afterwards, Mr. Green was set free, and, after a severe reprimand, was allowed to return to his duty.

" You are well out of that trick, my hearty," said Bob Cross ; " the first lieutenant won't say a word to the captain, never fear ; but do n't try it again."

### TO LIGHT.

HAIL, bright-eyed Phœbus ! wond'rous power !  
 From whom descends the dazzling shower  
 Of light, which now above, below,  
 Glad Nature with its living flow !  
 Hail to thy beams of liquid gold !  
 Hail to that light which doth unfold  
 The hues of beauty ; and reveals  
 What darkness' ebon-veil conceals !  
 Wert thou no more, this nether world  
 Would be to ancient chaos hurled ;  
 Each charm which now doth sweetly grace  
 Its smiling, gay and beauteous face,  
 Would fade—as fades the gay of youth,  
 A prey to sorrow's canker tooth.  
 'Tis thou dost give to Summer flow'rs  
 Their beauty; and to vernal showers  
 Their bow of splendor ; 't is thy hand  
 That rears it as with magic wand.  
 The gems of Earth are borrowed rays,  
 Derived from thy effulgent blaze ;  
 The verdure which around us glows,  
 To thee, its garb of freshness owes.  
 There's not a beauty meets our sight,  
 But springs from thee, " Eternal Light !"  
 But vain to man thy cheering ray ;  
 It could not chase the clouds away,  
 That hovered o'er immortal mind—  
 A form of sight, yet wand'ring blind.  
 God spake, and as the darkness fled,  
 A new-born star its lustre shed ;  
 With light, drawn from Jehovah's throne,  
 Around the dazzling wonder shone.  
 Man saw, and hailed the gracious sign,  
 Which spoke of peace, and love divine ;  
 While angels sung His praise on high,  
 And hailed the birth of MASONRY !

[*F. M. Quarterly Review.*

THE MASONIC SOLDIER;  
 OR,  
 THE INFLUENCE OF MASONRY IN THE ARMY.  
 BY BROTHER JAMES BURNES, LL.D., R.H.  
 P. G. MASTER FOR WESTERN INDIA.

At the last assemblage which I attended at Bombay, I had occasion, on taking leave of an excellent Brother, conductor William Willis, who was quitting India, to comment in presence of about fifty Brethren, on his honourable career of nearly twentyfive years as a **MASON** and a **SOLDIER**, as known to myself and certified by his superior officers, then in Lodge. The feelings of the Brethren went with me; those of the worthy Brother were overcome; and a scene ensued which would have touched the hearts of most men. Amongst those chiefly interested, was an accomplished scholar and Mason, lately arrived from Europe, Brother George Buist, the editor of the *Bombay Times*, who, entering intensely into the emotions of the old soldier, expressed his conviction of the inestimable benefits of Masonry, particularly in India, where the high and the humble of the public servants might thus meet together for reciprocal gratification, without the fear of assumption on the one side, or loss of dignity on the other.

I was pleased to find my opinions confirmed by so observant an individual, for I have ever fancied Masonry as a sort of rosy wreath that might be entwined around the iron pillar of military discipline, imparting a grace and beauty to its form, without impairing its integrity or strength; since it is a system utterly abhorrent of oppression and insubordination, encouraging attachment to the officer, and even devotion, should he be a Brother, at the same time that it enhances the self-respect of the soldier, by making him feel that in consequence of his moral worth, there is a point at which he and his military superior may be on the level, where the good qualities of both may become prominently known to each, and where neither would obtain a place, unless under the tongue of good report, well vouched for, and true.

The misapprehension under which, even some intelligent men labor, that any person may enter Masonry, is as remarkable as that which induces the uninitiated to believe that the workings of our Order consist only of festive entertainments; the conviviality which follows our labors, being, in fact, peculiar to, and one of the customs of, our nation; for I have attended numerous Masonic meetings on the continent of Europe, and never saw any refreshment introduced. I need not say that there is invariably a most rigid scrutiny into the character of candidates, which is particularly strict in the case of soldiers. My first experience of this I acquired in a manner which I shall never forget. I had been desired to solicit of the present Earl of Rosslyn, to allow his regimental band to attend at the celebration of the centenary of the Grand Lodge of Scotland, in 1836. His lordship, the representative of a long line of hereditary Grand Masters, although himself no Mason, not only at once complied with my request, but expressed his wish to enter the Craft, praying me not to depart until he had given the requisite orders to his adjtnt. This officer, a gallant veteran, soon appeared, and having heard Lord Rosslyn's orders, addressed him as follows:—"I am myself a Mason, my lord, of many years standing, and I hope a conscientious

one ; this gentleman knows that the musicians cannot attend the meeting without receiving, at least, the lowest grade of the Craft ; let me ask if he has instituted the necessary inquiries into their characters ? I protest against the admission of some of them." I took this just rebuke as became me, and the selection was left to the worthy adjutant ; for whom, I am glad to say also, a place was reserved, as an honored guest at the centenary. I have even, some years ago, known a field officer, make the humiliating confession, that, much as he desired to be a Mason, he knew he could not obtain admission into the Lodge of his own regiment, from the want of a moral qualification.

The Duke of York, when he sanctioned Lodges in the army, foresaw their advantages, not only by inducing the soldier to obtain, and retain a character, but in conferring on him also, a sure protection in the time of need. Every one knows that even in the fury of the war, the charters, diplomas, and insignia of Lodges used to be returned with courtesy after an engagement. I am old enough to recollect when my own father, the master of a Lodge, and a magistrate, took the responsibility of removing some French prisoners from jail to his own house, because they were Brethren ; and it is but recently that Colonel Logan, a brave officer of the Peninsula, but no Mason, mentioned to me an authentic anecdote which will interest you. A whole battalion of the 4th foot, had been taken prisoners, and the officers stript of every thing ; several of them were bemoaning their lot in a dreary abode, when, to their surprise, they saw a subaltern of their corps passing along with a gay step, in full dress. The explanation was very simple ; having been discovered to be a Mason, his uniform and baggage had been immediately restored to him ; and he was then going by special invitation, to dine with the French field-marshall ! The revered Brother Blaquierre,\* relates the circumstance of a party of ladies and gentlemen having been taken prisoners in the Bay of Bengal, by the French frigate *La Forte*, but who were all afforded the means of escape on the captain's discovering that there was the Master of one of the Calcutta Lodges amongst them. It is useless to multiply instances, since every one knows that a Masonic token has often arrested the sword of the destroyer ; and I would but ask those who represent our Order as a musty relic of bye-gone times, altogether incompatible with the *golden age* in which we live, to point out any other invention of man which could so soften the miseries of war, and heighten the courtesies of life between individuals of contending nations. For my own part, I conceive that until the light of true religion shall pervade the universe, and the happy period arrive when the whole world shall become a Lodge, and every man a Brother, the fondest enthusiast for the amelioration of the human race can scarcely dream of a condition of society to which the enforcement of the obligations of *Brotherly Love, Relief and Truth*, can be inapplicable, or otherwise than a blessing ; and I glory in the conviction, that Masonry was never more extended, triumphant, and influential than at the present moment.

From the qualification required in military Lodges, as well as the character of our Institution, the Masonic badge has become an honorable distinction in the ranks of the army. Although I have known much of soldiers, I offer not my own

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\* P. D. G. Master for Bengal.

experience. On St. John's day, 1840, I had the honor of being supported by Brigadier Valiant, commanding the garrison of Bombay, and Colonel Griffith, the commandant of artillery, two distinguished officers and Masons, who asserted, in presence of the military Lodge "Orthez," then headed by Brothers Serjeant Horrocks and Captain Hall, that Masonic Brethren had invariably been the best conducted soldiers. It is within my knowledge also, that a gallant officer, colonel William Dunlop, the quarter-master general of the Bombay army, himself no Mason, though probably one of those worthy men who scarcely require to be made so, stated publicly at the meeting at Agra, that during his command of the Bengal European regiment, no Masonic Brother's name had ever appeared in the defaulters' list! Do the most incredulous require a further proof that Masonry is calculated "to make men better, and to keep them so?" It is from a philanthropic contemplation of its effects upon our countrymen, that I believe my Right Worshipful Brother, the Provincial Grand Master for Bengal, of whom I may say, that a more noble-minded, generous, and enlightened man was never lent by Europe to Asia, has imbibed the idea of making admission within its precincts a reward for well-tried integrity, and intellectual attainments, amongst the *natives*.

So much, however, for the effects of Masonry on the soldier. How it has chastened the officer, I need scarcely recount. The annals of Calcutta contain a glorious record of its triumph; and many still glow with enthusiasm at the recollection of the august scene, when Francis, Marquis of Hastings, the most chivalrous character of later times, impressed with devotion for the Craft, and love for ALL his Brethren, descended from his high estate as governor-general and commander-in-chief in India, and within the halls of his own palace, offered the right hand of fellowship, with his parting benediction, to every soldier individually that wore an apron; acknowledging also his pride that Masonic principles had been discovered in his exercise of authority. I have met with Brethren here and elsewhere, who made it their highest boast that they had exchanged the fraternal embrace with that illustrious statesman, warrior, and Mason; and when we recollect that the same nobleman presented himself at another assembly, with the proud vaunt that he was the descendant of that Hastings, whose ancient blood and royal lineage had entitled him to contest the crown of Scotland with Bruce and Baliol, we discover the natural feelings of the man, and can understand what has tempered them.

#### M A S O N I C A N E C D O T E .

'The following anecdote we take from the London Freemasons' Quarterly Review. The snuff-box is in the possession of Br. Blaquierre, P. D. G. Master for Bengal. The anecdote is given in nearly his own words:—

"A medical gentleman had realized a moderate fortune in the Brazils, and intending to return to England, he invested the fruits of his industry in precious stones, which were secured in a small box; this treasure he shipped on board a vessel, secured his own passage in another, and safely reached England. But, alas for him! scarcely had he arrived, when he received the fatal intelligence that the vessel on board which he had freighted his entire fortune, had been wrecked on the coast of Cornwall. Thus in his declining years, the means of existence

had vanished from him; he had returned to his native land poorer than he had left it. About a twelvemonth had passed, when, one day a stranger called at his humble lodgings, and inquired for him; he was admitted. The stranger, who was closely muffled up, and appeared desirous of concealment, asked a few questions relating to the Brazils, and others as to the circumstances of our hero, who felt somewhat disconcerted. At length, the stranger drew from under his cloak the identical box containing the lost treasure; his surprise and emotion satisfied the stranger, who, simply asking him if it were his, immediately delivered it to him, and made a sign. All that transpired was, that the box came into the possession of the stranger, who, on opening it, found at the top a snuff-box, with Masonic emblems, and a name that enabled him, after much difficulty, to discover the real owner. The stranger took a hasty leave, and was no more heard of. "Conjecture pointed at the possibility of his being what is termed "a wrecker," but the ways of Providence are inscrutable in teaching the powerful lessons of retribution. Masonry, as a moral engine, has elicited many mysterious instances of the power of the human heart, however depraved, to correct itself. But to the sequel. The snuff-box became dear to the party thus restored to prosperity; and in time, was bequeathed to a gentleman, who, considering it should remain in the hands of a zealous Mason, presented it to Brother Blaquierre, whose successors will, no doubt, pride it as a sign and token of Masonic interest.

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### P E R F E C T M A S T E R ' S S O N G .

Come ye sighing sons of sorrow,  
View with me our Brother's tomb;  
Learn from thence your fate—tomorrow  
Death perhaps may seal your doom.

Sad and silent flow our numbers,  
While disconsolate we mourn  
The loss of him who sweetly slumbers,  
Mould'ring 'neath the silent Urn.

May we all, his hope possessing,  
Triumphant leave the Lodge below,  
Crowned with every heavenly blessing,  
Far removed from pain and wo.

Once when full of life,—he never  
Proved unfaithful to our laws;  
May we, like him, be zealous ever  
To promote the glorious cause.

To the exalted power Almighty  
Softly breathe an ardent prayer;  
On his sacred mound tread lightly,  
While we wipe the falling tear.

May we all, his virtues blending,  
Live in union, peace and love—  
When we die, like him ascending,  
Join the heavenly Lodge above.

## QUALIFICATIONS OF CANDIDATES.

Extract from an Address delivered before La Grange Lodge, No. 81, La Grange, Tennessee, upon the Prerequisite Qualifications of Candidates, on 9th January, 1843. By W. D. JOHNSON, W. M.

(Communicated for the Freemasons' Monthly Magazine.)

"Do you believe in the existence of God and a state of future rewards and punishments?" is the language of a test established by the Grand Lodge of Tennessee, in 1824, and re-enacted in Oct. 1842, and to which I most respectfully ask your attention. A belief in God is one of the first Masonic requisitions, and is the most important of prerequisite qualifications. Without a belief in a great Creative power, no man can be made a Mason, yet no specific attribute is stipulated; the fitness of which is apparent from the fact, that upon this subject the whole heathen and Christian world agree; but the sectarians of the day differ widely as to the various dispensations and decrees of Deity, and upon no one point is there a wider difference than with regard to future rewards and punishments; nor is there one upon which there is less probability of union between the great contending parties.

That good and wise man who formed the model for the "towering edifice of speculative Masonry," doubtless foresaw the difficulties which would arise if more than a belief in God was required as a prerequisite qualification.

I have always supposed Masonry to be a universal science, and like the sun, dispensing its light and genial influences upon all lands and countries without regard to religions, political opinions or creeds. The moral and just are all entitled to the benefits of Masonry. Hence the impropriety of this test must be apparent to all. About future rewards and punishments the best and wisest of men differ. Yet, as Masons, we should be disposed to admit all to be honest, although as Christians we may be decidedly in favor of one or the other.

If we take the test as we have it, we cause the Institution to assume, to some extent, the character of a peculiar sect, diametrically opposed to another, and thus exclude from the privileges of the Order those who have assembled around the Masonic altar for ages, yea, centuries, under the ancient constitutions of Masonry.

But it is said, it excludes none who have heretofore been entitled to the benefits of Masonry—the test is only intended to be understood as requiring the candidate to say he believes virtue will be rewarded and vice punished.

The language employed by the Grand Lodge shows this to be ridiculous and absurd in the extreme. If this had been the intention of that body, why insert the word "*future*," as the question would have been fully answered without it—or why not employ the words necessary to convey the idea distinctly? Again, it is said it is only intended to show that the candidate is not an *Atheist*. This is still more absurd than the first, as the answer of the first clause of the interrogatory would supersede the necessity for the last. These suppositions I have the honor to know are untrue. The Grand Lodge says what is meant, and means what is said. As well might it be said that the Grand Lodge intended to exclude all but those professing a particular religious creed from the benefits of Masonry. It would have evinced as much wisdom on the part of the Grand Lodge to have required the candidate to produce evidence of his being a member in good standing of a church and temperance society, to prove his morality or temperance, as to have introduced this test for either of the purposes before stated.

Another objection to this test arises from the fact that Masonry is not set up as a church or distinctive highway to eternal happiness. It is intended and well calculated to ameliorate the condition of man, and to improve his morals; thus exercising a collateral influence in producing that degree of perfection necessary to entitle us to admittance into the "Grand Lodge above, where the supreme Grand Master of the Universe presides." If this be so, what reasonable necessity can possibly exist for requiring the candidate to express a belief in future rewards and punishments? The great objection, however, is, that it is a departure from the

ancient customs of the craft,—to prove which the question need only be asked when or where was a belief in future rewards and punishments required by any Grand Lodge, previous to the year 1824, or in any other State save lonely Tennessee? If it existed at no other time or place, whence this ray of light, whence this spirit of improvement, nay, alteration, and whence this authority to change a fundamental principle?

The great evil to be apprehended is, that Grand Lodges will wander from their legitimate spheres and assume the right to change or alter land-marks at pleasure, until not one vestige of those ancient rites and ceremonies which have come down to us sanctioned by the "revolution of ages," will be left to guide us in the path of Masonic duty.

When once this spirit is sanctioned by Masons generally, the spirit of alteration will spread throughout the world—one body will vie with another, and with the resistless fury of an avalanche, sweep over all opposition until not one column of the stately edifice will be left to mark the place where once stood the best and noblest of institutions. Let ambitious and aspiring man receive the authority to alter or change the fundamental principles of the *God-like* institution, and the breeze that wafts the permission will chaunt the requiem of Masonry. It is then, my Brethren, our highest duty to check these departures, if possible. Masonry, as it now is, may properly be called the greatest of blessings,—give it a sectarian character, it would prove the worst of curses.

### C O R R E S P O N D E N C E .

*Clarksville, Tenn. Feb. 8, 1843.*

C. W. MOORE,—

Dear Brother : \* \* \* \* \* \* \* The Brethren

in this quarter are becoming more and more attached to the Magazine. The day is not distant when it will be found in the possession of every Brother who desires to attain correct information concerning the history and progress of the Craft. I trust that you may obtain a subscription that will justify you in the enlargement of it.

I fear that the proposed Convention to be holden in May next, at Baltimore, will fail to accomplish the desirable object of establishing uniformity of work throughout the United States; for this reason, that the delegates attending will return to their respective homes with an imperfect knowledge of the adopted work and lectures, unless they remain a considerable length of time together and devote their *entire* attention to it, which you know is not usual, and it is feared that after settling some important subjects, they will become impatient to return home, and leave without that knowledge of the minutiae of the work and lectures so essential to their perfection. But it is to be hoped that the delegates who may attend the Convention, will go there with the determination to remain until they obtain a perfect knowledge of the work and lectures. If they do not do this, we shall be in as bad a condition on their return, as when they left. It has occurred to me that it would be best for the Convention to adopt the work and lectures of some one, with such amendments as may seem proper, and appoint him the General G. Lecturer for the United States, making it his duty to visit the seats of all the Grand Lodges, and instruct the active working Brethren in all the degrees of ancient Masonry. In this way they would all get the work and lectures from the same source, which would more likely produce uniformity of work than any plan that I can now think of.\* The different Grand Lodges would doubtless pay his ex-

\* If the Delegates qualify themselves as suggested by your correspondent, we doubt not that they will be able to report the lectures and work correctly to their respective constituencies.

penses. Besides, I know of no subordinate Lodge that would not cheerfully compensate any competent Brother for a visit and lectures. I feel much interest on this subject, and therefore hope that efficient steps will be taken to produce a uniform mode of work. It is appalling to think of the work of many of the subordinate lodges under the jurisdiction of respectable Grand Lodges. To the incompetency of Masters of Lodges to do the work and explain it, and give the lectures as they should be given, may be attributed much of the indifference manifested by intelligent men after initiation. To remedy this then, I repeat, is an object of the first importance.

There are constant additions to our Lodge of the first men in the community. Our doors are closed against all addicted to improprieties, and to this fact may be attributed the regular increase of the Lodge.

I am pleased to discover that you are turning your attention to the subject of the proficiency of candidates. It is essential to the interest, and even the perpetuity of the Order, that they be required to have a perfect knowledge of the degrees, so that as masters, they could go into any Lodge and work. If they are permitted to advance without a perfect knowledge of the degrees, they rarely obtain it, and eventually become careless, not being competent to participate in the active duties of the Lodge. The truth is, they settle down with the conviction that, that which is so easily obtained cannot be so valuable as it is represented to be. I have never known of a single individual who made himself thoroughly acquainted with the degrees, sufficiently so as to work with promptness and ease, that was not an enthusiastic Mason. This fact alone is sufficient to impress on every one the great necessity of entire proficiency, before advancing.

With the hope that the Brethren in different portions of the country will exert themselves to increase your subscription to an extent that will justify you in the enlargement of the Magazine, and with best wishes for your health, prosperity and happiness, I have the pleasure to be yours, very truly,

E. H.

*Charleston, S. C., Feb. 3, 1843.*

R. W. C. W. MOORE—

DEAR SIR AND BROTHER.—The Magazine of the 1st came to hand this day, punctual as usual. I frequently receive it on the day of publication, and always within a day or two thereof.

I was somewhat surprised on reading the article under that *frightful* union of the names "FREEMASONRY AND ODD-FELLOWSHIP." You do not seem to admire the relation you yourself have given the two terms, and as you acknowledge yourself unable to give a "satisfactory account" of the character and utility of Odd-Fellowship, I trust that under the influence of that "charity which thinketh no evil," you will not prejudge it, nor degrade it in the estimation of your readers. (1.) Being myself a Mason, and an Odd-Fellow, I think I may without being an egotist, presume to judge of the respective merits of both institutions, and give "mine opinion" of the latter, to my Brother of the former, without offending. (2.) You were wrongly informed in some particulars respecting the order. I know of none, who trace its origin to the Romans (3) or Portuguese. (4) The Independent Order of Odd-Fellows was organized in England some fifty or sixty years since; (5) it was introduced into this country about twentythree years ago. It was not confined to foreigners in N. York, but was first planted in Baltimore, and the Grand Lodge U. S. meets there annually. (6.) It has spread over most of the Union, and now exists in all the States except three, and in some of the adjacent Territories, numbering about 30,000, and paying annually for relief, and charity more than \$40,000. That it originally consisted of but 'one degree,' I believe, is a mistake. Even now, when a man has been initiated he is an Odd-Fellow, and it may be that some old Odd-Fellow, who had barely been initiated, and thought he had attained to all knowledge of Odd-Fellowship, informed you there was but one degree. (7.) There doubtless are more degrees given now, than at first; but if this be an objection to the Institution, why is it not to the ancient Institution we so much love?

Odd-Fellowship does not depend so much on its antiquity, as it does upon its moral and beneficial qualities and results, to recommend it. Its votaries are content to rest its chance of prosperity and its reputation on its own merits, without claiming for it the grey head, or the palsied hand of age! What if it were the creation of yesterday, if its principles are worthy of all acceptance, it is better to cherish than frown upon it. (8.)

As you have assumed that in its infancy, it 'was confined to the lower classes of people,' I would ask if that is any thing against it? I do not allow the truth of the assumption, (9,) but if so, what of it? By whom were the precepts and doctrines of Jesus received, when he spake as never man spake. Did 'any of the Rulers or of the Pharisees believe in him? Is there not as much real honesty, benevolence and piety in the lowly cottage, as in the mansion of the wealthy? 'Out of the meanest hovel is obtained as fair a sight of heaven, as from the most gorgeous palace.' Let it not be considered an objection to the Institution, that it had its origin among the poor, yet industrious class of people.

We have Lodges and Encampments, but no Chapters, except it be the Scripture lessons read in the Lodge; and they are not Masonic Lodges nor Masonic Encampments, nor do Odd-Fellows desire to have them so considered.

"The line of demarkation between the two Institutions, is as distinctly drawn, as it is between any two Societies in the community," and it must, and will be preserved. Odd-Fellows are equally tenacious for its preservation as are Masons. They do not 'honestly,' nor dishonestly entertain a wish to have it erased! This is our view of the case as a Mason, and as an Odd-Fellow. (10.)

I must speak briefly of your great objection to the order. It is, "that it has, externally at least, assumed many of the forms, badges, and ceremonies of the Masonic Institution." "This, (you say) gives it the semblance of a spurious or clandestine Masonry."

Did you ever hear an Odd-Fellow claim that it had any connection with Masonry? (11.) Have you not been informed by a Masonic Brother, who was himself an Odd-Fellow, that it was distinct from Masonry? Think you, that hundreds of your Masonic Brethren would remain members of an Odd-Fellows' Lodge, if on entering, they found it to be a spurious Freemasonry? Believe it not, my Brother; and yet very many high Masons are zealous members of the Fraternity of Odd-Fellows. In this State, probably the greater portion of active, high Freemasons are Odd-Fellows. You say, however, that 'it is not for Masons to question the right of Odd-Fellows to appear in any shape, which their fancy may suggest. This is a matter of taste, in which they alone are concerned.' Very well, if you have no particular objection to allow us our right to wear aprons, why raise the objection?

Keep it in mind, that Masonry and Odd-Fellowship are two distinct Institutions, (notwithstanding the members of the latter wear aprons,) and that whoever attempts to destroy the line of demarkation, "can be regarded only as a dangerous friend, or a covert enemy to the Institution to which he belongs." The Odd Fellows' Association is an 'Independent' one: it will continue to be so in fact. This independence the order claims, and will not forfeit it for the poor honor of being clandestine Masonry.

Odd-Fellowship is esteemed by its members for its high moral, and its benevolent principles. It aims to elevate the moral standard in the public mind, to soothe the woes, and increase the joys of mankind. Its motto is "Friendship, Love and Truth," and under this banner there are many good men who have been made better by the teachings of Odd-Fellowship.

Every *bona fide* member, if he is sick or disabled, receives a certain sum from the funds of the Lodge, whether or not he has taken *all the degrees*. If he dies, the widow is supported, and the orphan protected and educated. To beneficial and charitable purposes are the funds held sacred. No eating or drinking is allowed from the Lodge funds, and in this respect they set an example, that might well be followed by the ancient fraternity, whose land-marks we would sustain. (12.) I say then, that the institution is not only a beneficial, but a moral one, and to those not well acquainted with it—

" Stand free and fast,  
And judge us by no more than that you know,  
Ingenuously, and by the right laid line  
Of truth."

It has done much for Masonry, by removing the prejudices against secret associations, and many young men have come from the Odd-Fellows' Lodge to the Masonic, and are worthy members of both. As benevolent institutions, having for their object the amelioration of the condition of suffering humanity, they should be at peace. If one has *more light* than the other, let it do the more for mankind. That charity which as Masons we should possess, should lead us to be favorable towards associations professedly benevolent, until we are assured that their profession is vain. Till then, we should not condemn them. Till then, if we encourage them, we are providing for our own to be well spoken of, and promoting confidence and brotherly love. I do not favor the proposition of Dresden Lodge, No. 5, nor do I like the letter or spirit of the resolutions of Dresden Lodge, No. 90. But think the latter must have been passed, while the members were ignorant of the pretensions of Odd-Fellowship, and, I fear, a little too jealous of their neighbors. I would recommend that if a Brother, belonging to both orders, requested to be buried by one, that Lodge should perform the service, but that the other order should not in any wise perform a second service. Still, it might attend, as well as a military company in uniform. There would be very little danger of amalgamation, so as to form a spurious Freemasonry by assembling around the grave of a departed Brother. But I would say that the service be performed by one association, and one only. I believe it better for only one, and that, the order performing the service, to appear in the regalia, or wearing the badge of the order. This appears to me correct; but there need be no 'misunderstanding or unfriendly feelings between the two associations.' 'The world is wide enough for both,' and there is room for the exercise of all the moral energies and benevolent actions that can be aroused or performed. Let the two Institutions go onward, peacefully, triumphantly, and may God grant them ability to benefit his wanting children, and thus prove to all men, that they are moral and benevolent Institutions. I remain in faith, hope and charity, thy Brother, A. C.

## REMARKS.

(1.) We certainly have no disposition to do so, nor do we think that our remarks on the subject in the last Magazine warrant any such inference. We spoke of the association kindly and liberally, and with a view to allay or remove any prejudices which might exist against it in the minds of our readers.

(2.) Most assuredly you may. And we here take leave to say to our readers, that the writer is a distinguished and most estimable member of the Masonic Fraternity, holding some of the principal offices in the Grand Institutions of South Carolina. He is also at the head of the Grand Lodge of Odd-Fellows in that State, and whatever he has advanced in reference to the moral and benevolent character of that association, is entitled to entire confidence. His history is a little at fault, and the charge he so quietly prefers against us in this respect, we shall be under the necessity of returning to his own study.

(3.) But it by no means follows that because our correspondent "knows of none who trace its origin to the Romans," that we should be "wrongly informed in this respect." Though the *ritual* of the order may be closed to all but the initiated, its *history* is an open book. It is written by its friends. Whether it be correctly written or otherwise, is not material to our present purpose. The following extract from the "London Odd-Fellows' Journal," quoted in the "Rain-

bow," published in the city of New-York, April 13, 1842, will remove the doubt which seems to rest in the mind of our correspondent, on this point:—

About fiftyfive years after the herald of mercy, the star of the Messiah, guided the wise men of the East to worship at the feet of an infant Saviour, in the manager of Bethlehem, the Order of "*Fellow-Citizens*" was established by the CHRISTIAN soldiers in the camp of that debased and atrocious monster, the Emperor Nero. \* \* \* \* \* In a short space of time the

very elite of the Roman nobility, the heroic sons of ancient Rome, were united in brotherhood with this exemplary body of men; for we find that in the short space of twentyfour years from the first formation of the Order, they had acquired such a degree of notoriety as to induce the sovereign of the world, the Emperor Titus Cæsar, to confer upon them an imperial charter, which secured to them several immunities and privileges, which they retained and enjoyed while Roman arms were capable of enforcing obedience to imperial decrees; added to which, as a proof of the esteem in which he held the Order, he presented them with a splendid Dispensation, engraved on a superb plate of gold, on which the royal arch of Titus Cæsar, with many other suitable devices, was delineated, and by a royal ordinance commanded that they should forever hereafter be known and distinguished by the style and title of "*Odd-Fellows*."

(4.) On this point we quote from an essay published in the *Masonic Mirror*, in this city, in 1825. It was written by an Odd-Fellow, a member of the then Siloam Lodge; and, if we recollect rightly, was an abstract of an address delivered before that Lodge by Mr. Ephraim Whitney. The writer says: "I find that the order of Odd-Fellows was first instituted in the early part of the sixth century, in *Lusitania*, the ancient name of *Portugal*. \* \* \* \* It appears that this order was first instituted by the *Portuguese soldiers*, for the purpose of distinguishing by day light or in darkness, those who were faithful to their country, who were first styled *Fellow-Citizens*."

(5.) We are gratified that our correspondent confirms our views on this point. We did not however speak without authority. The "Most Worthy Grand Sire," in his annual report to the "Right Worthy Grand Lodge of the United States of the Independent Order of Odd-Fellows," in 1841, has the following remark—"Since a period not exceeding it is believed *fifty years*, was the Independent Order of Odd Fellows originally instituted in *England*."

(6.) In 1820, (23 years ago,) a Lodge of Odd-Fellows *existed* in this city. We cannot say when it was *established*. In 1819, Thomas Wildey, with four other *foreigners*, opened a Lodge in Baltimore.\* This was the first Lodge in that city. But it was not the first Lodge in the country. From authentic documents, published in the *Rainbow*, March 30, 1842, it appears that a Lodge was opened at the old "Shakspeare House," in the city of New York, on the 23d of December, 1806. We give the following extract from one of the Certificates referred to :

"This is to certify, that I, Wm. E. Chambers, together with Solomon Chambers, John C. Chambers, William Westphall, and William Twaites, did meet together, in the fall of 1806, for the purpose of making inquiry and collecting together all Odd-Fellows for the purpose of establishing a Lodge; and after advertising for several weeks, we found just enough to fill the offices, and the following are the names of the first five that met together: Solomon Chambers, John C. Chambers, William E. Chambers, William Westphall, and William Twaites,

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\* Address by George W. Sargent, New York, 1842.

comedian ; and after we had collected the remainder, and in fact all we could, we then concluded to raise and form a Lodge, as *three* of us had passed the chair in the *old country*."

These persons were all *foreigners*, and we appeal to the writer of the above certificate for the truth of the remark, that the Lodge in question was *chiefly* composed of the same class of individuals, as were also its initiates.

(7.) We have in our possession a work, published at Devon, in England, professing to give the "ritual and illustrations" of the "Odd-Fellows' Society." In this work, the ceremonies are embraced in *one degree*. Our opinion was not, however, exclusively predicated on this authority. We had the corroborative testimony of old and experienced Odd-Fellows ; and we believe we may safely say, that all the degrees, above the initiatory degree, have been added since the year 1825, if not within the last five years. We have not, however, closely investigated this matter, and may be in error as to the *time*. We think we are right as to the *fact*. Whether the developments referred to be true or false, is a question in which we feel no interest.

(8.) This is true. Our remarks on the subject were made with a view to furnish our readers with such information in reference to Odd-Fellowship, as we supposed might be interesting to them, and not with a desire to "frown upon it."

(9.) We have no disposition to discuss this point. Our correspondent can satisfy himself of its truth by investigating the early history of the association. We entirely agree with him that it is a matter of no consequence. We stated it as a part of the history of the order, and not with a view to bring disparagement upon it.

(10.) This is all we desire ; and it was mainly to establish this point, that the article in our last number was written.

(11.) We have heard some things said, and seen some things written in this regard, which had better been neither said nor written.

(12.) We are not aware of the present existence of any such custom as the one here alluded to.

Our correspondent has drawn some inferences, the correctness of which we do not admit, but which we pass over rather than provoke a controversy on the subject. The facts stated in our former article, we have endeavored to fortify. The historical discrepancies we leave our correspondent to reconcile. We stated their existence. This he questioned. We give him the evidence. And now, in his own kind terms, we remain, in faith, hope, and charity, his friend and brother.

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Charity, in the works of moralists, is defined to be the love of our brethren, or a kind of brotherly affection one towards another. The rule and standard that this habit is to be examined and regulated by among Christians, is the love we bear to ourselves, or that the Mediator bore towards us ; that is, it must be unfeigned, constant, and out of no other design than man's happiness.

He whose bosom is locked up against compassion is a barbarian ; his manners are brutal ; his mind gloomy and morose ; and his passions as savage as the beasts of the forest.

## MASONIC INTELLIGENCE.

## ENGLAND.

The worthy Brethren of Lodge No. 349, consisting of the ancient and loyal citizens of Worcester and its vicinity, assembled, as is their wont, at the festive board on Tuesday last, the celebration of the festival of St. John the Evangelist. The lodge was held for many years at the Reindeer Inn, well known in days of yore as the comfortable resort of the bagmen of the day, now, *par excellence*, "representatives" of the leading houses connected with commercial pursuits. It has, however, during the past year (1842) been removed to that of Brother William Webb, of the Bell (the Tattersall's of the city,) who, for the greater accommodation of his guests (and more especially for that of his Brother Craft-hood,) has caused to be built a truly superb and well-appointed room, measuring, as near as eye-sight will give, an admeasurement of about 60 feet by 24 feet. It is, in truth, for the country, a truly noble room, and right worthily was it honored with the presence of seventy of the hon. brotherhood. On previous occasions, it should be remarked, never more than from twenty to thirty were present at the celebration. The W. M. Brother Eginton, presided, assisted by the Wardens, Brothers Lingard and Bennett. The benediction upon the bounteous repast was given by Brother the Rev. F. Palmer, of Aester, chaplain to the Provincial Grand Lodge of Warwickshire. Among the foremost of the toasts, "the Queen and the Craft," "His Royal Highness the Duke of Sussex, Grand Master of the United Grand Lodge," "The Earl of Zetland, the Marquis of Salisbury, and the other Grand Officers," were given. The evening was delightfully passed in the true enjoyment of sentiment and wit, made bright with the flashes of eloquence, and exhilarated by the first-rate catering, both in viands and the luscious juice of the grape, lavishly set forth by the justly merited host and brother.—*London Times*.

## CANADA.

**MASONIC TESTIMONIAL.**—On Monday evening, the 7th Nov. last, a meeting of St. Andrew's Lodge, No. 1., was held in the Masonic Hall, at Toronto, West Canada, for the purpose of presenting a tribute of respect from the members, to the W. Br. THOS. G. RIDOUT, Esq., who has for the two past years presided over the Lodge. There was a very full attendance, and the Worshipful Master, Br. Robert McClure, in presenting the testimonial, addressed Br. Ridout as follows:

**Brother Ridout:**—I feel much gratification that the duty devolves upon me, as Master of this Lodge, to address you on an occasion which the united voice of the Brethren in this place has called forth.

Prompted by a profound conviction of the benefits that Masonry has received, through the talented and laborious exertion you have exhibited during the two years that you have presided over us, we have not failed to consider in what manner we could best convey to you some testimonial of this feeling. The deliberations of the Brethren have terminated in resolving to procure this piece of plate, which I have now the pleasure of presenting to you.

It is the workmanship of a skilful Brother of the Lodge, and we trust that as a specimen of art it will prove acceptable to you; although as a testimonial of our affectionate regard and brotherly love, we are well assured that you will prize it far beyond its intrinsic value.

That your character and conduct has had the effect of creating an unexampled degree of interest for the craft throughout this community, is fully manifested by the rapid increase of the members of the Fraternity; and the respectability of the new Brethren tends to stamp a character upon our Institution hitherto unknown in this part of the world. The benefits which Masonry is capable of affording seem now to have excited considerable attention; and we cannot doubt that it is to your elevated deportment, and the skilful discharge of your duties as Master of our Lodge, that this enlightenment of the public mind to the value of our art is mainly attributable. These benefits are not, confined to the craft alone—for

the diffusion throughout society of the members of our Order must ensure, by the force of their example, a high respect for, and a desire to imitate the virtues of Benevolence, Charity and Brotherly Love.

Neither my powers, or the occasion, admit of a full illustration of the benefits of Masonry; and I will only briefly observe, that in presenting you this mark of the esteem of your Brethren, I assure you that the sentiments of respect and affection intended to be conveyed are universally and deeply felt by the members of this Lodge.

*"Worshipful Master, Brother Senior and Junior Wardens and Brethren:*

With sentiments of gratitude and brotherly love more easily felt than expressed, I rise to offer thanks for the high and extraordinary honor which you have just now conferred upon me—an honor and a mark of your regard in every way overpowering to my mind—especially by the manner and words in which it is conveyed, as I fear that I cannot adequately reply to the very flattering compliments by which you, Worshipful Sir, and my brethren have been pleased to appreciate my humble services to the craft, and thus exalt them into merits that I do not claim.

The revival and flourishing progress of Freemasonry in this part of Canada, within the last three years, is a gratification in which we all participate—and may be considered the inestimable work of the Great Architect of the Universe, as the means of promoting brotherly affection and good will amongst men and that Faith, Hope and Charity, the leading principles of our Order, may be thereby firmly established on the great pillars of Wisdom, Strength and Beauty. This brotherly affection has been exemplified by the kind and considerate manner in which you assisted and supported me during the two successive years that I had the honor of presiding in this Lodge—for it was your untiring zeal and ready co-operation that encouraged me on all occasions in the discharge of my duty—and it was your approbation and the feelings of my own mind that rewarded my humble services.

It is therefore, with profound respect and heartfelt pleasure, that I accept this valuable piece of Plate, as a memorial of your friendship and abiding good will, and hope to hand it down to my children, as a lasting mark of your high consideration, and as a remembrance of this, the proudest day of my life,—for although I may consider your judgment partial, yet I feel that a stamp of honor has been affixed upon me, which I pray that I may never sully,—and I once more again thank you, Worshipful Sir and Brethren, with grateful feelings equal to the magnitude of your kindness."

The testimonial is a Vase supported on a stand, sixteen and a-half inches high, weighing eighty-four ounces. The base is formed as a scolloped triangle, supported by richly chased shell-pattern feet, in dead silver, between each of which is inserted a medallion, with the respective Masonic emblems of—the Allseeing Eye—the Double Triangle—and the Clasped hands,—indicative of the supports of the Order—Morality, Science, and Unity. On the centre of the base is a Grecian Doric column, elegantly chased; scroll work, to support a stand for the Vase, and connected to three Sphynxes on each of the angles—emblematical of three important historical periods of the Craft;—the Egyptian, as represented by the Sphynxes,—the Grecian by the Column—and connected with the Roman and Modern times by the Vase. The Vase is richly chased and gilt inside; with two scroll handles, between which, on one side is the Jewel of the Past-Master, (the office of Brother Ridout)—on the opposite side the following inscription:

PRESENTED

By the Brethren of St. Andrew's Lodge, No. 1, Canada-West,  
To their late Worshipful Master,

THOMAS GIBBS RIDOUT,

As a testimony of their high estimation of his valuable services during the two past years,  
And of their sincere regard for him

As a Man and a Mason.

*Toronto, A. L., 5842.*

*The work was by Brother Sewell.*

## UNITED STATES.

## MISSOURI.

We were reluctantly obliged in our last to exclude a large portion of the interesting proceedings had before the Grand Lodge of this State, at its late annual communication. We therefore continue our extracts in the present number.

## THE SCHOOLS.

The following report indicates a degree of liberality on the part of the fraternity in Missouri, which, taken in connection with the depressed state of the business of the country, is without a parallel:

*To the M. W., the Grand Lodge of the State of Missouri;*

In obedience to the order of the Grand Lodge, I have called the attention of the Lodges in this State to the resolutions of your honorable body, for the erection of a Grand Hall, establishing Schools, &c. &c., the result of which is herewith submitted:

|                                |   |   |   |                  |
|--------------------------------|---|---|---|------------------|
| For the Hall, (for five years) | - | - | - | \$185 00         |
| School for the Sons,           | - | - | - | 3,556 25         |
| School for the Daughters,      | - | - | - | 3,926 25         |
|                                |   |   |   | <hr/> \$7,667 50 |

I did not call the attention of the Lodges out of this State, but under our jurisdiction, to this subject, for reasons which I have fully stated in my report to the M. W. Grand Master.

I saw but few of the Brethren, comparatively, who are members of the Lodges. I have no hesitation in saying, that with proper exertions, the amount already obtained can be increased, within the next year, to twenty thousand dollars. I have also received the following donations from three brethren—Thomas Arnold, Sashel Woods, and B. T. Battae, of Wyaconda Lodge, a lot each, in the town of Carrollton, Carroll county, Mo. From the Rt. W. E. S. Ruggles, of Tyro Lodge, No. 12, one hundred acres of land in the county of Washington, Mo. From our worthy brother, John M. De Bolle, one thousand acres of land in the Republic of Texas, on the waters of Red River. Brother De Bolle has made a subsequent offer, which is in the hands of S. W. B. Carnegy. All of which is respectfully submitted.

A. T. DOUGLASS.

St. Louis, October 12th, 1842.

## PURCHASE OF MARION COLLEGE.

The Committee to whom was referred the subject of the purchase of Marion College, have had the same under consideration, and after the most mature reflection, respectfully submit the following report:

This subject, intimately connected as it is with our highest duty (the education of the indigent), becomes one of paramount importance to all who would aid in elevating the sons of our unfortunate Brethren from the state of degradation in which a total want of moral, religious and literary instruction must plunge them, and your committee respectfully submit, that there is no object of benevolence on which charity may be bestowed with so much propriety, with such happy results, as the education of the poor. It is, indeed, a commendable impulse of heart, which induces the fortunate man to pour out his wealth in feeding the hungry, clothing the naked, and in providing for and comforting the destitute widow and her suffering orphans—yet to provide for the poor, the needed instruction in knowledge, religion and virtue, is still more commendable; because their possessor is freed from falling into want. When saw ye the righteous forsaken or his children begging bread? was the interrogatory of one inspired, and is equivalent to the declaration that, the righteous are never forsaken and their children never beg bread.

'To provide the proper instruction, therefore, is not only to furnish the bread

that perisheth, but is somewhat to feed the hungry with the bread of life. If the former is benevolent and highly commendable, the latter is God-like.

If then, to provide for the education of the poor, is thus benevolent and divine, with how much energy and zeal should we all engage in its prosecution. But your committee is fully aware that nothing is wanting to stimulate this Grand Lodge in this glorious cause. Unanimity of feeling and concert of action, are all that is necessary to ensure the fullest consummation of the design of the Grand Lodge ; and your committee indulge the hope, that the time is fully come when a difference of opinion on minor points, will be mutually compromised, and the energies of the fraternity concentrated for action for the speedy accomplishment of the heaven favored design of providing instruction for our poor. Your committee have examined the nature and terms of the contract of purchase of Marion College, on behalf of, and for the use of the Grand Lodge hereinafter mentioned, and from statements made to them by gentlemen in whom they confide, your committee report that, the estate purchased and now tendered to the Grand Lodge, is, in almost every respect, thoroughly adapted to the purpose intended. It is located in a beautiful and healthy country, well populated by an industrious, moral and religious people—about seventeen miles from the Mississippi river, in the county of Marion ; twelve miles from Palmyra, the county seat of that county ; twentyfive from Hannibal, and twenty from Monticello, the county seat of Lewis county.

The premises purchased, cost their original owners about seventyfive thousand dollars, and are even now worth between thirty and forty thousand dollars. Your committee believe that two hundred acres of the premises containing the whole of the College buildings, may be retained after disposing of such amount of the property as will realize three-fourths of the purchase price of the whole, \$ 9,500. Those two hundred acres, with the buildings, your committee estimate as being worth at least twenty thousand dollars—which may be thus acquired at an expense of less than two thousand dollars. Such is the favorable prospect which now presents itself to the Grand Lodge, and for which we are mainly indebted to the timely exertions of our M. W. Grand Master, in effecting the contract of purchase. Your committee are therefore forced to the conclusion, that the acceptance of the contract aforesaid, will greatly advance the object contemplated by the Grand Lodge, and therefore, respectfully recommend the adoption of the following preamble and resolutions :—

WHEREAS, at the grand annual communication of the Grand Lodge of the State of Missouri, in October, 1841, the Grand Lodge, by resolutions then passed, "Resolved, that it is expedient and necessary, and the imperative duty as well as the interest of the Grand Lodge, to establish at some healthy and convenient point, an Institution of Learning, for the sons of indigent Masons, and such others as the Grand Lodge may from time to time admit ;" "and also that it is the duty of the Grand Lodge to proceed forthwith to adopt such measures, as may be best calculated to obtain the pecuniary means necessary for the accomplishment of the objects specified in the foregoing resolution—and whereas, with the design of carrying the resolutions into effect, and hastening the consummation of the objects and intention of the Grand Lodge to establish the Institution aforesaid, our M. W. Grand Master, Priestly H. McBride, together with S. W. B. Carnegy, John H. Curd, W. Henry Russell, D. Willock, Richard F. Richmond, Carty Wells, Samuel T. Glover, Thomas L. Anderson, Parker Dudley, Francis A. Hanley, Thomas J. Wise, Wm. D. Marmaduke, Charles Levy, Jordan J. Montgomery, Asa C. Bryan, and Barnabas B. King, did, on the 12th day of September 1842, purchase for the use of the Grand Lodge for the Institution of Learning aforesaid, certain lands and real estate situate in the County of Marion, in said State, being known as the lands belonging to Marion College (upper and lower Colleges,) being about 1350 acres of land, with the buildings and improvements thereon, including the College buildings of the upper Marion College, from one H. H. Hays, their owner, on certain conditions specified in the bonds of said Hays, to

the purchasers above named, and bearing date on the 12th of September, 1842, therein conveying to the purchasers above named, the premises aforesaid.

Now, therefore, be it resolved by the Grand Lodge of free and accepted ancient Masons of the State of Missouri:

1st. That the Grand Lodge doth and will accept the contract of purchase aforesaid, of said lands, upon the terms set forth in the said bond of said Hays, which is hereby referred to and prayed to be taken as a part of this report.

2d. *Resolved*, That the G. Lodge doth and will take the contract aforesaid, for the sale and purchase of the premises aforesaid, from said Hays, off the hands of the said purchasers, and will make payment for said premises according to the engagement entered into by said purchasers for its payment, as they have done upon the terms, conditions, and considerations specified in said bond of said Hays—to be used and employed by said Grand Lodge for the institution of learning aforesaid, as contemplated in the resolutions passed, as above stated, in 1841.

3d. *Resolved*, That the Grand Lodge aforesaid, on obtaining title to the premises aforesaid, will establish a school of learning at the Upper College, (so called,) for the maintenance and education of the sons of indigent Masons, gratis; and also for the education of such others as may, from time to time, be admitted by the regulations of the Grand Lodge.

4th. *Resolved*, That the institution of learning, and the premises aforesaid, retained for the school, shall be forever under the control and government of the Grand Lodge aforesaid—*Provided*, however, that no person (females and servants employed in common labor excepted,) unless he be a *Master Mason*, shall at any time be chosen, elected, or in any way appointed to any office, place, trust, or employment in or about the said premises or institution of learning. Nor shall any person who is not a *Master Mason* in good standing, (females and servants employed in common labor excepted,) ever exercise, enjoy or occupy any place, duty, trust or employment in or about said institution of learning. Nor shall any one who is not of tried integrity, undoubted moral character, and acknowledged ability for learning, ever be appointed as president, professor, tutor or instructor, in said institution—*Provided*, also, that until the time the Grand Lodge shall organize the school on the premises aforesaid, the college buildings aforesaid shall remain in the possession of the present trustees of said college, on such terms as may be prescribed by the trustees hereinafter mentioned and appointed to take the title to said premises.

5th. *Resolved*, That the students to be admitted in said institution for gratuitous instruction, shall be selected equally from among those entitled to that privilege within this jurisdiction, in such manner and on such terms as may be provided by the Grand Lodge.

6th. *Resolved*, That the Grand Lodge forthwith proceed to adopt such measures as may be proper to obtain the sum necessary to discharge the debt to said Hays, for the purchase of the premises aforesaid, and that for this purpose the Most Worshipful Grand Master, or his Deputy, shall lay off the State of Missouri into districts of convenient size, and within each appoint some one or more trusty brethren, whose duty it shall be to solicit and receive donations of money and property, to be applied, when received, to the payment of the debt aforesaid.

7th. *Resolved*, That, as a further means of providing the sum necessary for the payment of the said debt, the Most Worshipful Grand Master, P. H. McBride, S. W. B. Carnegy, Joseph Foster, S. W. Lewis, T. L. Anderson, T. J. Wise, Parker Dudley, A. T. Douglass and John Ralls, shall be, and they are hereby, elected a board of commissioners of the Grand Lodge, who, or a majority of whom, shall, from time to time, adopt such other means as to them may appear proper for the obtaining of the above mentioned sum, for whose acts as commissioners as aforesaid, this Grand Lodge shall be liable.

8th. *Resolved*, That the money, when collected from any source, shall be forthwith placed in the hands of P. H. McBride, and shall be by him paid over on said debt, whenever he shall be satisfied with the conveyance for said premises.

9th. *Resolved*, That P. H. McBride, S. W. B. Carnegy, T. L. Anderson, John Ralls and Parker Dudley, shall be, and they are hereby, appointed, on behalf of this Grand Lodge, a board of trustees to accept and receive on behalf of the Grand Lodge, a deed of conveyance for the premises aforesaid, in trust for the use of the Grand Lodge, for the purposes and under the limitations expressed in the foregoing resolutions.

10th. *Resolved*, That this Grand Lodge most respectfully petition the Honorable, the General Assembly of the State of Missouri, to grant to it a charter, therein conferring upon them authority, right and privilege to purchase, hold and use the premises aforesaid, for the use and under the limitations aforesaid; and the Grand Lodge respectfully recommend to the General Assembly aforesaid, Richard B. Dallam, Joseph Foster, A. Lightburn, E. S. Ruggles, J. F. L. Jacoby, Parker Dudley, John Ralls, S. W. Lewis, T. J. Wise, A. Douglass, Jesse Little and Samuel T. Crues, as suitable persons on behalf of said Grand Lodge to whom said charter may be granted.

11th. *Resolved*, That the Grand Lodge respectfully recommend to the General Assembly (should said charter be granted) the incorporation therein of the following provision, to wit: That if, at any future time, the Grand Lodge of Missouri shall neglect, fail or refuse to use, occupy or employ the above named college premises, to wit: the upper college, for the purpose of education, as contemplated in the foregoing resolutions—for the space of five years together—in that event the premises aforesaid shall be sold to the highest bidder, on a credit of one, two, three, four, five, six and seven years, and the proceeds of the sales thereof shall be paid over, when collected, to the Grand Treasurer of the Grand Lodge, who shall pay over the same, as soon as received, to a board of trustees, to consist of twelve master masons, to be appointed by the Grand Lodge, who shall receive the said proceeds of sales, invest them on interest with good and sufficient security, and distribute the annual interest arising therefrom in the education and support of the sons and daughters of indigent master masons, under the control of the Grand Lodge.

Signed, before amendment, by

A. T. DOUGLASS,  
JOS. FOSTER,  
E. S. RUGGLES,  
S. W. B. CARNEGY, } Committee.

Which preamble and resolutions together, were unanimously adopted—except the 10th and 11th, which, on the motion of brother Carnegy, were laid on the table until Monday; when they were taken up, amended and adopted.

#### GENEROUS DONATION.

The committee to whom was referred the communication from brother John M. De Bolle, tendering to this Grand Lodge the donation of one thousand acres of land, &c., have considered the same, together with the title papers referred to them, and respectfully report as follows: Brother De Bolle is a member of Lodge No. 51, Pennsylvania, but for a long time past has been detained in this city on business, during which time he has been made acquainted with the proceedings of the Grand Lodge on the subject of education, and being thoroughly satisfied from observation, long experience and reason itself, that nothing can prove so efficient in securing a continuation of the privileges, civil and religious, now enjoyed by the people of these States, as the education of youth, and that there can be no object of Masonic benevolence of equal claim on the fraternity, is desirous of presenting the evidence of his approval of those measures in the form of a donation of one thousand acres of land in fee, and the possession and use of about nine thousand acres more on easy terms, the lands aforesaid being situate in a beautiful and fertile part of the Republic of Texas in the county of Red River, and bordering on that stream. Such is the influence of that measure of the Grand Lodge upon the heart of brother De Bolle, imbued as it is with sympathy and benevolence, and ardently desiring a participation in whatever tends to elevate the suffering poor of the great family of Masons.

Brother De Bolle readily furnished your Committee with a number of papers, relative to the title to this valuable tract of land; but all the title papers are not now in the possession of that brother. The precise attitude of the title, therefore, has not been ascertained; but enough has been ascertained to satisfy your Committee, that Brother De Bolle has the fullest confidence in the title. Your Committee has also had submitted to them a letter addressed to brother De Bolle from an officer of the United States Army at Fort Towson, bearing date 19th September, 1842, from which it appears that the Red river is navigable near that point. That the country there is beautiful, fertile and healthy, and populated by industrious and wealthy planters.

That the Grand Lodge may accept the benevolent proposal aforesaid, and thus supply a large amount for the prosecution of the above design, your Committee recommend the adoption of the following resolutions:

*Resolved*, 1st. That the Grand Lodge accept the proposition of brother De Bolle with admiration and gratitude, and on the terms specified by him, so soon as the exact locality, quality, and title of the premises can be ascertained.

2d. *Resolved*, That the Grand Master appoint some experienced brother to proceed to that country and make the necessary examination of the premises aforesaid, its quality, situation, &c. so soon as the worthy Br. De Bolle shall execute the proper power of attorney to receive the title. All of which is respectfully submitted. [Signed.] S. W. B. CARNEY.

#### VIRGINIA.

We continue our abstract of the proceedings of the Grand Lodge of Virginia.

#### WORKING COMMITTEE.

This is a committee appointed the last year, by the Grand Master, for the purpose of preparing, during the recess of the Grand Lodge, a uniform system of work, to be exemplified in open Grand Lodge. It appears from the report of the committee, offered at the annual communication in December last, that soon after their appointment they called together several skilful brethren residing in Richmond, and opened a "Lodge of lecture and instruction, which continued to meet two nights in each week," until the meeting of the Grand Lodge, at which time they were required to make their report and exhibit their work. This was accordingly done, and no doubt in a satisfactory manner. A similar committee was appointed for the current year. We recommend the measure to the consideration of all Grand Lodges. It will be found to be of the first importance in carrying out the object for which the Convention at Baltimore is to assemble next month.

#### REPRESENTATIVE SYSTEM.

"*Resolved*, That this Grand Lodge do not concur with the Convention in the establishment of the Representative system, and that all proceedings had heretofore on that subject be repealed.

#### GRAND LODGE CERTIFICATES.

"*Resolved*, That it be recommended to every member who is about to depart from this Commonwealth, to procure from the Grand Secretary of the Grand Lodge of Virginia, a Diploma, which will be granted according to law, upon a certificate of his good standing in the Lodge of which he is a member.

#### BUSINESS OF CRAFT AND APPRENTICE LODGES.

*Resolved*, That the Subordinate Lodges under the jurisdiction of this Grand Lodge, be required to open and hold their meetings, and transact all business in the Master Mason's degree, except for the purpose of conferring the degrees of Entered Apprentice and Fellow Craft, and the lectures appertaining to those degrees.

## NON PAYMENT OF DUES.

*Resolved*, That the penalty for non-payment of dues shall be suspension during the pleasure of the Subordinate Lodges.

## GRAND CHARITY FUND.

The report of the Special Grand Committee, appointed at the last Grand Annual Communication, upon the subject of the Grand Charity Fund, which had been read and deliberated on in Grand Committee, was taken up and reported; whereupon,

1st. *Resolved*, That the surplus proceeds of the Grand Charity Fund, after defraying the expenses of each Grand Annual Communication, be annually distributed to the Masonic Districts, as follows:

2. That each district be entitled to one or more beneficiaries, and that the number of the Working Lodges in each District, separately be drawn for in open Grand Lodge, on the first night of its session.

3. That as many Lodges shall be drawn for as the Grand Lodge may determine the interest of the Fund will usefully serve the ensuing year.

4. Not more than \$20 shall be allowed any Subordinate Lodge for its beneficiary.

5. Each Subordinate Lodge, so chosen by allotment, shall select its own beneficiary.

6. No beneficiary, so chosen, shall continue for a longer term than two years.

7. It shall be the duty of the Master of the Subordinate Lodge to enter at school the aforesaid beneficiary, to some good teacher, on the best terms he may, and have the same taught reading, writing, spelling and arithmetic, and it shall be the duty of the Master and Wardens specially, to see to and superintend the education of the beneficiary aforesaid.

8. That should there be any Masonic District in which there is no Working Lodge, then the District Deputy Grand Master of each District, shall attend to all the duties hereby imposed on the Subordinate Lodges, and execute all the requirements of the Masters, Wardens, and Treasurers of the same.

9. Whenever, from the thriving condition of any Subordinate Lodge, by addition to the sum allowed it by the Grand Lodge, for any beneficiary, it shall be able to send one or more children of poor worthy Masons to school under like care and management, it is earnestly recommended to her to do so.

10. The Grand Secretary shall make and keep an exact record of all the Lodges who shall first become recipients of said charity, and they shall not be included in subsequent allotments until all the working Lodges, under the jurisdiction of this Grand Lodge, have in like manner, received the aid of said Fund.

11. The Grand Secretary shall also keep a correct list of the beneficiaries aforesaid, and report the same annually to the Grand Lodge.

12. The Grand Treasurer shall also keep a separate and correct account on his books, with the Treasurer of each Subordinate Lodge, who shall be a recipient of any part of this charity; and no second payment shall be made to the Treasurer of any Lodge, until he shall have returned to the Grand Treasurer evidence, showing that all previous payments have been applied to the objects for which they are hereby appropriated.

Respectfully submitted.

ROBERT G. SCOTT,  
W. A. PATTESON,  
Wm. MITCHELL, Jr. } Committee.

December 13th, A. L. 5842, A. D. 1842.

J. WORTHINGTON SMITH, Esq. of Staunton, was elected Grand Master. The Rev. Br. JAMES D. McCABE was appointed Grand Lecturer, an office which he has filled the past year to the entire satisfaction of the Grand Lodge, and no doubt to the great advantage of the subordinate Lodges.

## REGISTER OF OFFICERS.

## GRAND LODGE OF SOUTH CAROLINA.

M. W. Edward H. Edwards, G. Master.  
 R. W. George B. Eckhard, D. G. M.  
 V. W. James C. Norris, S. G. W.  
 " John E. Odena, J. G. W.  
 W. John H. Honour, G. Treasurer.  
 " Fred. C. Barber, Cor. and Rec. G. Sec'y.  
 M. Rev. Albert Case, G. Chaplain.  
 W. G. A. Wagner, { S. G. Deacons.  
 " A. J. Davids,  
 " H. S. Cohen, { J. G. Deacons.  
 " G. W. Nohle, {  
 Sol. Moses, G. Marshal.  
 T. R. Saltar, G. Pursu.  
 Samuel Seyle, G. Tyler.  
 R. W. Albert Case, { Del. to Mas. Con.  
 " Fred. C. Barber, { at Baltimore in  
 " William S. King, { May next.  
 REPRESENTATIVES NEAR THIS G. LODGE.  
 R. W. F. C. Barber, for G. L. of New York.  
 " T. A. Hayden, for do. Georgia.  
 " Albert Case, for do. Connecticut.

## BOSTON ENCAMPMENT.

Sir John B. Hammatt, M. E. G. Com.  
 " Winslow Lewis, Jr. Gen.  
 " William Eaton, Capt. Gen.  
 " Charles W. Moore, P.  
 " Edwin Barnes, S. W.  
 " George L. Oakes, J. W.  
 " Jacob Amee, Treasurer.  
 " Gilbert Nurse, Recorder.  
 " Simon W. Robinson, Sword Bearer.  
 " Charles Williams, Standard Bearer.  
 " John R. Bradford, Warder.  
 " Hugh H. Tuttle, 3d Guard.  
 " Samuel Wales, 2d do.  
 " Francis L. Raymond, 1st do.  
 " Ruel Baker, Armorer.  
 " William C. Martin, Sentinel.

DE MOLAY ENCAMPMENT, LYNCHBURG,  
VIRGINIA.

Sir Edward H. Gill, M. E. G. Commander.  
 " Tilden Reed, Gen.  
 " Robert H. Gray, Capt. Gen.  
 " Samuel D. Tompkins, {  
 " Joseph D. Evans, { Prelates.  
 " James L. Brown,  
 " Robert B. Shelton, S. W.  
 " Thomas J. Hardy, J. W.  
 " Joshua R. Holmes, Treasurer.  
 " Frederick G. Watkins, Recorder.  
 " Henry Hall, Sword Bearer.  
 " William B. Jones, Standard Bearer.  
 " Edward W. Victor, Warder.  
 " Robert S. Wilkins, Steward and Sentinel.

## S. CAROLINA CHAPTER, CHARLESTON.

John H. Honour, High Priest.  
 G. W. Cramer, King.  
 H. S. Cohen, Scribe.  
 G. Meyer, Treasurer.  
 Joseph Moss, Secretary.

## CONVENTION OF HIGH PRIESTS, BOSTON.

M. E. John B. Hammatt, President.  
 " Elijah Atherton, Vice President.  
 " Simon W. Robinson, Treasurer.  
 " Gilbert Nurse, Secretary.  
 " John R. Bradford, M. of Ceremonies.  
 " Edwin Barnes, Conductor.  
 " Ruel Baker, Herald.

## UNION CHAPTER, CHARLESTON, S. C.

Albert Case, H. Priest.  
 A. J. Davids, King.  
 J. W. Harrison, Scribe.  
 J. S. Burgess, Treasurer.  
 Charles Clapp, Secretary.  
 J. Schmidt, R. A. C.  
 — Rose, C. H.  
 J. L. Wood, P. S.  
 H. G. Street,  
 George W. Glover, { M. of the Veils.  
 J. C. Norris,  
 Samuel Seyle, O. D. S.

## SAINT PAUL'S CHAPTER, BOSTON.

Abraham A. Dame, H. Priest.  
 Edward A. Raymond, K.  
 Enoch Hobart, S.  
 Elias Haskell, Treasurer.  
 Gilbert Nurse, Secretary.  
 John Flint, R. A. C.  
 Winslow Lewis, Jr. C. H.  
 Simon W. Robinson, P. S.  
 William Ward, {  
 Joseph W. Ward, { M. of Veils.  
 Joshua Holden,  
 Joshua Tucker, { Stewards.  
 George G. Smith,  
 William C. Martin, Tyler.

## WASHINGTON CHAP., MEMPHIS, TEN.

J. H. McMahon, H. Priest.  
 W. Chase, King.  
 E. F. Watkins, Scribe.  
 W. Spickernagle, Treasurer.  
 R. Titus, Secretary.  
 W. Henderson, R. A. C.  
 Tobias Wolfe, C. H.  
 E. Hogan, P. S.  
 Rev. S. Dennis, Chaplain.  
 C. Moule,  
 J. C. Davenport, { Masters of the Veils.  
 M. Utley,  
 J. H. Lawrence, G.  
 Meet 4th Monday each month.

## MEMPHIS LODGE, MEMPHIS, TEN.

Samuel McManus, Master.  
 James T. Leath, S. W.  
 E. Hogan, J. W.  
 J. C. Davenport, Treasurer.  
 D. O. Dooley, Secretary.  
 Andrew Gwynn, S. D.  
 Levi Rice, J. D.  
 James H. Lawrence, Tyler.

**GRAND COUNCIL OF PRINCES OF JERUSALEM, BOSTON.**

A. A. Dame, M. Eq. Grand Sovereign.  
 Edward A. Raymond, Eq. S. G. Sov.  
 John J. Loring, M. En. G. Warden.  
 Enoch Hobart, En G. Counsellor.  
 Ruel Baker, Ill. G. Chancellor.  
 George L. Oakes, Ill. G. Recorder.  
 Elias Haskell, Ill. G. M. of Finances.  
 Wm. C. Martin, Ill. G. Guard.

**EUREKA CHAPTER, LYNCHBURG, VA.**

Robert H. Gray, H. Priest.  
 William B. Averell, K.  
 John M. Otay, S.  
 Joshua R. Holmes, Treasurer.  
 Thomas M'Kinney, Secretary.  
 Joseph D. Evans, R. A. C.  
 Edward H. Gill, C. H.  
 James B. Green, P. S.  
 Thomas J. Hardy,  
 Frederick G. Watkins, } M. of Veils.  
 Edward W. Victor,  
 Robert S. Wilkins, Steward and Tyler.

**MARSHALL LODGE, LYNCHBURG, VA.**

James B. Green, Master.  
 William B. Averell, S. W.  
 James L. Brown, J. W.  
 Joshua R. Holmes, Treasurer.  
 Frederick G. Watkins, Secretary.  
 Edward W. Victor, S. D.  
 Joseph D. Evans, J. D.  
 Robert S. Wilkins, Steward and Tyler.

**MONTGOMERY LODGE, ZEBULON, GEO.**

Jeremiah Leak, Master.  
 Sidney K. Reaves, S. W.  
 Thomas B. Daniel, J. W.  
 Samuel Mitchell, Treasurer.  
 Egbert P. Daniel, Secretary.  
 Daniel R. Allen, S. D.  
 Joseph H. Shicers, J. D.  
 Ruffin Durham, Tyler.

**UNION KILWINNING LODGE, CHARLESTON, S. C.**

A. E. Miller, Master.  
 R. W. Cogdell, S. W.  
 J. B. Irving, J. W.  
 T. W. Bacot, Treasurer.  
 Bay, Secretary.  
 W. S. King, S. D.  
 W. C. Gatewood, J. D.  
 F. C. Hill, Tyler.

**PYTHAGORIAN LODGE, CHARLESTON, S. C.**

W. W. Knuhardt, Master.  
 C. Forse, S. W.  
 Mayer Hoels, J. W.  
 F. Mertens, Secretary.  
 L. Behlin, Treasurer.  
 H. Shultz, J. D.  
 J. Clawson, Tyler.

**SOLOMON'S LODGE CHARLESTON, S. C.**

Albert G. Mackey, Master.  
 Ziba B. Oakes, S. W.  
 Charles Clapp, J. W.  
 J. J. Alexander, Treasurer.  
 Henry Lidenberg, Secretary.  
 A. M. Lee, S. D.  
 M. S. Reeves, J. D.  
 P. A. Charal, } Stewards.  
 S. J. Berhart, }  
 John Schmidt, Tyler.

**WASHINGTON LODGE, CHARLESTON, S. C.**

H. G. Street, Master.  
 Richard Irvin, S. W.  
 George W. Black, J. W.  
 J. E. Odens, Treasurer.  
 George Dunn, Secretary.  
 G. W. Cramer, S. D.  
 D. Davis, J. D.  
 John Schmidt, Tyler.

**FRIENDSHIP LODGE, CHARLESTON, S. C.**

J. De la Motta, Master.  
 N. Levin, S. W.  
 L. L. Levy, J. W.

**ST. ANDREW'S LODGE, CHARLESTON, S. C.**

George W. Noble, Master.  
 J. L. Wood, S. W.  
 S. Frankfort, J. W.  
 James Dunlap, Treasurer.  
 George C. Hooker, Secretary.  
 W. L. Duval, S. D.  
 George W. Glover, J. D.  
 C. G. Salinas, } Stewards.  
 ———— Sassard, }  
 John Schmidt, Tyler.

**ORANGE LODGE, CHARLESTON, S. C.**

St. John Phillips, Master.  
 Thomas Jones, S. W.  
 E. Currant, J. W.  
 Samuel Seyle, Treasurer.  
 J. W. Harrison, Secretary.  
 George Hacker, Tyler.

**MOUNT LEBANON LODGE, BOSTON.**

Osgood Eaton, Master.  
 Robert Keith, S. W.  
 John F. Edwards, J. W.  
 S. W. Robinson, Treasurer.  
 Thomas Waterman, Secretary.  
 Charles Bates, S. D.  
 Geo. R. Swasey, J. D.  
 Wm. Eaton, Marshal.  
 Geo. Passarow, S. S.  
 Enoch Robinson, J. S.  
 Samuel Millard, Chaplain.  
 Wm. C. Martin, Tyler.

## MASONIC CHIT CHAT.

**(P) PARTICULAR NOTICE.**—We dislike dunning; but some of our Agents are exceedingly backward in making remittances. They will greatly oblige us by attending to the matter without further delay. The subscribers are earnestly requested to make their payments, without waiting for the agents to call upon them. It is certainly more convenient for a brother to call on an agent, than for him to call on a dozen subscribers. We hope not to be under the necessity of repeating this notice.

**(P)**—The National Masonic Convention will assemble at Baltimore on the 8th day of next month, being the 2d Monday in May. We trust the delegates will be punctual in their attendance. It is important that all should be present at the opening of the meeting. For the information of such as may have never been in Baltimore, it may be proper to add, that the Masonic Hall, where the Convention will assemble, is near Barnum's Hotel.

**DEATH OF HON. TRISTRAM SHAW.**—We notice in the papers, the death of the Hon. TRISTRAM SHAW, Member of Congress from New Hampshire. We had the happiness to make the acquaintance of Mr. Shaw, as a member of the late National Masonic Convention at Washington. He was a gentleman of great amiability of character—and sterling worth,—distinguished more for his good sense than for the brilliancy of his genius. As a Mason, he was true to his engagements and faithful to the trusts reposed in him. As a member of the Convention he felt a deep interest and took an active part in its proceedings. His is the first death that has occurred among the members of that body. His surviving associates will cherish his memory, and join in a devout aspiration that his soul has passed unscathed to the realms of eternal happiness.

**(P)**—The whole, or a part, of the excellent Address sent us from Clarksville, Tenn. shall appear next month. We shall avoid the necessity of dividing it if possible. We should be pleased to hear from the author as a correspondent.

**(P)** To our private correspondents we owe an apology for what may be construed into neglect. We have been so constantly occupied the past month, with Masonic and other engagements, that we have not always found it possible to give seasonable notice even to our business letters. We cannot however promise much improvement in this respect, until after the meeting of the Convention at Baltimore,—when all deficiencies shall be made up.

**(P)**—The evening of the 27th December, was celebrated by Helion Lodge, No. 1, at Huntsville, Ala., in an appropriate manner. At half-past 6 o'clock, P. M. a procession was formed, and, preceded by a fine band of music, marched to the Church. Eight *transparencies*, with appropriate emblems and mottoes, arranged at regular intervals, were borne along in the procession by the Stewards. The night was dark and cloudy, and the lights afforded by the transparencies, gave a singular and picturesque melodramatic appearance to the scene. The installation of the officers of the Lodge took place at the Church, after which an address was delivered by Brother Dr. John C. Spotswood.

**(P)**—Our correspondent at Charleston S. C. is informed that the package referred to in his last letter, has not come to hand. We shall be very sorry to lose it, for coming from so good a source, its contents cannot but be valuable. We have received a copy of the address by Brother Mackey, and shall attend to it at our earliest convenience.

**(P)**—George A. Gannett, in consequence of an increase of business engagements, having been compelled to transfer the agency of the Magazine for St Louis, to Brother William R. Singleton, our subscribers in that city, are requested to make their payments to the latter. Their earliest attention in this respect will greatly oblige us.

Br. R. J. Harrison is authorised to act as Agent for the Magazine at Wetumpka, Ala.

**(P)**—We should be pleased to have Br. Joseph Ewing, of Baroerocerge, Parish of Avoyelles, Louisiana, take the Agency of the Magazine for the District in which he resides.

**(P)**—We have not been able to open our Ohio Budget this month. It shall be fully attended to in our next.

THE  
F R E E M A S O N S'  
M O N T H L Y M A G A Z I N E.

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VOL. II.]

BOSTON, MAY 1, 1843.

[No. 7.

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**EXPULSION FOR NON-PAYMENT OF DUES.**

HAVING already expressed our views on this subject,\* we should not have recurred to it again, had it not recently been agitated before the Grand Lodge of Ohio. This attaches to it additional interest and importance.

The power to **EXPEL** is the highest penal power known to Masonry. It is a general power, derived from the ancient constitutions and usages of the Fraternity, and can neither be abrogated nor abridged by the special enactments of any local Masonic association. Nor can it be exercised but for the violation of some fundamental principle of the Institution. These are positions which we presume no intelligent Brother will undertake or desire to controvert. If then, they be admitted, it follows, that the right to expel, in any particular case, is to be determined by reference to the ancient constitutions and to the general usages of the Fraternity. If authority for it is not to be found in either of these sources, *it does not exist as a general regulation.* Would the exercise of it, in such case, by a particular Grand Lodge, be binding beyond that jurisdiction? Though not authorized by the constitutions, it would be of full force within the jurisdiction; because, a Grand Lodge is an independent body, having authority to enact such laws for the government of the Fraternity under its special charge, as its own wisdom may dictate. These laws, if not inconsistent with their civil and moral obligations, the Brethren are bound to obey. There being no General Grand Lodge, there can be no appeal. But how ought the Fraternity in other States, to be affected by the regulation? How ought a Brother, who has been expelled in Ohio, for non-payment of dues, to be received in another State, where the power to expel, for such cause, is denied? This is an important question. It is liable at any time to come up for consideration before the Grand Lodges in New England

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\*Magazine vol. i., pp. 33, 200.

where the principle is not recognized. In order that we may not be misunderstood, we take leave here to remark, that should a Brother, who had been expelled in Ohio, for the cause under discussion, present himself for admission to a subordinate Lodge in Massachusetts, the Brethren of that Lodge, whatever their own views might be, would be bound to reject him; because, they would not be at liberty to go behind the record. We maintain, however, that the Grand Lodge would have the power to reinstate him. But until this had been done, the subordinate Lodge could not receive him.

The proceedings of the Grand Lodge of Ohio, referred to above, will be found in the following extracts. The first is from the annual communication of the Grand Master, and the second from the report of a committee to whom the subject was referred. The Grand Master says—

“Perhaps no object of general import has obtained a less uniform action among the Fraternity, than the grade of Masonic censure inflicted for the non-payment of dues. This Grand Lodge has always recognized the right of each subordinate Lodge in Ohio, to demand of their members such dues, as each shall deem just and expedient, and to enforce the payment of the same, by sentence of *suspension* or *expulsion*, leaving however, forever the whole matter to the discretion of the subordinate Lodges.

“At first view it may seem a harsh procedure, to place the offence of non-payment of dues upon a level, in its grade of punishment, with the perpetration of actual guilt, and so it unquestionably would be, when the offence is not the result of wilful neglect; or a contumacious violation of Masonic duty. The instance does not occur to me, and I very much doubt whether it has ever happened, where a Lodge has insisted upon the payment of dues from a member, who was unable from misfortune or poverty to do so; and I cannot withhold the expression of opinion, that under all other circumstances, when this positive duty is not punctually performed, it involves the commission of a high Masonic offence, not only striking at the existence of our association, but being in direct violation of constitutional obligations. I have good cause to believe that our Lodges require to be enlightened upon the subject, and that the actual nature of the offence alluded to, and its direct consequences, should be plainly set forth before them. My own sense of propriety would incline to take broad ground upon this question, for I hold it to be the duty of every Mason, to contribute to the support of the charity fund of some Lodge, whether he be an attending member or not; but beyond all cavil does it become his duty to do so, when his Lodge, by reason of his membership, is amenable to the Grand Lodge for the payment of his capitation tax; and I hesitate not to pronounce that Lodge guilty of a gross breech of duty, whose members are permitted year after year, to continue in arrears, without being made the subject of Masonic discipline. I have witnessed such melancholy evidences of decline among some of our Lodges on this account, that it seems to be necessary, some fixed, uniform and permanent rule should be adopted in regard to it.”

The committee to whom the preceding suggestions were referred, in their report, say—

" Of suspension for the non-payment of dues and its consequences. It is much to be regretted, that on a subject so plain, and of so much importance to Masonry, any departure from the *known landmarks* should have existed. Yet such departures are numerous and of long standing. It is no unfrequent occurrence, that a member suspended for the non-payment of dues, and otherwise of good standing, is from time to time made cognizant of all the proceedings of the Lodge of which he was formerly a member, not only visits and sits in other Lodges, but almost as a matter of course joins in the public processions of Masons, and is there and in his daily intercourse, otherwise treated with all the fellowship of a Mason in good standing.

" This most assuredly ought not to be. A suspension for the non-payment of dues should wholly cut the member off, from *all fellowship* with Masons, as such. He should know and feel that he enjoys, as he is entitled to, none of the privileges or benefits of Masonry. It may be safely asserted that a *worthy* Brother, truly unable from poverty to pay his dues, would have them remitted. And a Brother able to pay, should be adjudged unwilling, from his non-payment, and be dealt with accordingly. A worthy Brother omitting to pay his dues, and suspended therefor, could easily be restored to his privileges, by paying up, and thus evincing his willingness to do his duty as a Mason. In conclusion, your committee believe that a useful improvement would be the result of a rigid rule on the subject of Lodge dues, promptly suspending all who are in arrears.

" Some Lodges have found from experience, that prompt attention to the payment of dues is obtained, by their by-laws making it the imperative duty of the Secretary, to enter suspended, any one who should be in arrear."

" It may *seem* to be a harsh procedure," says the Grand Master, " to place the offence of non-payment of dues upon a level, in its grade of punishment, with the perpetration of actual guilt." To our mind, it is a "harsh procedure,"—one which is neither founded in wisdom nor justified by the ancient usages of the Craft; and we cannot but think that the neglect, or even refusal, of a member to pay his quarterly assessments, is "not only striking at the existence of our association," but is in "direct violation of constitutional obligations." We do not so regard it. Previously to the year 1717, chartered subordinate Lodges were unknown to Masonry. The payment of quarterly dues was a thing unheard of. Yet "our association" had an existence. The Brethren assembled on the broad basis of Freemasonry. Their Lodges were open to all and free to all. The present distinction between those who are members and those who are not, was unknown. Lodges were voluntary associations of Brethren, and were assembled as occasion required, or as their convenience and inclination might determine. The expenses were paid from the initiation

fees, and by assessments, or contributions.\* But there is neither record nor tradition, to authorize the assumption, that expulsion followed as a consequence of the neglect or refusal of a Brother, to contribute his quota of the expense incurred. That is a modern invention. We believe it to be an Americanism, and of no very great antiquity. We have carefully examined the "ancient constitutions," the "old regulations," and most of the ancient works on Freemasonry, known now to be in existence, together with the present constitutions and regulations of the leading Grand Lodges in Europe. The principle is nowhere recognized. We respectfully submit, therefore, that the Grand Master of Ohio is mistaken, in regarding the non-compliance with it, as a "direct violation of constitutional obligations."

We agree with him fully, that it is the "duty of every Mason to contribute to the support of the charity fund of some Lodge, whether he be an attending member or not." But this is a duty, the performance of which must be left to his own conscience and sense of propriety. There is no power by which it can be enforced. His Brethren may cut him off from the benefits of the charity fund raised by their own labors and contributions. They may even adopt the existing regulation of the Grand Lodge of England, and refuse him a second admission into the particular Lodge located in the place of his residence.† But there is no authority in the ancient constitutions or usages of the Craft, which will justify them in expelling him from Masonry. He holds his general Masonic privileges by virtue of his initiation, and in consideration of the fee then paid. Of these he cannot, in our judgment, be deprived, except for immoral conduct, or for the violation of some one or more of the general obligations then assumed. The payment of quarterly dues was not one of those obligations. That was a subsequent contract between him and a certain number of his Brethren, associated as a Lodge. On certain conditions, which *they* prescribe, but which are not required by the constitutions, he is permitted to unite with them, and to participate in the pleasures and share

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\* This practice was in existence in Massachusetts as late as the beginning of the present century. The visitors were assessed a determinate sum, and the balance was made up by assessments on the members. In this way the ordinary expenses of every meeting were paid before the Lodge was closed. The dues to the G. Lodge were paid from the initiation fees. A Brother, if a member, refusing to pay his assessments, forfeited his membership. If a visitor, he was not permitted to visit the *same* Lodge a *second* time, or until he had paid his assessment; but this did not exclude him from any other Lodge. This was the *ancient usage*, and on it the present constitutional regulation of the Grand Lodge of England is founded. The evidence of it is to be found in the old records of the earliest Lodges in this Commonwealth, running as far back as 1733.

† "A Brother, who is not a *subscribing* [i. e. paying] member of some Lodge, is not permitted to visit any *one* Lodge in the town or place where he resides, more than once during his secession from the Craft."—*English Constitutions*, p. 89.

the benefits of their association. The connection thus formed, continues so long as he fulfils his obligations as one of the co-partners. When he fails in this respect, his connection ceases. He falls back into the position he occupied before he formed this local copartnership with his Brethren. He resumes his relations as a member of the community at large, without having any special interest in, or enjoying the profits resulting from, the labors of any particular firm.

The circumstance that subordinate Lodges are "amenable to the Grand Lodge" for the payment of the capitation tax of the members, is of very little weight in the argument. They are responsible for Brethren no longer than they continue to be members. If, therefore, the Lodges perform their duty, and require quarterly or semi-annual payments of the capitation-tax, and promptly discharge all delinquent members, there will be very little danger of their becoming embarrassed on account of not being authorized to enforce payment, by a resort to the severest penalty that can visit the highest offence known to Masonry.

The committee express their regret, "that on a subject *so plain*, and of so much importance to Masonry, any departure from the *known landmarks* should have existed." Our regret is, that the committee have not informed us where these "landmarks" are to be found; for we freely confess that we know not where to look for them, however well "known" they may be. We have already said that no traces of them exist in the ancient constitutions and usages of the Craft, nor in the established regulations of any of the Grand Lodges in Europe, with which we are acquainted. The Grand Lodge of Massachusetts was the first Grand Lodge ever opened in America. She derived her authority, her earliest instructions, and her knowledge of the landmarks and usages of the Craft, directly from the original fountain of Masonry in Europe,—the Grand Lodge of England. She has been *one hundred and ten years* in existence. But she has not yet been able to discover the "known landmarks" in question, nor does she now perceive either the necessity or the propriety of them.\*

The fact lamented by the committee, that "it is no unfrequent occurrence, that a member *suspended* for non-payment of dues, and *otherwise of good standing*, is from time to time made cognizant of all the proceedings of the Lodge of which he was formerly a member," only proves that the regulation of the Grand Lodge on the subject, is regarded as oppressive by the Lodges, and is therefore inoperative. They cannot bring themselves to the belief, that a Brother, "otherwise of good standing," is to be

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\* "The loss of membership, appears to us a penalty sufficiently severe for such pecuniary delinquencies." See report of Grand Lodge of Massachusetts on the non-payment of dues, in this Magazine, vol. i., page 377.

disgraced and denied the fellowship of his Brethren, for no better reason than that he is too proud to declare himself a beggar! Nine times out of ten, that which his Brethren might honestly and conscientiously construe into neglect or refusal, would probably be the result of pecuniary inability. But admit the reverse of this to be nearer the truth; then we maintain that it would be better that the nine offending Brethren should escape, than that the one innocent should suffer. But we assume it as a principle in human nature, that a Brother will never allow his name to be struck from the roll of members, for the non-payment of dues, if he be able to liquidate them. This then is penalty enough. And this can be enforced, without running against the constitutions, or doing injustice to the delinquent. If he fail to comply with the conditions on which he holds his membership, he cannot complain if he be discharged.

The committee say, a “worthy Brother omitting to pay his dues and suspended therefor, could easily be restored to his privileges, by paying up, and thus evincing his willingness to do his duty as a Mason.” A worthy Brother is always “willing to do his duty as a Mason.” But circumstances beyond his control, and which his self-respect prompts him to conceal from a censorious and ill-judging world, may operate to prevent him. In this case, according to the committee, he must submit to the disgrace of a suspension or expulsion, until he shall overcome these adverse circumstances, and be able to wipe it away, by “paying up!”

We stop here. The principle is a wrong one. There is nothing Masonic—nothing generous—nothing kind in it. If a member neglect or refuse to pay his dues, discharge him. But do not punish and disgrace him for his poverty. That would be cruelty.

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#### MASONRY—AN EXTRACT.

“Masonry teaches us to practise charity, to protect chastity, to respect the ties of blood and friendship, and to adopt the principles and to reverence the sacraments of religion. Its commands are, in the still small voice of reason, fearlessly to face the proud in defence of the humble; kindly assist the feeble; guide the blind; feed the hungry; clothe the naked; raise up the trodden down; be a father to the orphan; guard the altar; protect the government; encourage wisdom; love man; adore God; implore his mercy and hope for happiness and immortality. These are the commandments of Masonry. Thus far we can speak; but, for those who are not yet satisfied, and wish to know more, without passing through the guarded gates of knowledge, our address to them must be the same that was made of old to the prophet Esdras, “Number me the things that are not yet come; gather me together the drops that are scattered abroad: make me the flowers green again that are withered; open me the places that are closed, and bring me forth the winds, that in them are shut up; show me the image of a voice, and then I will declare the thing thou laborest to know.”

## R E V . T H A D D E U S M A S O N H A R R I S .

Letter of the late Rev. THADDEUS MASON HARRIS, to King Solomon's Lodge, Charlestown, Mass., dated February 11, A. L. 5794. Copied from the records of the Lodge, by the Editor of the Magazine.

DR. HARRIS was initiated in King Solomon's Lodge, and of course felt a strong attachment to its officers and members. The letter is characteristic of its distinguished author, and will be read with gratifying interest by all who enjoyed the happiness of his personal acquaintance.

TO THE RIGHT WORSHIPFUL MASTER, THE WORSHIPFUL WARDENS AND OFFICERS, MEMBERS AND BRETHREN OF KING SOLOMON'S LODGE—

To the Right Worshipful Master,\* I must now beg leave to resign my jewel. I am placed in such a situation as prevents my attendance upon the call and duties of the Lodge ; yet I cannot quit that sacred retreat of social virtue, the happy asylum of friendship, love, and peace, without the most sensible regret : each member is endeared to my heart. Allow me to take a particular leave. And first I salute that "*rising Sun*," whose influence is so cheering, whose light is so diffusive and important. Adieu, Right Worshipful ! Receive the tribute of my thanks for your friendly attentions and for the instructive "lectures" I have received. I will still endeavor to improve by them ; they have blessed me with the light of "*Wisdom*," supported me with the "*Strength*" of reason, and may they adorn me with the "*Beauty*" of virtue. Like the radiance of the morning, my dear Sir, may your usefulness and happiness brighten more and more till they shine in meridian splendor ! And hereafter may you be rewarded with the distinguishing badges of the Almighty Master's favor !

The Senior Warden† is placed in a situation where it becomes his important duty "to pay the laborers, dismissing them from their work, and taking care of the tools 'till the next preparation," and by it may he be reminded to look forward to the close of life and prepare for a dismission from the work here assigned him by his *MASTER* in heaven. May his sun of life set in glory ; and through the night of death his soul repose in peace, till the renewed splendor of that happy day when the eternal shall reckon up his *jewels* !

Worshipful Junior Warden ‡ May the sun of happiness still brighten your meridian. May the "labors" of this life be followed by the "refreshments" of happiness in a better, where, though there be no Sun whose meridian you must observe, yet the Lord is in the glory and the brightness thereof.

Brother Secretary !§ "In addressing you my heart is, as David declared his to be, "like the pen of a ready writer inditing a good matter," we have sat side by side in the Lodge ;|| we have walked arm in arm at processions. This nearness of situation has been peculiarly favorable to familiarity of acquaintance and conversation, and has strengthened the cordialities of Brotherhood. I am now parted from your side ; no more shall your friendly arm encircle me ; yet, let me not be parted from your affectionate recollection ; let me not be severed from your heart. Adieu ! May your usefulness and merit be registered on the pages of

\* Josiah Bartlett, M. D. † Caleb Swan. ‡ Benj. Frothingham. § Daved Stearns.

|| Dr. Harris was at the time of his resignation, Treasurer of the Lodge.

grateful acknowledgment and perpetual remembrance, and your name enrolled on the records of immortality.

As I address our worthy Senior Deacon,\* a *pillar of our Lodge*, I feel peculiar emotions of tenderness; from this good Brother did I receive my early pre-possession in favor of this honorable society. He first "led me to the door" of the sacred temple, and to him do I owe my introduction within its sacred walls, whither have we travelled together "to receive further instruction," and partake of brighter discoveries and more lively joys. May your travels through life, Brother Goodwin, lead to the happiness and glory of the temple on high!

My Brother Junior Deacon,† I wish health, prosperity, and honor in this world and the rewards of the world to come.

May the Steward‡ of the Lodge remember that of him *it is required that he be found faithful*. May his fidelity be noticed and rewarded here, and may the Almighty Lord of the wise and just Steward increase his honor and perfect his joys hereafter. May the beneficent Saviour who ordered his disciple Peter to buy a *Sword* and reproved the too rash use of it, reward and bless our Brother *Tyler*, and make him a *door keeper* of his heavenly temple!

I thank the members of the Lodge for the friendship with which I have been regarded and the distinguishing notice with which I have been honored. I wish them uninterrupted, undecaying happiness.

My attachment to the cause of Masonry is well known; it is daily strengthening. Every thing I can do to serve the Lodge, or increase its respectability and prosperity, or to advance the common cause, I cheerfully offer, and shall readily perform.

And King Solomon's Lodge will always gratify and honor me by acknowledging me as one of their members.

Their affectionate Brother,

THADDEUS M. HARRIS.

#### LETTER OF PRESIDENT JACKSON,

In reply to an invitation from the Grand Lodge of the District of Columbia, to unite with that body in laying the Corner Stone of the Associated Methodist Church, at Alexandria, on the 29th of March, 1830.

WASHINGTON CITY, MARCH 27, 1830.

RESPECTED SIR—I regret that the duties of my office will not allow me to avail myself of the polite invitation conveyed in your note of yesterday. It would afford me the highest pleasure to unite with my Masonic Brethren of this District in laying the *Corner Stone* of a religious edifice proposed to be built in Alexandria, and in marching afterwards *in form* to the Tomb of Washington. The memory of that illustrious Grand Master cannot receive a more appropriate honor than that which RELIGION and MASONRY pay it, when they send their votaries to his Tomb, fresh from the performance of acts which they consecrate.

I am, very respectfully, your Obedient Servant,

ANDREW JACKSON.

\* John Goodwin. † John Edmonds. ‡ William Newhall, Steward and Tyler.

## A DISCOURSE,

Before an assembly of Freemasons, at Clarksville, Tennessee, December 27, 1842. By Rev. Br. JOHN W. HANNER. Ordered to be Published in the Freemasons' Magazine, by vote of Clarksville Lodge, No. 89.

*"Beloved, if God so loved us we ought also to love one another."* 1 John, iv. 11.

## SAINT JOHN THE EVANGELIST,

WHOSE anniversary has this day called us together, was, according to Masonic tradition, a faithful and worthy patron of our ancient and honorable Order. It is in view of this, that the members of our Brotherhood, known to the rest of mankind only by symbols and badges, speaking to each other in the definite and beautiful language of emblem, assemble annually on the long-observed twenty-seventh of December, to honor his name, perpetuate the remembrance of his virtues, and select from his benevolent character some leading trait as an example for their imitation. From time immemorial it has been so; and so may it be, until the sun, from his chambers of effulgence in the East, shall cease to adorn and beautify the day, and the moon, with milder radiance, no longer rule the night.

St. John was a native of Bethsadia, in Galilee, the son of Zebedee and Salome, the youngest of the twelve Apostles, the intimate friend and companion of our Saviour, denominated "the disciple whom Jesus loved." He was one of the honored *three*, who were permitted to witness our Lord's transfiguration upon the mount. Probably, this vision led him to admire, with still deeper reverence and greater wonder, the subduing majesty of his Divine Master's character—whose transcendent dignity he there beheld. For while the Saviour was bowed in prayer upon the insulated top of Mount Tabor, which rose like a lofty tower above the surrounding hills, suddenly, a bright lustre darted from his face more glorious than the sun; and a dazzling splendor, beaming from his body, pierced through his raiment, making it whiter than snow and more radiant than the light, so that St. John gazed upon the hidden Divinity of Jesus intensely gleaming forth through the tabernacle in which it was enshrined.

That St. John held more intimate communion with Jesus, and was treated by him with greater familiarity than the other Apostles, is evident both from his position at the Last Supper and the nod which Peter gave him to ask the Saviour who should betray him. He reclined at the table "leaning his head on Christ's bosom," and when the startling annunciation was made that the betrayer was among the twelve, the fearless Peter, shrinking from his accustomed boldness, did not dare to ask which it was, but beckoned to St. John to propose the question. He seems to have been the only Apostle that stood near the cross when the Divine Master was dying. While surrounded by an insulting rabble, acting over their former indignities and mocking him in the agonies of death, which seldom fail to excite sympathy even in the bosoms of enemies; while the other Apostles stood aloof, John was near the cross; and while there, Jesus gave him the strongest proof of his confidence and regard by consigning to him the care of his mother. Fixing his dying eye upon his mother, he said: "woman;" then looking upon John, "behold thy son;" then addressing the disciple as he threw his glance back again, "behold thy mother!" John evinced by his subsequent conduct, that neither the confidence reposed in him by the Saviour of the world, nor the trust confided to him was misplaced. He did not stop to inquire as many a selfish churl would have done, "can I afford to have an old woman thrown upon my hands for life?—How much will it cost to support her? Will she not be a trouble—a reproach?" No. He obeys cheerfully—instantly; "and from that hour he took her to his own home."

After the resurrection and ascension of Christ, John appeared more conspicuous and shone with greater splendor than before. He is described as continuing in holy fellowship with his brethren; resolutely adhering to his Master's cause, and vigorously pursuing the grand objects of his sacred office amid dangers and op-

position the most formidable. Having labored as a Gospel Minister for several years in Jerusalem and its vicinity, he removed to Ephesus and took a circuit to promulgate the Gospel in that region, where he was successful in establishing many christian societies. In the year A. D. 95, Domitian, the Roman emperor, raised an inveterate persecution against the christians ; and it is said, "John was carried to Rome by his order, when he was thrown into a caldron of boiling oil and came out unhurt." Soon afterwards he was banished to the island of Patmos, where he wrote the book of Revelation. During his exile, in the year A. D. 96, Domitian was killed ; and when Nerva, his successor, recalled those who had been banished, John returned to Ephesus, being about 95 years of age, where he lived five years longer, died, and was buried near that city. He is, perhaps, the only one of the twelve Apostles who escaped a violent death by the enemies of christianity. \* \* \*

His writings demand a passing remark. St. Matthew commences his history of the Saviour by presenting to our view, his human nature. He traces the descent of Jesus, as a man, beginning at Abraham, in whose "seed," it was said, "all nations should be blessed." St. Mark leads us back to the age of prophecy ; and glancing at many predictions relating to the Messiah, comes down to the definite prophecies of Isaiah and Malachi, "Behold I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight." Then Jesus is introduced as coming from Gallilee to be initiated into his public ministry by baptism. St. Luke opens his Gospel by referring us to the Levitical priesthood, to the altar of incense and the services of the earthly sanctuary. But like one borne upon the wings of an eagle, St. John soars far above all the rest into the heaven of heavens, and begins his account of his beloved Master with a sublime representation of his essential Divinity : "In the beginning was the word, and the word was with God, and the word was God." The idea of a beginning involves the notion of antecedent existence ; just as the appearance of a splendid temple presupposes a builder, who possessed mental power to plan, and physical force to construct. Moses, the first historian, and John, the chief of evangelists, carry us back to the same era, and up to the same All-wise, All-powerful Being, as the unoriginated Author of Nature's vast temple ; and show us, that Nature and Grace issue from the same Great Source and tend to the same grand summation.

No part of the Bible conveys more exalted notions of God, and the dispensations of divine providence which relate to his people, than the book of Revelation written by this Evangelist. The visions unfolded to our contemplation by its sacred prophecies are of the most sublime and captivating description. The curtain which conceals futurity from human inspection is lifted up, and the persecuted Apostle, in his lonely banishment, has made to him a magnificent disclosure of what was to be hereafter. In the grand panorama moving around him, one scene after another, in rapid succession comes into view, and one symbol after another arrests the attention of the astonished Apostle, till the revelation is complete. The curtain drops. The heavens are shut, to be opened no more till the Son of Man shall come to judge the world in righteousness.

Were I called upon to state in one word, the spirit that lives and breathes through all the writings of this inspired man of God, that possessed or ruled his heart, I would turn to his Epistles and answer, LOVE. Their very language is baptized with the spirit of love. This was not a mere poetic emotion putting forth its sentimentalism in soft and beautiful words, but it was a philanthropic principle, a real, a Divine excellence that operated for the good of others. When bowed down under the weight of protracted years, and so enfeebled by age, that he was unable to go to the assembly of the Church without the assistance of friends who carried him ; when he could no longer deliver regular discourses to the people ; when every other passion seemed to have died within him or was swallowed up in love, it was his custom to say to the people in all assemblies, "My dear children, love one another." On being told that they grew weary of this concise and repeated exhortation, he answered : "This is what the Lord commands you, and this, if you do it, is sufficient."

"In passing round the circle," we have thus briefly "touched one of the horizontal lines which represents our great patron."

We will now take up the distinctive trait of his character, and endeavor to illustrate and present it to you for imitation. It is

#### BROTHERLY LOVE.

I address the most of you as one great brotherhood, the same in every age and clime, to which the language of the text may be applied, though primarily spoken to members of the Christian church ; which, by the way, I do not intend to overlook. Ancient and honorable as is the Institution of Freemasonry, it is certainly far inferior to Christianity. It chiefly contemplates the happiness of man in this life ; while Christianity lifts the veil from the future world, and by its glorious revealments places full before us the hope of immortal bliss, and proposes to introduce us into the city "not made with hands," where thrilled with deathless raptures amid the unbounded splendors of a heavenly inheritance, eternity shall be our life-time ; infinity our home.

Masonry, in its constitution and grand principles, is good, so far as it goes ; a system of pure morality and active benevolence, drawing as it does, its moral precepts and obligations from the bible ; yet it does not propose to regenerate and sanctify the heart. True, it points us to a "theological ladder, by the aid of which all good Masons hope to arrive at the celestial lodge above, where the Great Architect of the Universe himself presides ;"—the ladder which Jacob saw in his vision at Bethel, its foot upon the earth, and its top reaching to the throne of God. While the lonely slumberer lay with his head upon a pillow of stones at the foot of this ladder, and gazed upon it as a shining pathway lifted up into the heavens, his brow was bathed with celestial radiance that streamed along the immeasurable distance, and his soul was cheered by the presence and promise of God. But this cannot be affirmed of all Masons, for they are not all "good." When we speak of the "principal rounds of this ladder," we are not always understood by those to whom the "lamb-skin" has never been presented ; and many who have been taught how to wear it, differ as to the import and extent of the terms employed : "Faith in God, Hope in immortality, and Charity to all mankind." If any Mason understands by "faith in God," nothing more than a mere belief in his existence without implicit trust in his mercy through Christ ; and if his hope be not founded upon the experience of "the love of God shed abroad in his heart by the Holy Ghost," I hesitate not to pronounce him an unbeliever in heart and a sinner in life ; and though he may fancy that he sees "the cross triumphant, blazing in the sky," with banner inscribed, "*In hoc signo vinces*," yet to him, that inscription is a gross misnomer and his hope of heaven a spider's web. Of all such questions, however, Christianity alone has cognizance. They lie far above and beyond the purlieus of Masonry, which as before stated, designs chiefly to benefit man in this life.

If this be its avowed object, "Why then," asks an objector, "are not all men admitted to a participation of its benefits?" To this we reply, all are admitted who meet the requirements and comply with the rules and regulations of the Order ; and to do more would be to destroy the Institution itself. None are admitted to the enjoyments, the blessings and immunities of Church membership, but such as comply with its laws and regulations ; and so of every other association.

It is further objected,—if Masonry be nothing but a system of morality and active benevolence, putting forth its efforts in the relief of the wants and woes of the destitute and miserable in this world, without making provision for man's immortal residence in the next, why not dispense with the institution, and take the Gospel alone, which is an embodiment of all that is pure in morality, spotless in holiness, extensive in benevolence, providing alike for soul and body, for this world and the next? We answer this by asking, why not dispense with Temperance Societies, and every other sort of charitable association, for the same reason ? The Gospel prohibits intemperance by the most solemn and fearful sanctions ; and associated benevolence with all that is sublime in mercy ;—and yet we have Temperance, and other benevolent societies. The fact is, there are many

who will subscribe the Temperance pledge, and refrain from one destructive vice, that are not willing to abide the severer rules of church government, which would restrain them from every vice. Although Masonry does not propose to change and regenerate the human heart, yet it binds its votaries by strong moral obligations to the performance of certain duties that other wicked men neglect without remorse ; and interposes barriers to certain crimes, which stand not in the way of others. If in every man we meet, we greeted a true and worthy Brother, and all were acting in accordance with the principles of the Order, we would have a better state of society ; there would be less crime, less wrong, less misery, and consequently more morality, benevolence and happiness in the land. And if all would come into the Church, and upon the altar of Christianity swear eternal fealty to God, and thereafter fully obey from the heart the precepts of the Gospel, we could safely dispense with Freemasonry and every other institution of a kindred character. But as there are many, who, though indisposed to become members of the church, are willing to bind themselves by the vows of Masonry to do good to man, we regard the existence and prosperity of the institution as an important blessing to the world.

#### MASONRY IS A SYSTEM OF MORALITY.

Morality in the sentient intellectual world, is like Order in the physical. By order in the material world, we understand the uniform operations of those general laws which the Great Architect of the universe established over physical nature when he said : " Let there be light ;"—when he fixed the central, all pervading sun, and launched the earth upon the aerial to float on in circling sweeping voyages till consumed by its own central fires ;—the operation of laws by which every planet is kept upon the plane of its orbit, and the harmony of the material universe preserved inviolate. It would be disorder for one planet to infringe against another—for Jupiter to shatter to pieces the rings of Saturn—for Mercury to drive into the Sun,—or for the earth to fly off in a tangent and rush out into the fiery path of a Comet to clash and mingle in a prodigious ruin.

It is order in the moral world for every member of the social compact to move in his appropriate sphere and obey the laws which govern well ordered society. Every violation produces confusion, disorder and misery. Harmony is one chief support of all well-regulated institutions ;—more especially this of ours. Like other associations it has precepts to be regarded, laws to be obeyed, requirements to be met and a specific character to be formed and maintained. As members of the Fraternity, it is not sufficient that we merely understand one of Euclid's problems ; that we have the straight lines and the curves, and know something of right angles, horizontals and perpendiculars ; or that we stand firm like Tuscan pillars in the temple, without any of the ornament of the Doric or Corinthian, in order to attain the appropriate character. It is required that we do more. That we should cultivate social virtues and fellow-feeling ; that we subdue secret resentments and chain the violence of disorderly passions, which if uncontrolled, would convert the soul into a dark cave through which they would rage with tumultuous fury. To do this effectually, we must turn to those supernatural helps promised to us in the bible.

If we look into the chronicles of the past, we shall find that the history of our race is little else than a record of wrong and misery. The unsubdued passions of the soul have shocked and rent the fair fabric of human society from the centre to the circumference, so that it lies about us in broken fragments and ruinous heaps all covered with the emblems of decay. Turbulence of passion has hurried many a man into crimes, which have filled the span of his subsequent existence with torturing remorse ; provoking insult has driven many into the hellish deed of murder ; oppressive avarice has turned many sons of promise and hope into forlorn wretches, and sent them from home and friends to the gloomy resort of haggard gamblers ; and unrestrained self-created appetite has sunk numbers into the slough of disgrace and buried them in the drunkard's grave. Will any one say, that a Mason ever commits such crimes ? If he does, he grossly violates the laws of the Order, disgraces himself and dishonors his brethren. Shame

burn his cheek to cinder ! What ! a Mason get drunk—a Mason gamble—a Mason cheat or oppress—a Mason swear ! If any one of you be guilty of any of these crimes, let me beseech you never to report yourself as a worthy Brother, in circumstances prosperous or adverse, to the tyler or any one else, in the Lodge or out of it, until you permanently reform. If there is any one law which Masons transgress more than another, it is that which prohibits profane swearing. And however deeply mortifying to myself, as it must be also to many others, a sense of duty this day extorts from me the public acknowledgment, that some Masons do thus sin against the institution. They seem to forget the instructions which they received while standing before that "hieroglyphic, which none but craftsmen ever saw." One of the special commandments of the Decalogue, written by the finger of God in tables of stone, amid thunderings and lightnings upon Horeb's cloud-veiled summit, is, "Thou shalt not take the name of the Lord thy God in vain." The name of God is that which distinguishes him from all other beings ; and stands for his nature. He has an ineffable name which expresses what he is in himself, and one that expresses what he is in reference to us. The former was esteemed so sacred by the Jews, that they never pronounced it in common conversation ; nor even in prayer, save once a year ; and then only by the High priest, three times, in the benediction by which the congregation was dismissed from the services of the tabernacle ; and at the sound of it, the whole multitude fell prostrate upon the ground. To introduce the name of God in common conversation, or for trifling purposes, and even to pronounce it at any time without deep reverence, is to take it in vain. Where there is no reverence for the Deity, there can be no genuine morality.

#### MASONRY IS A SYSTEM OF BENEVOLENCE.

Brotherly love is the bond of union and strength in moral society ; and is the "cement" which unites Masons in one common fraternity. If there be melancholy fact in the couplet of Scotland's bard,

"Man's inhumanity to man  
Makes countless thousands mourn,"

there is cheering truth in the strains of Israel's son of song, "Behold how good and how pleasant it is for brethren to dwell together in unity!" We may clearly discover this truth and see the absolute necessity of brotherly love, by considering the relations we sustain to each other.

We should love one another in view of our natural equality. By this I mean, we all have one common parentage. All that have existed, that now live or may hereafter come into being of the whole human race, have one common origin—children of the common father and head of the family of man. The beggar in rags can boast an ancestry as noble as any crowned head upon the globe. Then, by natural descent, men, in all the wandering tribes and passing generations of our race, are brethren ; and Masons are peculiarly such by special ties.

There is also among us an existing equality in point of physical configuration, as to the number of bodily members and the active play of limbs. Whether the human frame be clad with fur, rudely covered with the skins of beasts, or decked in the splendid robes of royalty, it is the same ; and all the external trappings of gaudy equipage are but the badges of our shame and pride, and Masonry especially regards no man on account of worldly prosperity or splendor of dress. And a great majority of self-gratulators who pique themselves on this, should no more be praised for their distinction, which is founded on dollars and cents, than they should for wearing the form of humanity instead of a brute, as they alike inherit both from their parents.

We are nearly on a level, as to intellect. Although association and mental training may have marked and graduated the scale of improvement by a thousand different shades and degrees ; yet we all have a common patrimony in consciousness, perception, and imagination, memory, judgment and moral feeling. Doubtless there are latent intellectual powers slumbering in the minds of many sons of toil, who are doomed to wring from the earth a scanty subsistence, which would, were they evoked by education, shake senates with the thunder of oratory and walk with Newton's genius mid the stars of heaven.

Again. We are all alike fallen and morally depraved. Whatever may be the opinions of men, as to the source of moral evil ; whatever their notions as to the causes which may have originated our depravity ; and whatever may be the theories which propose to account for man's defection from primitive purity and bliss, the fact is evident, that there is wrong in this land, that a moral disease has spread throughout the whole frame-work of human society ; so that amid the millions of earth's population, whether civilized or savage ; dwelling in parts longest known, or inhabiting the recently discovered islands of the sea, not one human being has ever been found, free from its taint and wasting power. We all are liable to common accidents and afflictions which none of us can foresee or avoid ; all capable of the same enjoyment, which like the sun, shines as brightly upon countless myriads as upon a single individual ; and universal participation can neither lessen its zeal nor diminish its sum-total, but rather heightens and improves both. Out of the common misfortunes and woes of our race then, springs a strong incitement to brotherly love ; under the promptings of which, benevolent action will be put forth for the relief of the dependent and sorrowful.

Once more. All come to the same end. We meet at last in the grave. Though urns of sculptured marble may hold the ashes of the mighty dead ; though their tombs be adorned with lofty columns and distinguished by flattering inscriptions, yet within that varnished mausoleum there is a carcass as loathsome, and as much food for worms as the corse of the beggar, whose uncoffined head was laid upon the gravel-pillow ; and who, for a few shillings paid to the stone-cutter, could have an epitaph just as lofty as that which misguided affection has carved upon the lying monument of the rich. The eyes of the rich are just as dim in the grave as those of the poor ; and their ears are equally deaf to the magic strains of earthly music. All meet on a common level in the dust. These facts present the broadest ground for brotherly love among all men. And when we consider the relations which exist among Masons, the duty, if possible, seems more imperative. We are bound by every obligation, civil, moral and divine, to love all men, but especially the members of our own family. We do not mean to say, there should be no subordination of ranks and officers in society. No. To do away these would be to contravene the appointments of heaven and sin against social life. On the diversity of relations in the world, such as parent and child, master and servant, the greater proportion of the laws of God and man are founded. To make each one independent of all the rest, would be to uproot the very foundations of human society—the disbanding and breaking up of all its institutions. Every one then would provide, as he could, his own food and raiment, until he would die of starvation or cold—manufactories would cease—trade and commerce be done away. It is not the gradation of rank and station, or the diversity of employments, that produces the evils among us, but it is pride, insubordination and hardheartedness. Every man who becomes rich is made so by the labors of the poor ; and when these labors, by which alone the poor can procure a subsistence, are interrupted by sickness, accident or old age, then it becomes a matter of obligation with those who have reaped the fruits of their former toil to relieve them,—their indigent and suffering brethren. They have a right to claim this relief ; and he who can, but will not grant it, is cursed with a brutal hardness of heart. From the very nature of things, they that think will govern them that toil ; but they ought so to govern as most effectually to secure the comfort of those under subjection. Let love and benevolence begin their work—let parent and child, master and servant, ruler and subject, rich and poor take their proper stations in life and faithfully discharge the duties which grow out of the respective relations existing among them ; and the movements of society, like those of a well constructed machine, would be harmonious and regular. We are connected with our fellow-man by a thousand ties. Men whom we never saw, and never will see until the resurrection of the last day, are now laboring to promote our interests and to minister to our enjoyments. Is it not reasonable, is it not congenial with the better impulses of our nature, that we should also be connected by sympathy and benevolent affections ? Amid all the sad variety of human woe which comes under notice, what kind of distress is there to which we are not lia-

ble? Have we a charter of exemption from poverty, from calumny, from ingratitude? Do we know that we shall not outlive our friends and comforts too? Carry we not about with us the seeds of disease? And do not distressing accidents prowl about our path? Let then our own liability to every form of suffering, as well as our common origin, natural equality and the relations existing among us, teach us sympathy for others; and prompt us to do all we can in striking off every variety of distress from the catalogue of human woe?

Were the grand principle of which we speak in full operation among men, what a change for the better would the world soon know! Fraud and deceit, with their concomitant evils, would no longer be found in the land; law-suits with their innumerable litigations would cease; every debt would be punctually paid, merchandize would sell for its value, no commodity would command more than its worth; houses of correction would be swept away, or transformed into workshops of honest industry; scenes of riot and debauchery would be forsaken; the victim of seduction would no longer prowl through our streets; the drunkard's silly laugh and demon-shout would no longer ring in our ears; the tongue of the whisperer, the slanderer, would not be heard in malicious attempts to sow discord among brethren; pride would no longer stalk forth in supercilious contempt of the worthy, nor would ambition wade through the wreck and ruin of character and fortune to places of honor and profit; falsehood in all its ramifications would be banished from society; and the liar and deceiver would be hissed into the shades.

Love, in the moral world, bears a striking analogy to the principle of attraction in the material. One gives birth to all the moral phenomena; the other, to all the physical wonders in the universe. By the power of attraction the inhabitants of the earth, with their dwellings and treasures are kept upon its surface, and preserved from flying off into the void of immensity. By the same wonderful power, mountains rest firmly upon their basis, rivers flow and oceans are bound to their beds. It causes the descent of rain when jarred by electric shocks from its misty home in the clouds, and produces the alternate flux and reflux of the tides. It binds together the infinity of atoms which compose the globe, gives impulsion to machinery, rolls the moon round the earth and extends from the sun to the remotest planets with their satellites, wheeling round their ample circuits far out in the infinitudes of space. A tremendous power—pervading every particle of matter and entering into the complicated movements of all worlds and systems of worlds that continually journey around the throne of the awful God.

Thus love unites together all intelligences in earth and heaven. Its external manifestation is mercy, sympathy, compassion, generosity, justice. It impels to the relief of the distressed, the support of the weak, the solace of the desponding, and the diffusion of light throughout the dark places of the earth. The grand object which brotherly love proposes to accomplish is, the communication of happiness. To stimulate and encourage us in this good work, St John brings before us in the text the character and operations of God: "If he so loved us, we ought also to love one another." Has God loved us? What is the proof? We have it in the preceding verse: "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." What words are these! The sentiment is, our unworthiness in contrast with suffering love. God's natural affection for his Son would strive to preserve an object so beloved from ignominy, and grief, and deep and awful suffering; yet, his love to man surmounted this, and he "sent his Son!" Hear it, heaven! and be astonished; earth! hear it and rejoice—"Herein is love." We need go no where else for manifestations of the tenderness, the sympathy, the benignity of God. The philosopher leads us to Nature; talks of its benevolent final causes and kind contrivances to increase the sum of animal happiness, as a proof that God loved us; and there he stops—with half his demonstration. The divine leads us to redemption, and shows us the gift which the Father bestowed for the recovery of our ruined, intellectual, mortal and immortal nature from sin and from hell. We go with the philosopher and gaze upon the ample cope of the heavens bedight with stars which soften the rigorous gloom of night; we inhale with him the atmos-

sphere which invigorates the spirits and is to man the breath of life ; we go with him to smiling fields decked with verdure and covered with plenty ; we look with him upon every scene that spreads beauty before his gaze, and is harmoniously vocal to his ear ; we look upon all that delights by its glow and astounds by its greatness ;—we admire with him, we enjoy with him, we adore with him ; and when we have seen all that he can show us, heard all that he can tell us, we leave him standing in stupid wonder amid the dread magnificence of nature, and taking the divine for our guide, we hasten onward and away in search of a higher demonstration of the truth that God loved us. And we rest not till we press our way through the mystic veil that hangs around the strange, the mournful, the joyful scenes of Calvary ; and there, amid a viewless throng of astonished angels, a band of weeping disciples and the mocking multitude, under the arch of a darkened heaven with a trembling earth beneath our feet ; we gaze upon one lone, meek, resigned, fainting sufferer, who gives his life and form to death ; and exclaim, “herein is love !”

God then, is set forth as our exemplar. “If he so loved us, we ought also to love one another.” A heathen has said, “the first act of God’s love out of himself was the creation ;” which doubtless, is one great manifestation of his benevolence. The universe was to diffuse it. The celestial creation, the amplitude of heaven was too confined for its operations, and the terrestrial was spread out as a vast theatre for its display. God first showed intelligent creatures how much they could enjoy ; next, how much they could impart. A mere outline of this was sketched in paradise, which has been filling up ever since. The spirit of the first commandment given to the first man as he stood alone in Eden bearing the image of his God, was, “thou shalt love the Lord thy God ;” and when Adam was associated with others, that of the second was, “thou shalt love thy neighbor as thyself.” “On these two commandments,” said the Redeemer of the world, “hang all the law and the prophets.”

That the love of God is exhibited in the creation of man, none will deny. The formation of his body, the constitution of his mind and their wonderful adaptation to each other, display the Divine benevolence. The senses have a two-fold use, they are alike the mediums of information and enjoyment. The passions have their use. Fear warns us ; desire gives energy to pursuit : hope softens care and sweetens labor ; shame forms a barrier against vice ; sympathy links us to the distresses, and gives us an interest in the welfare of others ; while love binds all together.

Turn your eye for a moment to the first residence of man and there you will also see the Divine benevolence. Contemplate it, not as now, cursed with sin and covered with ruins, but fresh and stainless in its primeval glory as when God first fitted it up. A garden—peerless in beauty, innocent in delights, luscious fruits presenting their endless varieties to the guiltless pair, its spontaneous productions ; angels its keepers—God its visitor. To dress this garden was their pleasure, not their toil. No thorn infested the ground, nor canker corroded the flowers that bloomed in unwithering loveliness around them. Nor to man alone was the Divine benevolence confined. Herds, well pleased with their new existence, cropped the herbage with gladness ; and sportive flocks bleated joyfully from a thousand hills. In the same vale, the lion and the lamb, the tiger and the kid fed and reposed together. Fowls swept in playful circles through the air, and merrily sang among the branches of trees, that waved their verdant beauties over crystal waters which threw back their image. Insects, made beautiful in robes of gold and purple, sat well pleased upon their thrones of plenty. All nature was full of love and God was all in all. But from this wide display of his benevolence, the apostle turns away when he would show us the highest demonstration of God’s love to us as the ground of our love for each other, and points us to redemption. There the happy and immortal God is represented as stooping from a throne in the heavens to a cross upon earth ; not only willing to promote our happiness, but through his Son, weeping over our own miseries and expiating our sins by the death of the cross.

The object of human benevolence is man. He is to be considered as possessed of a body, capable of pleasurable and painful sensation. As a being of various wants. He needs food to sustain, covering to warm, and a habitation to shelter his person. He is liable to diseases which he cannot heal,—to misfortunes he cannot control, and to accidents which he can neither foresee nor mitigate—the loss of sight, hearing, speech, the use of his limbs, to decrepitude and helpless old age. As a *social* being, he is liable to losses and bereavements in the relations of life—his friends and kinsmen after the flesh. It is the office of brotherly love to sympathise with him in the midst of his calamities, and as far as may be, comfort and relieve him.

Man is to be considered also as an *intellectual* being. There are many sons and daughters of worthy brethren who have not the means to procure an education sufficiently extensive to fit them for the social duties and enjoyments of life. Perhaps, most of them are the children of deceased brethren, deserted orphans, deprived of those who watched their cradled infancy with emotions which none but parents can feel. Here then are special objects of brotherly love entitled to the relief of Masonic benevolence.

Finally, man is an *immortal* being. With him, however, in this capacity, Masonry has but little to do. Here, we dare not trust ourselves with any thing save the religion of Jesus.

When we thus trace the relations and dependencies of human society, and consider the vices which shock or derange its peaceful elements, and the disorders that mar and stain its beauty ; when we contemplate this life as a probation for another, and the pure law of God as the rule of its government ; we must feel the importance and absolute necessity of the implantation of supernatural principles in the heart, which alone can suppress those direful emotions, expel those restless tempers and raging passions that disturb our peace and rob us of innocence. Would we have that dignified sweetness attempered by benevolence, and that condescending tenderness which pours a gentle, but copious current of moral feeling through the soul, more refreshing than water to the fainting, prostrate traveller in the desert, we must look to Christianity ; we must seek God as directed in the bible. This oldest, this best and most authentic book, I am proud to say, is the chief jewel of Masonry ; and which, it is believed, has been preserved through the instrumentality of that institution which continues still to honor it. In what way, Masters may hereafter learn in some higher degree. While the world has been one continued scene of change, alteration and destruction, the word of God has remained the same. Nations and empires have been overthrown ; the thrones of princes have been undermined ; philosophers and their systems have vanished away ; the temple and city of God have been destroyed ; yet the bible has been preserved. Notwithstanding the prevalence of error, the reign of tyranny and the cruelty of persecution, God has held the great charter of our liberties and religion in his own right hand ; and the bible has opened its pages unsullied and untorn amid the rudest storms that have convulsed the world. The instruction which this book imparts enlarges the sphere of knowledge, expands and elevates the intellect, gives play to the mental faculties and activity to the operations of benevolence. Wherever the influence of its truth has been felt and its authority acknowledged, the face of nature has been changed. It has given us, in exchange for a wandering horde of rude and savage beings, an enlightened and civilized community, and sent out a regenerating power over the face of degraded society. Here man's immortality is developed, and we are taught how to move off from the contracted scenes of earth to grasp the glories and unbounded splendors of eternity.

As society is made up of individuals, its evils can never be done away, nor its wrongs corrected without individual morality and virtue. The deleterious stream of corruption, deepening and widening, the farther it flows from its source, will roll on, bearing away upon its dark and sluggish bosom all that is beauty to the eye, pleasure to the imagination and comfort to the heart of man. To this truth the refined nations of antiquity, bear indubitable and mournful testimony. Histo-

ry records their refinement, their learning, their might, their splendor ; and history records their vices and points to their desolation. Their mightiest fabrics which genius reared, which taste and the fine arts adorned, have long since crumbled down, because they were cemented with no imperishable principles of morality and religion. Look at the broken columns of their fallen temples, and the mutilated marble statues by which they were ornamented ; trace among these ruins the mementoes of departed grandeur, and you shall feel, that the monuments of man's power have been converted into the mockeries of his weakness. If you would know why the great temple of Freemasonry has not long since been numbered with the "things that were," go to the institutions of ancient classic States, founded in human philosophy and governed by the didactic codes of men ; go glean from the wastefields of desolation and barbarism the wrecks of their faded glory, and place them in monitory collocation with an institution founded upon the morality of the bible, and you will learn why Masonry has survived them, and yet stands as a monument inscribed with the story of what has been,—with the certain prediction of what shall be. Then let the mourning voice of ruined Athens, whose emblem was a *dove*, as she sighs over the frail *egis* of her fallen Minerva, warn us to trust alone in the undecaying shield of the *truth* of the living God. Let demolished Rome, whose *eagle* once gathered into her eyry that half-zoned the globe, the brightest and richest treasures of all nations ; from whose dominion, for successive years, the sun-light of heaven was never withdrawn, now "voiceless in wo," admonish us to confide implicitly in that God, who is Light uncreated, whose empire knows neither limit nor decay, whose gift to the upright is grace all-sufficient and glory forever.

*Companions and Brothers.* Although you may have trodden the chequered mosaic, surveyed its beautiful tessellated border and looked at the designs drawn upon the tessel-board ; although you may have been recorded in the middle chamber, wrought in the quarry, passed the chair and attended the celebration of the cape ; although you may have heard the proclamation, and as approved workmen passed the tri-coloured veils of the tabernacle into the presence of the grand council ; although you may have advanced with wary circumspection at every step until you heard the solemn voice of devotion in the sanctum sanctorum and passing the slumbering sentinel, gazed upon the secret vault where every lip was sealed with silence ; yet, I point you to one, whose mysterious death-cry ringing through the supernatural gloom that hung over the cross, brought sighs from rocks, rent the temple's veil, and disclosed to the gaze of a trembling multitude the sacred wonders of the inner sanctuary. He is your Saviour and your God ; and our great patron was his disciple and his Apostle. O let us emulate in our lives that trait of character which was so illustrious in the Evangelist ! Away with that benevolence which is "born in a dream, bred in a novel and living only in profession" Away with that selfishness which lurks in the hearts of the penurious and mean-spirited who live only for themselves ; and let us have that brotherly love which diffuses happiness through the channels of active benevolence, among all to whom our Creator has linked us by the ties of natural affection ; that love for each other, which meets the obligation bound upon us by Divine benevolence. If God so loved us, we ought also to love one another !

Well have you done, Brethren of the "mystic tie," to meet and celebrate this annual remembrancer, for the purpose of writing immortality on every stone and ornament of the great moral temple. And my prayer is, that in after years, you may never desecrate the stupendous pile which your hands this day adorn. If you do, the curses of insulted virtue will fall upon you, like blighting mildew on the waving harvest ; and you will be driven out from a dishonored Institution, a scorn and a derision to howl beneath the scorpion-lashes of remorse.

May you, and those that shall come after you, fear God, love the brotherhood and bless the world. And when your mortal frames shall sink to their rest in the grave, may your immortal spirits repose in the bosom of their God ; until the body, rising above the deep ruins of the fall, uninjured and undying, shall blend in deathless union with the soul, and both take up their residence amid the fadeless glories of bliss eternal.

## THE MASON.

When life becomes a scene of wo,  
 Of pain and poverty ;  
 When sighing man is doomed to know  
 Too much of misery ;  
 Who then will seek his humble door,  
 And smooth his nightly bed ?  
 Ah, who will pity then the poor,  
 When all his friends have fled ?

The MASON.

When he is doomed to death nor knows  
 His wife and children's fears,  
 Who then will soothe the widow's woes  
 And dry the orphan's tears ?  
 Ah, who will then a father be,  
 To those in deep distress—  
 Extend the hand of charity,  
 And sorrow's sighs suppress ?

The MASON.

If to the grave the mother fall  
 The victim of despair,  
 Who then the orphan boy will call  
 His bounteous board to share ?  
 Who will bind up his bleeding heart—  
 His little hands extend—  
 And bid him breathe, with lips apart,  
 His thanks unto his friend ?

The MASON.

And who will bend his little knees  
 Before his God on high—  
 Teach him to rev'rence Heav'n's decrees,  
 And fit him for the sky ?  
 Yes, teach him to shun paths of shame,  
 And honor virtue's laws—  
 A patriot on the page of fame,  
 In his lov'd country's cause ?

The MASON.

Yet man denies the garland green—  
 The blooming bay of praise ;  
 But calls the MASON's motives mean,  
 And tho' convinced inveighs.  
 Thus prejudice thro' time hath been  
 The scourge of Masonry.  
 Of all—the worst that I have seen,  
 Is mental tyranny.

MILFORD BARD.

## F R E E M A S O N R Y .

BY L. S. BANCROFT.

(Communicated for the Freemasons' Monthly Magazine.)

FREEMASONRY is a balm for the wounded spirit. It is a sure staff for the weary traveller over the desert of life. What an inexpressible benignity does it throw over the countenance and actions of its sincere votaries ! Its principles purify, adorn, and enoble our nature. By it we are lifted far above the little consideration of an existence, short as the winter twilight, and unimportant as the faint vision of a distant star. We are led by its influence to contemplate the "first good, first perfect, and first fair;" and, as without the aid of a telescope, the shipwrecked sailor could never discern in the far off horizon the vessel that is to bring him relief; so without the pure principles inculcated by Freemasonry and Religion, man's views would be confined to a narrow circle of melancholy incidents and thoughts ; and he would most probably content himself with the belief, that the earth was his only home, and that death was an eternal sleep. But with a knowledge of these great principles he looks forward to a world of endless duration. He sees nothing in the universe above, or earth beneath to terrify or disquiet him. He does not, like the superstitions and uninformed, ascribe every phenomenon in nature to supernatural agency, but as governed by the laws of the All-wise Creator.

## M A S O N I C A N E C D O T E .

THE Surgeon of a large trading vessel left England on a voyage that was calculated to extend over three years. The passage was not congenial to his nature, for the captain behaved to him with contempt, and he was not, therefore, treated as he ought to have been by others. The motive for the captain's conduct arose from the Surgeon's non-compliance with certain pecuniative views which affected the interests of the owners, as well as the comforts of the ship's company, which circumstances it would have been imprudent to have divulged, as such a course would have drawn upon him all the severity it was then in the power of a sea-captain to inflict.

On reaching a distant port, the Surgeon left the ship, preferring to throw himself on the consideration of strangers rather than to endure a continuance of such cruel treatment, and his prospect was brightening. Several passengers, however, who were desirous of returning home, would only take births in the ship on condition that the Surgeon would resume his duties, his character being highly esteemed. On this, the captain, by apologising for his past conduct, by promises of amendment in himself, and of full pay and privileges, succeeded in changing the determination of the Surgeon, much to the satisfaction of the passengers. The Surgeon packed his moveables, and consigned them to a person to convey them on board. He saw his trunks secured on a sort of cart, which drove off, he himself following at a brisk walk. On the cart nearing the place where the boat was waiting, he observed the driver to use increased speed, and turn suddenly

into a path-way, where in an instant he was out of sight ! The blue Peter was at the mast-head, not a moment was to be lost, and the poor fellow boarded the ship without even a change of linen. The passengers kindly supplied him with many things, but the captain's conduct became harsher than ever ; to jeers on his misfortune, succeeded every species of vindictiveness in his power ; his end had been answered, he had obtained passengers, with their money and stores, and he forgot all his promises to the Surgeon, whom he unceremoniously dismissed on his arrival at Calcutta, and who became a wanderer and an outcast in the "City of Palaces."

But the Surgeon was a Mason, and in the hour of need—starving, and scarcely clothed—he remembered that as he had promised to relieve others in their trouble, he was probably himself entitled to ask relief. He applied to a Provincial Grand Officer, who supplied his immediate wants, and shortly enabled him to make a decent appearance ; soon after which he was engaged by a native gentleman in the upper provinces, as secretary and medical attendant, in which capacity he still remains. Before leaving Calcutta, he called on his friend, the Grand Officer, and repaid the advances, with the most grateful acknowledgments for the powerful and truly Masonic kindness afforded him in the hour of affliction.—*London Review.*

### S O L O M O N ' S T E M P L E .

THE legacy bequeathed by David to Solomon, for the building of the celebrated Temple of Jerusalem, is thus described by David himself, in the 14th, 15th and 16th verses of the 1st book of Chronicles : " Now behold, in my trouble I have prepared for the House of the Lord an hundred thousand talents of gold, and a thousand thousand talents of silver, and of brass and iron without weight, for it is in abundance ; timber, also, and stone, have I prepared. Moreover, there are workmen in abundance, hewers and workers of stone and timber, and all manner of cunning men for every manner of work. Of the gold, the silver, and the brass, and the iron, there is no number."

A correspondent of the Philadelphia Evening Journal, to give some idea of the enormous amount of this legacy, has made an estimate in pounds, shillings and pence, and also in dollars and cents, of the "talents of gold," and the "talents of silver" here referred to. A talent of silver, like those bequeathed by David, is £353 11s. 10d., and consequently a thousand thousand talents of silver, (1,000,000) would amount to £353,591,666. A "talent of gold" is £5,975 15s. 7d., and a hundred thousand talents of gold, therefore, amount to £507,577,916. So that these two items alone of David's bequest, amounted to the enormous sum of £861,169,582, or \$3,827,420,364 !

Supposing this to be all silver, it would weigh 190,510 tons, and would require 50,255 wagons, at two tons each. Allowing 60 feet to each wagon and horses, 671 miles would be covered. It would make 109 banks of \$35,000,000 each ; and leave a fraction of \$12,420,364. The annual interest would amount to \$229,645,221—the daily interest to \$629,161—the hourly interest to \$26,215—the interest per minute to \$437—and per second to \$7 28 !

## C O R R E S P O N D E N C E .

*Belleville, Ill., March 16, 1843.*

BR. MOORE,—SIR—I recently received a number of the “Freemasons’ Magazine,” and at the last meeting presented it to St. Clair Lodge, in this place, when the following resolution was unanimously passed:—

“Resolved, That the FREEMASONS’ MAGAZINE, published in Boston, and edited by R. W. Br. C. W. MOORE, is a work that should be encouraged by all good Masons; and in token of our high regard and best wishes for its success, the Secretary is hereby authorized to send for a copy for the use of this Lodge.”

I shall use my best efforts to promote the circulation of the Magazine among the Craft in this section. St. Clair Lodge is under the jurisdiction of the Grand Lodge of Missouri, from which Grand Lodge we received a dispensation and commenced work Feb. 12, 1842. Subsequently we received a charter and was regularly organized October 25, of the same year. Since our commencement, we have initiated fifteen, and now number thirty members. With my best wishes for your success in disseminating Masonic information, I subscribe myself

Yours, &c.,

ALEX. REANEY,

*Sec. of St. Clair Lodge, No. 60.*

[We cannot better promote the object desired by the writer of the following communication, than by giving his own words]:—

*Clarksville, Tenn., March 18, 1843.*

DEAR BROTHER,—DAVID G. CORWIN was once the Gen. Grand Marshal of the Masonic Fraternity in the U. States,\* and often filled some of the most important offices in the Grand Lodge of Kentucky. He was an active and devoted Mason, and almost universally esteemed for his amiability and benevolence, as I learn from one who was intimately acquainted with him. He was a resident of Danville, Ky. and died there some years ago. He sleeps in the public burial ground of that place, without a slab, stone, or any thing else, to designate his grave. These facts are from a gentleman of the first respectability, who was with him in his last hours. This is wrong. Masons should have more regard for their deceased Brethren,—more especially those who have been conspicuous in the promotion of the ends of the Order.

The gentleman from whom I obtained the facts, was not a member of the Fraternity during his residence in Kentucky, and consequently was not aware of the relations existing among Masons. Since his removal to this place, he has attached himself to our Lodge, and has repeatedly mentioned the inattention of the Brethren, in and about Danville, to Br. Corwin’s memory. Agreeing with him in opinion, I have concluded to call your attention to the facts, in the hope that you will call the attention of the Brethren of Kentucky to them.

The Lodge and Chapter here are still increasing their numbers out of the best materials in the country.

With the best wishes for your health and happiness, I have the pleasure to continue

Yours, Fraternally,

E. H.

\*We believe the Companion named was the Marshal of the Gen. G. Chap. of the U. S.

## MASONIC INTELLIGENCE.

## HALIFAX, N. S.

The Sir Knights of St. John's Priory, Halifax, under the jurisdiction of the Royal Grand Conclave of Knights Templars of Scotland (Sir David Milne, most Eminent Grand Prior,) have presented a highly complimentary address to Matthew Richardson, Esquire, of that city, on his recent retirement from the high office of M. E. Grand Prior. Mr. Richardson was also unanimously elected an Honorary Member of the Priory, and entertained by the Sir Knights at a Banquet in the evening. Alexander Keith, Esq., Provincial Grand Master, was among the Guests present on the occasion.

The newly-elected Most Eminent Grand Prior, the Honorable J. Leander Starr, presided. Several Masonic and National toasts were drank—and the evening passed away with much harmony and kind fellowship, until a late hour, when the party retired.

The Banquet was provided by Coblenz, in his best style, at the Halifax Hotel.

The Encampment, we are informed, is rapidly increasing; and there are numerous candidates for the honor of Knighthood.

## UNITED STATES.

## OHIO.

The annual communication of the M. W. Grand Lodge of Ohio, was commenced at Masons' Hall, in Lancaster, on the 17th October last, and continued in session three days. Between fifty and sixty Lodges were represented, and the business transacted was of an interesting character. The annual address of the M. W. Grand Master is a paper of unusual local and general interest. We extract such portions as we judge will be most acceptable to our readers:—

BRETHREN:—We have been permitted to assemble together, again, under circumstances of continued prosperity, to transact the annual Masonic business of the State; and it will not be deemed irrelevant, to make the occasion, expressive of our gratitude for the signal blessings vouchsafed to the Institution in Ohio. While almost every other association has been shaken with fierce and turbulent excitements: stimulating to passionate excess, and rending the ties of social relationship, there has been manifested, a most auspicious and remarkable calm, within our own borders. Masonry has been suffered, quietly, yet progressively, to plant among our people, her altars of peace and fraternity, and to exercise in an eminent degree, her legitimate, conservative influence. Within the limits of this jurisdiction, it would seem that the day of domestic trouble and disquietude has entirely passed away. On every side there is presented to our gaze, a cloudless horizon and a sunny sky, so that there is nothing now wanting, but the exercise of firmness and circumspection among the Lodges, to realize all the high benefits that belong to our organization. While I am happy in stating such to be the result in our own Masonic field of labor, it affords me great pleasure to assure you that in our sister States the evidence of general healthfulness, and governmental prosperity are strikingly witnessed. Many kindred causes have co-operated to bring about this palmy condition of things; among these, I am inclined to place a very high estimate upon the influence exerted by the Grand Lodges of the Union. These elevated bodies have learned fully to appreciate the extent and magnitude of their responsibilities to the Craft.

Sovereign within their own geographical limits, and in possession of the highest attributes of power, they have so administered that power, as to ensure the venerable landmarks of the Order from violation and build up upon the broadest basis, the associated welfare of their members.

Having first been taught by experience, the necessity there was to respect themselves, in the position they occupy ; they have since, by wise, prudent, but at the same time, fearless legislation, won the respect, the confidence and attachment of their subordinates.

And so it will always be. Just in proportion as our Grand Lodges meet every required responsibility, and discharge every duty they owe to themselves and to the Craft, will the interests of Masonry be advanced, or deteriorated. The union existing between the common head and the subordinate Lodges, is so intimate and inseparable, that whatever affects its stability must operate upon their immediate decline. It is to them, what the sun is to the system, the center of light, and heat and vitality :—I have lately had occasion to believe that in some of our Lodges, the relation of the subordinate to the principal is but imperfectly understood. The organization of this body is essentially republican ; each Lodge in the State, is equally entitled to be represented in its deliberations, and therefore its voice, whether in the enactment of a law, the passage of a resolution, an order, an assessment, or an appropriation from its funds, is the united, concentrated voice of all the Lodges who compose it ; when uttered, it becomes supreme Masonic law, within its jurisdiction, and exacts implicit obedience from all. This is a fundamental axiom, and as such should be distinctly understood by the Fraternity.

Since our last session, I have received sundry petitions properly avouched and recommended, praying for the establishment of new Lodges. In compliance therewith, I have issued eight dispensations. \* \* \*

It will be seen that three of these new Lodges have been established in that section of the State, which was so bitterly scathed by the anti-Masonic storm, some years since ; and I take great pleasure in presenting the fact to you as one of the most signal and gratifying evidences, of the onward prosperity of the Order. The records of this Grand Lodge show, that in no portion of Ohio, was the Institution more flourishing, in all necessary essentials in former days, than in the northern part of the State, and with what reluctance our Brethren there felt compelled by the stress of an intolerant excitement, to surrender their distinctive privileges and organization, as Masons.

That cause ceasing to operate, there will doubtless be again manifested to the world the same loyal attachment to Masonic principles, and I now entertain no doubt, that the time will soon appear, when the Institution will be more popular in North Ohio, than it ever has been heretofore : and that its latter days, will be to it Masonically the days of its most excellent prosperity. In connection with this subject, I will be allowed to express the high gratification I received from an official visit to the Lodge at Cleveland. In point of number and respectability of its members,—their zeal, mode of government, and system of work, it is, considering the limited period of its existence, second to none in the State. Three years ago, it was supposed that insurmountable difficulties were in the way of any Masonic organization in the city of Cleveland, and I adduce the fact of the present palmy condition of things there, rather as one of general Masonic interest, than as an invidious exhibition of sectional superiority, as the same remarks will also apply with strict propriety to the Lodges at Akron and Massillon. All of the compensated Lodges, as far as I have been advised, have conducted with prudence and propriety.

At your last session, I was honored with the appointment of Delegate, to represent this Body, in Convention of Grand Lodges, which assembled at the city of Washington, in March last, pursuant to the recommendation of the M. W. Grand Lodge of Alabama. I regret to state, that in consequence of extreme physical debility, under which I was then laboring, the result of a serious attack of sickness, I was unable to discharge this pleasing duty ; and I the more regret it, as the resolution conferring upon me the appointment, did not provide for an alternative Delegate.

The address then notices the organization of the Convention, and adds :—

A judicious report was adopted, recommending "that each Grand Lodge in the

United States, appoint one or more skilful Brethren, to be styled Grand Lecturers, who shall meet and agree upon the course of instruction, necessary and proper to be imparted to the Lodges and the Fraternity in their several jurisdictions; and that they be required to convene at some central place, at least once in three years, to compare their Lectures, and correct variations." In case this recommendation is approved by a majority of the Grand Lodges, the Convention advise, that the first meeting of the Grand Lecturers be held in the City of Baltimore, on the second Monday in May, 1843. As this Grand Lodge has always recognized such an appointment, it only remains to determine, whether the occasion is of sufficient importance for you to commission that officer, to attend the contemplated meeting at Baltimore. My own opinions upon this subject have been expressed to this Grand Lodge, so pointedly heretofore, that it would be almost supererogation, to press them again upon you. The fact is undisputed, that the Lodges, under our different Masonic jurisdictions, have not only introduced systems of varient work; but in some instances have fallen into lamentable errors, and departures from the *ancient landmarks*.

In our own State, the difficulty complained of, has within the last few years been greatly obviated, through the exertions of the present Grand Lecturer, whose intelligence, capacity and promptitude, in attention to the duties of an arduous office, have left but little room for amendment, in securing uniformity of work, among the Lodges of Ohio. There is no doubt however, that his system, excellent as it is, may itself be the subject of improvement, and even if this were not the case, is it not a duty which this body owes to kindred associations, to cooperate with them, in securing uniformity and perfection in the work, among all the Lodges of the Union? It appears to me that the recommendation of the Convention at Washington, contains the only feasible plan to secure this desirable attainment; and I therefore suggest to you the propriety to authorize and commission the Grand Lecturer of Ohio, to meet similar Officers, from other Grand Lodges, on the second Monday of May, 1843, in Baltimore.

This body has not as yet adopted any plan for issuing Grand Lodge Certificates, perhaps for the reason, that the necessity for such a precautionary measure, has not been so urgent within this jurisdiction, as in other States.

The most of our Lodges are exempt from frequent itinerant demands upon their charity funds; yet those located upon the great thoroughfares of travel have been seriously annoyed from such sources. I mean by those persons, who make use of their Masonic privileges to supply the wants consequent upon dissipation and idleness. If other Grand Lodges shall refuse to entertain from strangers, any applications for charity, or for admission to the Lodge rooms without a Grand Lodge certificate, it will become a matter of imperative necessity, to make the rule universal in the operation. Wherever it has been tested, it has resulted in producing beneficial results, not only as a source of legitimate revenue, but as a protection to the Fraternity against the impostor and the unworthy.

At the last session, the Committee on "Foreign Communications" of this body, incidentally expressed the opinion, "that it would be found safe, if not highly beneficial to transact the usual business of the Lodge, in the third degree." As this subject has generally elicited the attention of the Grand Lodges of the Union, and been made the cause of Legislative enactment; it would be well that some positive expression, should be had from you upon it, at the present time.

In all matters of *general regulation*, it is desirable to insure as much uniformity as possible, and as no valid reason can be urged why, the recommendation of the Convention upon this matter should not be sanctioned by all of our Grand Lodges, I would suggest that such rule be adopted for the government of the Lodges under this jurisdiction.

The Grand Master closes his interesting address as follows:—

It will be sufficient to state from this Chair, that in every part of our land; East and West—North and South; the elements that were in opposition to our

Order, have in a wonderful manner faded away; and that there is now realized, wherever the eye is turned, the beneficent and onward marchings of Masonry.

It is not probable that I will ever again address you from this station; and while I tender my grateful acknowledgments for the confidence you have always manifested; and the co-operation I have received in my humble efforts to administer the government of this Grand Lodge; I beg also to assure you, that its welfare and that of the Lodges you represent, will be, at all times, and under all circumstances, the subjects of my affectionate regard.

WILLIAM J. REESE, GRAND MASTER.

We have the pleasure to add, that the M. W. Brother has been induced to continue in office another year.

#### A B S T R A C T O F P R O C E E D I N G S .

##### G R A N D L O D G E H A L L .

The committee appointed to superintend the erection of the Grand Lodge Hall, submitted their report:—

That since the last session of the Grand Lodge, no new contracts for work, have been entered into. During this period, that portion of the Building now under contract, has been slowly, but at the same time, securely and permanently progressed with. The Committee felt it to be their duty, to ascertain the result of the late visitation to the Lodges, before any new moneyed responsibilities were incurred.

The plan devised, for the procurement of means, has now been tested: So far as the visitation was extended, it has proved sufficiently successful, to justify the opinion, that if it be persevered in, in connection with the yearly dues, heretofore assessed; that funds adequate to the final completion of the Building will be obtained.

##### G R A N D L O D G E O F M I C H I G A N .

We have heretofore so fully discussed the question touching the legality of this body, that we give place to the following remarkable report, without comment, further than to say, that we dissent entirely from the position, that a Grand Lodge has "an undoubted right to suspend its labors for two years, or twenty years," and we respectfully deny the existence of any "legal authority" for such a proceeding. *There is no constitutional regulation on the subject, nor is there any precedence for it in Masonic history.\** As however none of the subordinate Lodges in Michigan, "retained their organization" during the "suspended vitality" of the old Grand Lodge, the present body cannot, according to the terms of the report, be recognized by the Grand Lodge of Ohio:—

The reasonings and resolutions laid before this Grand Lodge by the institution in Michigan, with a single exception, may easily be compressed into a single point. Has any one or more Grand Lodges a right to require any evidence, and if any, what evidence of the constitutional existence of the Grand Lodge, other than the usual official notice under the hand and seal of its Secretary.

To this, there would seem to be a ready response. *Every individual Mason on visiting a Lodge, has a constitutional right by the rules of the Order, to examine the authority by which such Lodge works;* and in all cases all parties have a right to demand the best proof the case will admit of, of the right of the other party to claim the franchises belonging to this ancient institution, and if it be important that such a right should be recognised, as between individuals and sin-

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\*For a full discussion of this question, see Magazine, p. 97.

gle Lodges, how much more important it is that they should be satisfied, when the parties claim the elevated positions of Grand Lodges. The Michigan report, however, contends for a difference between a suspension and destruction of their powers. In settling questions like this, your Committee believe that a common sense understanding of the meaning of words coupled with their technical use in any case is always the safest guide for their construction. By the rules of deliberative bodies, a postponement or suspension of action upon a particular subject, for an indefinite period is equivalent to an absolute refusal to act at all, and though the resolution of the Grand Lodge of Michigan fixed no particular time during which it would suspend its action, and therefore, viewed in that light alone, is a technical indefinite postponement of future action; yet when we view the peculiar phraseology of the resolution as quoted, we are impelled irresistably to the conclusion that they did not intend to deprive themselves of the power, should future circumstances warrant its exercise. The duration of the influences which existed at that time could not be foretold, and hence the difficulty to fix a period at which their labors should be resumed. A Grand Lodge has, in the opinion of your Committee, *an undoubted right to suspend its labors for two years, or twenty years, and then resume them, protected by all the force of legal authority*, and the whole difficulty on this point in the present case seems to turn upon the fact that no time was fixed, and thus by leaving it uncertain, it became an absolute dissolution of the body. Such a conclusion is, however, entirely overthrown by the fact, that in lieu of a particular time for which this suspension should last, the Grand Lodge of Michigan inserted the words "for the time being," thus not only negativing in the strongest manner any conclusion which might be sought to be drawn in favor of its dissolution, but holding forth in the plainest manner the idea that it expected at some future day to resume its functions. On the whole, then, your Committee are of opinion that during this period the Grand Lodge of Michigan has existed in a state of *suspended vitality*. They are equally clear that in the absence of the superior officers, the Junior Grand Warden had a right to direct a resumption of the work, if the subordinate Lodges still retained their organization and had not crumbled to pieces by the lapse of time. But it is unquestionably true, that no Grand Lodge can exist without subordinate Lodges, for the single reason that the Grand Lodge is composed of representatives of the subordinate Lodges, and whether any such legally existed at the time the Junior Grand Warden assumed the authority adverted to, your committee have no means of learning.

Should this, however, prove to be the fact your Committee, would recommend that the present organization be recognised as the legitimate Grand Lodge of Michigan.

#### REPORT OF COMMITTEE ON FOREIGN CORRESPONDENCE.

The committee acknowledge the receipt of the proceedings of a number of the Grand Lodges, and say—

These documents are for the most part the printed proceedings of the various Grand Lodges, from whom they have emanated, and from the various reports and statements which they contain, give the most cheering assurances, of the onward progress of the order. The different subjects which they agitate, at least so far as they are important to us, have mostly been pressed upon the attention of this Grand Lodge by our Most Worshipful Grand Master, in his recent Communication. Your Committee cannot forbear, however, to express their views in relation to the importance of establishing a uniform method of work throughout the United States, and in no way can this be so easily attained, as by authorizing your Grand Lecturer to proceed to Baltimore, in conformity to the recommendations of the Convention held at Washington.

The facility with which a comparison of the different works can be obtained by this method, as well as the ease with which any deviations from the ancient Landmarks, can be corrected, is so obvious as to need no illustration at our

hands, and certainly in point of importance, nothing is of more vital consequence to the stability and interests of the institution, than unvarying uniformity. Your Committee would therefore beg leave to call it to your most serious and early attention. In connection with this subject your Committee will only mention a single fact which they find recorded among the documents placed in their possession. In one of our largest Commercial cities, the officers appointed for that purpose report "that they had visited all the Lodges in the city and find that there is not that uniformity in the work and mysteries of the Craft which ought to exist," it being borne in mind that these Lodges were all in the same city, places the fact in such relief as to display the imperative necessity of taking some steps to correct the evil complained of.

In glancing over the proceedings of the different Grand Lodges, your Committee were struck with a resolution adopted by the Grand Lodge of Mississippi, declaring, that in their opinion, it is wrong, improper and unmasonic, for any Lodge to initiate persons without the jurisdiction of the Lodge, (*who properly belong within it*) and that Lafayette Lodge, of the city of Philadelphia, in initiating a citizen of Vicksburgh, who had been rejected by Ancient York Lodge, of the latter place, acted unmasonically. In the opinion expressed by this resolution, your Committee join with the most hearty concurrence. A practice, so manifestly improper and at variance with the fundamental rules of the order is fraught with the most baleful consequences, and should be checked at the earliest moment; nor, do your Committee hesitate a moment, to believe that it will receive your most unqualified condemnation.

#### GENERAL GRAND LECTURE.

*Resolved*, That the Grand Lecturer of this Grand Lodge, be directed to proceed to the city of Baltimore, to meet the different Grand Lecturers of the United States, for the purpose of agreeing upon the course of instruction, necessary and proper to be imparted, to the Lodges and Fraternity in their several jurisdictions, in conformity with the recommendation of the Convention of Delegates holden at Washington, D. C., March 7, A. L. 5842.

The Brother thus appointed to attend the Convention, is the R. W. JOHN BARNEY, Esq., of Worthington.

#### GRAND CHAPTER.

The annual communication of the M. E. Grand Chapter of Ohio, was held at Lancaster on the 19th October. The meeting was well attended, though the business transacted does not possess much general interest, being mostly of a local character.

The Council of High Priests held its annual meeting at the same place on the 20th. The Order was conferred on three Companions.

On the same day, the Grand Council of Royal and Select Masters held their annual convocation, for the choice of officers. The business was entirely local.

#### MISSISSIPPI.

The anniversary of St. John the Evangelist, was celebrated by the Masonic Fraternity of Jackson and its vicinity, in an appropriate manner. According to previous notice, a procession was formed and proceeded to the Methodist Church. After a thrilling invocation from the Rev. Mr. Cooper, Chaplain for the occasion, the officers of the Lodge were installed in a very impressive manner, by Brother D. S. Jennings. Brother Brien of Vicksburg, by request, delivered a beautiful address.

The regular orator of the day, Brother Samuel Yerger, not having it in his power

to attend the celebration, the duty that devolved upon Brother Brien was of course unexpected, yet the address was such as to excite the admiration of his audience, and deeply impress the importance of the occasion upon the mind of the Fraternity, and all present.

The procession moved from the Church to the Union Hall, where the enterprising proprietors had a sumptuous dinner prepared. After the cloth was removed, many beautiful and soul-stirring toasts were presented by the Fraternity, and received in a manner worthy of the occasion. Many bursts of eloquence flowed from the lips of the gifted. There was fully displayed a "feast of reason and a flow of soul," and that too over goblets of nature's brightest, purest beverage—*cold water*.—*Southern Mi.*

#### SOUTH CAROLINA.

[From our Charleston Correspondent.]

At an adjourned meeting of the Grand Lodge of South Carolina, held at Masonic Hall, in Charleston, on the 4th of April, the Rev. ALBERT CASE, R. W. Grand Representative of the Grand Lodge of Connecticut, near that body, appeared in the regalia of the Grand Lodge he represented, presented his credentials, and was formally received and acknowledged in his official capacity. The R. W. Dep. G. Master, G. B. ECKHARD, Esq. presided on the occasion, and welcomed the Representative in a feeling address, to which Br. Case responded in a lengthy address on the utility of the Representative System; the duties of the office, and the condition and prospects of the Institution. He spoke of the meeting of Grand Lecturers in Baltimore in May next, [current] as being a measure of the greatest importance, the result of which, he believed, would be of greater benefit to Masonry in this country, than that of any plan adopted since first its light dawned upon Americans.

The R. W. WM. H. ELLIS, of New Haven, has accepted the appointment tendered him by this Grand Lodge, of its Representative near the Grand Lodge of Connecticut, and will be received as such at the next meeting of that body.

#### EXPULSION.

*Charlotte Tenn., April 1, 1843.*

CHARLOTTE LODGE, No. 97.

*Resolved, unanimously, That Doctor HENRY H. GORIN, late of Charlotte, Tenn., a Master Mason, a Member of this (Charlotte) Lodge, be, and he is hereby expelled for gross immoral, and unmasonic conduct, from all the rights and privileges of the Fraternity.*

*Resolved, That the Secretary forward a copy of the aforesaid Resolution, to the Editor of the Freemasons' Monthly Magazine, and Nashville Whig, for publication.*

A true copy.

WILLIAM S. ADAMSON, Secretary.

## Obituary.

## CAPTAIN GEORGE GORDON.

We have been favored by the friends of the late Captain Gordon with the following items of his history, which were embodied in a report of a Committee of the Nova Cesarea Harmony Lodge of this city, and by order of the lodge, communicated to his surviving relatives.

He was born at Philadelphia, Pa. on the 3d of May, 1764, and it is supposed he was there made a Mason when a young man; that he soon after removed to Kentucky, where he married a Miss Moss, afterwards the mother of Mrs. Isaac G. Burnet, of this city. He came to this place in 1792, and became a member of what was called the "Army Lodge," which was associated with the Revolution. He was a steady and warm friend of Masonry, and always defended the institution with prudence and firmness "when it was lightly spoken of in his presence."

Captain Gordon was Coroner of Hamilton County from 1793 to 1798; and during part of this time and afterwards, Recorder of said County. In 1800 he removed to Adams County, Ohio, and on the organization of that County, was appointed its Clerk, which office he held till 1804, when he returned to Cincinnati. He subsequently resided in Newport, Kentucky, and there broke up housekeeping in 1819; after which, until his death, December 21, 1842, he resided in the family of his son-in-law, Mr. Burnet. He was the father of thirteen children, six of whom have deceased,—seven are living—two sons and five daughters—all filling the most important and endearing relations in life, those of husbands and wives, fathers and mothers.

The "Army Lodge" of which Captain Gordon was a member, it is presumed was continued till about the time that Nova Cesarea Harmony Lodge, No. 2, was established; the charter of which last named Lodge was received from the Grand Lodge of the State of New Jersey, under date of September 8th, 1791. Said charter was procured by Dr. Wm. Burnet, brother of Isaac G. Burnet, Esq., who came to this place in 1788, and was named in the charter as the first Master of the Lodge, but returned to the East before it was organized. The first officers were Edward Day, Master, Dr. Calvin Morrell, S. Warden, and General John S. Gano, J. Warden, who were elected on the day of its organization, December 27, 1794, in the house of the late Captain George Gordon. Thus it will be seen that Masonry was brought here by our Revolutionary Fathers, when this country was a wilderness, and that it has been connected with the growth of the West, and the progress of society from that time until the present.

It is also worthy of remark that the "Army Lodge" exhibits one of the peculiar and most interesting traits in Masonry. Here we behold its perfect subserviency to the laws and customs of the country in which it exists, and the reverence and obedience which it always secures from its friends and votaries: in this character it is truly amiable;—here the General whose commands are absolute in leading his soldiers to battle, becomes submissive to the instructions and listens with attention to the moral lessons taught by the Master of the Lodge, though he may be a private soldier in the army—as we are told was often the case with the Father of our Country, General WASHINGTON.

Masonry is not found in the army as the warrior seeking to bathe his sword in the blood of a foe: it is there as an angel of peace, subduing the unruly passions and propensities of man, administering to his wants and exerting his influence in securing and promoting his greatest good. When he is wounded in battle, it acts the part of a "good Samaritan" in binding up and pouring oil into his wounds: if he is faithful to its precepts and is cut down, it reminds him that though his "earthly tabernacle is dissolved he has a building of God, an house not made with hands, eternal in the heavens."

We have given the above, supposing it might gratify many of our old citizens, and the Fraternity, which is composed of a body of men of the highest character and respectability.—Captain Gordon was honored with the public confidence and regard in his life time; and his brethren united as a body, in paying to his memory the highest tribute of their respect after his decease.—*Cincinnati (Ohio) Enq.*

## REGISTER OF OFFICERS.

## GRAND LODGE OF ALABAMA.

M. W. Nath'l W. Fletcher, G. Master.  
 R. W. Felix G. Norman, D. G. M.  
 " Price Williams, S. G. W.  
 " Denton H. Valliant, J. G. W.  
 " Rev. Thomas Chilton, G. Chaplain.  
 " Edward W. Herndon, G. Lecturer.  
 " William Garrett, G. Treasurer.  
 " Amand P. Pfister, G. Sec'y.  
 " John G. Copp, S. G. Deacon.  
 " William Hendrix, J. G. Deacon.  
 Br. Joseph W. Pierce, G. Tyler.

## GRAND LODGE NEW JERSEY.

M. W. Daniel B. Bruen, Grand Master.  
 R. W. Ahner Parke, D. G. M.  
 " William H. Earl, S. G. W.  
 " Jeremiah B. Davis, J. G. W.  
 " X. J. Maynard, G. Treasurer.  
 " John Mershon, G. Secretary.  
 " Joseph H. Hough, D. G. Sec.  
 W. Rev. Jonathan Brooks, G. Chap.  
 " Elias J. Thompson, G. Visiter.  
 " Richard Rounsevel, G. Pursuivant.  
 " George Ayres, G. Marshal.  
 " Halsey Canfield, S. G. Deacon.  
 " John Vantilburgh, J. G. Deacon.  
 " Elias Phillips, } G. Stewards.  
 " Samuel B. Scattergood, } G. Stewards.  
 Br. Sylvester Van Sickel, G. Tyler.

## SOUTH CAROLINA ENCAMPMENT, NO. I.

Sir Albert Case, M. E. G. Commander.  
 " J. C. Norris, Gen.  
 " Charles C. Clapp, Capt. Gen.  
 " John H. Honour, P.  
 " A. J. Davids, S. W.  
 " J. W. Bruen, J. W.  
 " H. G. Street, Treasurer.  
 " F. A. Becher, Recorder.  
 " E. Meyer, Standard Bearer.  
 " F. Mertens, Sword Bearer.  
 " J. Moorehead, Warder.  
 " Samuel Seyle, O. D. S.

## G. R. A. CHAPTER SOUTH CAROLINA.

M. E John H. Honour, G. High Priest.  
 E. Albert Case, Deputy G. High Priest.  
 " John M'Kee, Grand King.  
 " J. C. Norris, Grand Scribe.  
 " H. G. Street, G. Treasurer.  
 " F. A. Becher, G. Secretary.  
 " Charles Clapp, G. Marshal.  
 " Samuel Seyle, G. Sentinel.

## GRAND R. A. CHAPTER, ALABAMA.

M. E. David Moore, Grand High Priest.  
 " Edward Herndon, D. G. H. P.  
 E. Felix G. Norman, Grand King.  
 " G. W. Creach, Grand King.  
 " William Garrett, G. Treasurer.  
 " Amand P. Pfister, G. Secretary.  
 " John H. Copp, } G. Marshal.  
 " Wm. Hendrix, } G. Marshal.  
 Com. Joseph W. Pierce, G. Janitor.

## MIDDLESEX LODGE, FRAMINGHAM, MS.

Francis Bowers, Master.  
 Joseph O. Skinner, S. W.  
 James B. Puffer, J. W.  
 Adam Hemmingway, 2d, Treasurer.  
 Edward Holbrook, Secretary.  
 Charles R. Train, S. D.  
 Malachi Babcock, J. D.  
 Jesse Belknap, Embrylin Leland, Stewards.  
 Zebion Hooker, Marshal.  
 Timothy Kames, Tyler.

## ST. JOHN'S LODGE, BOSTON.

George L. Oakes, Master.  
 Winslow Lewis, Jr., S. W.  
 Elijah M. Davis, J. W.  
 Jacob Arnee, Treasurer.  
 Calvin Whiting, Secretary.  
 William Bramhall, S. D.  
 J. James Cobb, J. D.  
 Rev. E. M. P. Wells, Chaplain.  
 John Flint, Marshal.  
 Peter Higgins, & Joel H. Walker, Stew.  
 Wm. C. Martin, Tyler.

## MASSACHUSETTS LODGE, BOSTON.

Martin Wilder, Master.  
 A. A. Dame, S. W.  
 Elijah T. Wetherbee, J. W.  
 William Palfrey, Treasurer.  
 J. Q. Kettell, Secretary.  
 Epoch Hobart, S. D.  
 Edward Crust, Jr. J. D.  
 Abel Bowen, & Henry Bowen, Stewards.  
 Wm. C. Martin, Tyler.

## COLUMBIAN LODGE, BOSTON.

George G. Smith, Master.  
 George. M. Thacher. S. W.  
 Jonathan Towne, J. W.  
 Ruel Baker, Treasurer.  
 Benjamin B. Appleton, J. Secretary.  
 Peter C. Jones, S. D.  
 John R. Dow, J. D.  
 Ebenezer Smith, Jr. Marshal.  
 W. B. Hawes, W. D. Coolidge, Stewards.  
 Wm. C. Martin, Tyler.

## MASONIC MEETINGS, BOSTON.

|                                                       |          |                                             |
|-------------------------------------------------------|----------|---------------------------------------------|
| St. John's Lodge,                                     | - - -    | 1st Monday.                                 |
| St. Andrew's,                                         | - - -    | 2d Thursday.                                |
| Columbian,                                            | - - -    | 1st Thursday.                               |
| Mount Lebanon,                                        | - - -    | last Monday.                                |
| Massachusetts,                                        | - - -    | last Friday.                                |
| Boston Encampment,                                    | - - -    | 3d Wednesday.                               |
| St. Andrew's Chapter,                                 | - - -    | 1st Wednesday.                              |
| St. Paul's Chapter,                                   | - - -    | 3d Tuesday.                                 |
| Council R. and S. Masters,                            | last     | Tuesday.                                    |
| Boston G. L. of Perfection,                           | 2d       | Monday.                                     |
| Grand Lodge,                                          | 2d       | Wednesday in Dec.,<br>March, June and Sept. |
| Grand Chapter,                                        | 2d Tues. | March and Sept.                             |
| Grand Encampment, October, annually.                  |          |                                             |
| Board of Relief, 1st Monday in each mo.               |          |                                             |
| King Solomon's Lodge, Charlestown, last<br>Wednesday. |          |                                             |

## M A S O N I C C H I T C H A T .

(3)-We are pleased to learn that the "Asylum for Aged and Decayed Freemasons," at London, (of which our distinguished Brother and friend, ROBERT THOMAS CRAVENFIX, M. D., enjoys the high honor of having been the projector and promoter,) is in a promising condition. When completed agreeably to the design of its talented author, it will be the proudest monument ever erected by Masonic zeal to the honor and glory of Masonic munificence. A grand Masonic Ball was given at Freemasons' Hall, on the 10th of January, in aid of the funds.

(3)-Our Charleston correspondent will excuse our not publishing his communication of the 5th April. We intimated in our last a desire that the subject might be permitted to subside. Its agitation can do no good in this section of the country. If the authorities quoted be not entitled to credit, we are not to blame. Their views, however, seem to be popular with their brethren, as our correspondent may learn by referring to their periodicals, both in this country and in Europe. [Vide Symbol, p. 60.]

**EXPULSION.**-We are informed that John Murray Coppinger, a Master Mason, has been expelled from all the privileges of Masonry, by Solomon's Lodge, No. 1, Charleston, S. C. for immoral and unmasonic conduct, and that the expulsion has been confirmed by the Grand Lodge.

(3)-Our Agent at Charleston is informed that the Magazines for that city are carefully mailed in *one bundle*. It would therefore seem that the difficulty must lie in the Post Office of that city. We will, however, cheerfully supply any deficiency that may exist, if we have the spare numbers on hand. He will please to give us early notice.

(3)-Our Agent at Memphis, Ten. will perceive that his of the 18th March, came safely to hand. The numbers have been forwarded as desired. The bound volumes, we presume have reached him before this. We thank him for the interest he manifests in the Magazine.

(3)-Br. Samuel C. Owens, of Independence, Mo. is authorized and requested to take the agency of the Magazine, for that place, and vicinity.

(3)-The entrance to the office of the Magazine has been changed from No. 17 to 21 School street,—that is, from the side to the front of the building. The office remains as before.

(3)-The Masonic Convention meets at Baltimore on Monday next. We shall be able in our next to furnish some notice of the proceedings.

(3)-The following is an extract of a private letter from our esteemed Brother, JOHN BARNEY, Esq. the talented Grand Lecturer of the Grand Lodge of Ohio :—

"The station I hold, requires of me prudence and caution in taking the agency of any Masonic publication. I feel it my duty to encourage none but such as will stand the test of the Grand Overseer's Square. The last five numbers of the Magazine having been sent to Cleaveland instead of Washington, I have but recently received them; and having duly examined them, have determined to recommend to every Lodge or other Masonic body which I may visit, to subscribe for the work. I think that none of them ought to be without it. Every subject connected with our Institution is, in my humble opinion, well discussed and correctly decided. \* \* \* I hope (if the Lord will), to meet you at Baltimore in May, where I look for an intellectual banquet."

(3)-Extract of a letter dated Memphis, Tenn. :—"It affords me pleasure to give you the assurance of the growing popularity of your Magazine in this region of the country. And I regard it only necessary that its excellence should become more generally known to enlist in its behalf the hearty and cordial support of the Fraternity. I feel a deep and abiding interest in its permanency and success, and shall freely devote my humble endeavors in securing to it that place in the public regard to which it is so eminently entitled."

(3)-The Grand Lodge of England annually publish a Masonic Directory, under the title of the "Freemasons' Calendar and Pocket Book," containing the names of the subordinate Lodges in London, Grand Officers, &c. Price 75 cents! A similar work has been published at this office, entitled the "Masonic Register, for 1843." It contains a list of the several Masonic bodies in Boston, their Officers, &c. Price 6 cents!

(3)-We have received a copy of an address delivered at Springfield, Ill. on the 27th Dec. but have not yet found time to read it.

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# THE FREE MASON.

VOL. I.

LOUISVILLE, AUGUST, 1844.

NO. 2.

## MASONIC CHARACTER OF WASHINGTON.

Delivered before Mount Moriah Lodge, Pennsylvania.

BY JOSEPH R. CHANDLER, ESQ.

(Concluded from page 7.)

### WORSHIPFUL MASTER, OFFICERS, AND MEMBERS OF THIS LODGE:

It is, my respected Brethren, one of the natural consequences of the heartless persecutions to which our order was a few years since exposed, that we should now find our lodge most disproportionately filled with younger Brethren. The additions to our lodges ceased for several years, while we have received large numbers within a year or two past. These new Brethren are zealous, and anxious to obtain a knowledge of the mysteries, which have come to be a portion of their right, and to perfect themselves in that work which makes attendance on our Lodges so delightful. I rejoice to see them here; and while I have a pleasure, strong and peculiar, in associating with my elder Brethren of the craft, I rejoice to meet so many of the young. In the name of my Brother Officers, in the name of the Grand Lodge, I bid you welcome. I invite you to our honors and our pleasures: your youth, too, will be well employed in bearing the burthens of the craft, that your age may be honored in the grateful recollection of the Brethren.

The subject for this evening's consideration is admirably adapted to the relations which you, my younger Brethren, stand towards *us* and towards the world; and I trust that you will do me the justice to believe that, in attempting to make it applicable and directly profitable to you, I am induced by the deep interest I always take in the welfare of the young, and the constant solicitude I have especially for the honor and happiness of the juniors of our craft. Let me, then, my young friends, point you to a grand ensamplar for your life and conversation, and hold up for your imitation virtues and excellences that are above neither your comprehension nor your condition.

George Washington was the son of a man of moderate fortune, and he was at an early age compelled to earn his living for himself, by entering upon the exposures of the surveyor's life — to which he brought no education which may not be obtained in the public schools of this city — to which he brought no family influence, superior to what very many of you may command. The business of surveying required no extraordinary skill ; a few rods, and sometimes even miles, made little difference in the boundaries of lands ; when tracts included counties rather than farms, and when the bend of a gigantic river was preferred as a demarkation to the straightest line that the practised eye of the surveyor ever run from the most nicely adjusted transit. Not science, not learning, not family connection, were the foundation of the character and success of Washington. Men superior to him in all these circumstances and elements of success, stood around every day, waiting in vain for promotion, and admiring his upward success.

The true secret of all his greatness — the means whereby he did ascend — were not extraneous, not accidental. They are found in a fixed purpose of mind ; a high indomitable moral courage ; an unyielding integrity. He paused, before he undertook an object, to weigh its worth, and to understand its correctness ; but, having adopted a resolve, he pursued it with unremitting zeal.

The morals of Washington were sound. The amusements of youth were not unpleasant to him ; but he knew how to treat them as amusements — never to allow them to become the business of his life.

To one circumstance, evident in the success of Washington, I desire to call your attention, my young Brethren, in an especial manner : it is worthy of your particular regard.

When Washington undertook the performance of any duty, he seemed to give his heart to that object, and never paused to inquire whether his labors were seen and approved of by others.

Mark his course throughout, and you never see him claiming promotion ; demanding, as a reward for what he had done, higher office or greater emolument. From the command of the simple expedition to the west — through the chief command of the revolutionary army — through the Presidency of the National Convention — through the Presidency of the nation itself, down to the renewed command of the armies under the elder Adams — office sought him, and became honored by his acceptance.

The lesson, which I would derive from the fact, my young Brethren, in your behalf, is this. I have observed, and it has been connected with the business of my life to observe, that young people, pursuing their ordinary affairs, grow impatient of the imaginary disregard of their elders ; they think that while they are sacrificing amusements to business, and toiling onward from sun to sun, they are considered as drudges, of course, and no one marks their industry and devotion.

This is an important error, and one which I hope to correct. There is not a youth in this city who evinces a peculiar aptitude for business in his particular branch, and especial devotion of time to that business, but he is marked with care by more than one senior who thinks to

help himself by connecting that youth at a suitable time with his own concerns. The eye of the public sees more of these things than the tongue of the public tells, and nothing is wanted to ensure the very aid required, and the very call to come upward, of which the youth is impatient, but a little more waiting, a little longer probation, another year as proof, that temptation can be resisted.

I know, my Brethren, as well as you, that neither the enterprise nor the fate of Washington can be yours. I know that you cannot all lead armies, nor preside over nations. But I know, also, that you can easily comprehend that the political greatness or the warlike success of Washington is not that which constitutes the occasion of your admiration. Ximenes, and Richelieu, and Estherhezys, may have comprehended the secrets of political movements as well as Washington; and Xerxes, and Alexander, and Cæsar, and Napoleon, and Wellington, may have led armies to slaughter, or to be slaughtered, as well as the father of our country. But the glory of the name of Washington is in the sound integrity of his character, the purity and excellence of his motives, and the honorable perseverance with which he pressed forward in his duties. These gave dignity to his labors in the pursuits of his early profession; these insured confidence when he acted for a nation; and these gave lustre to his name when he had relinquished power. And these, my Brethren, are the common inheritance of the good of all ages and all stations; and the humblest among you may direct his conduct by motives of integrity as pure as those of Washington; the humblest of you may deserve, by the uprightness of your intentions, all the confidence that can be bestowed upon one in your situation; and if Providence has not made your mind of such an exalted rank as that of Washington, it has not, nevertheless, denied to you the powers of making yourself respected in your situation and business pursuits, and loved and reverenced in your social and domestic relations. To you are opened the avenues to respectable life, and the means of attaining competence and comfort; to you are opened the advantages (if advantages they may be called) of political preferment; and, as if to encourage you in any enterprise, Providence has also laid before you the bright example of Washington, and made you acquainted with the straightforward path by which he ascended from your position to that upon which nothing less than angel can look down.

If, in this branch of my remarks, my respected Brethren, you discover that I seem to have departed from the Masonic consideration of the subject, you will, I trust, bear in mind that Masonry is not intended alone to make us better Masons, but, also, better men. I trust you all look forward in the high hope that your associations here will be advantageous and profitable to you elsewhere; and that the good lessons incident to the labors of our order will impress themselves strongly on our hearts, and evince themselves constantly in our conduct abroad. If, then, these considerations weigh with you *here*, you will not find, in the allusion which I have made to your conduct and prosperity as *men*, anything inconsistent with our relations as Masons.

Nor will you discover, in my anxiety for your welfare here and in the world, aught inconsistent with the position I occupy in the craft, and which I seek to illustrate this evening.

Nay, my Brethren, be assured that those whom you have placed in authority, and who stand with you this evening, have other pride than the mere administration of the affairs of the Grand Lodge—other cause of felicitation than the authority they possess, and the power they may exercise.

They have, also, higher solicitude than for the mere excellence of your work, or the increase of your numbers. Over the former it is proper for them to watch; and concerning the latter, they, of course, should manifest an interest. But, Brethren, our pride, our felicitation is, that in looking down from our pedestals, we find of our craft so many worthy of the name of Masons; so many to whom we may point in the world and say—that honest man is a Brother; and our solicitude is, that the many young men who come among us may find, in the character and conduct of the craft, and especially in those of the superior officers, what shall commend to them the institution which they have joined, and induce them to a continuance of virtue for the character of the Lodge.

For these things, my Brethren, we speak; for these things we, this evening, present to your consideration the life and conduct of Washington; holding it up for your approval as men, your boast as Masons, and your imitation as both; and, using the privileges of our high stations, we urge you as Brethren of one common family, as sharers in the sacred mysteries of our ancient order, and as representatives abroad of the character and condition of the craft, to consider these mentions as intended for your good as men, and as proceeding from our enlarged sympathies with you as Masons.

By the same rules which you are sustained, are we supported; and we have a deep interest in all that concerns the humblest of you.

Worshipful Master of this Lodge:—In congratulating you upon the general improvement of the Lodge, now submitted to your care, I appeal to your sense of Masonic right, and your pride as an officer, to sustain the dignity of your position, in preserving the order of the Lodge, and maintaining the By-laws of its adoption. To you, my respected Brethren, are submitted the care, and consequently the prosperity of this portion of Masonry; and in proportion to your zeal and your knowledge will be the improvement of this particular Lodge; and in proportion to the interest which you shall manifest in the true Masonic relations of the members will be their attempts to make those relations profitable. You will strive, my Brethren, as far as in you lies, to prevent all unkindness and hostility of feeling among the members; but if, unfortunately, offences should come, it is a part of your duty, Worshipful Brother, to endeavor to remove the occasion of misunderstanding, to heal the breaches between Brethren of one common family, and to re-awaken the flame of brotherly love that accident or unkindness seems to have quenched. You will not have to labor in vain: the slumbering sparks of friendship will be found

lingering yet in their own ashes, and the breath of a Masonic feeling will awaken them to a renewed flame. How beautiful is your power when thus exercised; how delightful the office of making friends; and how sacred the duty to discharge all these functions with promptness, zeal, and untiring affection.

Wardens, and other Officers of this Lodge:—By the kindness of your Brethren, or the discrimination of your Master, you have commenced to ascend the ladder of promotion; and with the honors come the responsibilities of station. When you accept authority, you must exercise it; and he who is clothed with the emblems which you wear, is marked as the servant of the order, liable to be called on most frequently, and responsible for the propriety and prosperity of the Lodge. Be vigilant, therefore, in your several stations; remember, that to the full and faithful discharge of the duties of each, the highest as well as the lowest is the work of your Lodge, in times of important labor, greatly indebted. Look upward—not for office, but to deserve it; and seek, above all things, to aid the Master in the preservation or restoration of true Masonic feelings among your members.

Brethren of Lodge 155:—While the Grand Lodge visits your Lodge, this evening, to make inquiry as to the manner in which your officers have discharged their formal duties, she looks for much of her pleasure in the visitation, from your presence. The gratification from this official ceremony is to be found in the excellent manner in which the labors of the Lodge have been discharged, and in the appearance of those who constitute the Lodge.

What has required comment in the proceedings, or in the proceedings themselves, has been noticed at the proper time, and in a kindly manner; and here, if ours was a visitation of ceremony only, we should have closed our evening's communion; but the Grand Lodge, my Brethren, has an interest in you, also. She is concerned in the Masonic conduct of every member of this Lodge, and makes it a part of her duty to refer to that conduct, in a way which shall promote the advantages of the craft through you, in your Masonic relations.

If it is the prerogative of the Master to direct, it is your duty to yield compliance; and that will be manifested in your attendance at the stated labors of the Lodge, in your ready and cheerful compliance with the rules and landmarks, and your general anxiety to promote the honor of the craft by the prosperity of the Lodge. Do not suffer yourself to be influenced by the unmasonic argument, that, because you are not an officer, your attendance is not required at the Lodge. How strange is such an idea! how remarkably inapplicable would it be deemed in a military body! and what is there in ours less requisite? what is the Master to preside over, if the members are absent? and how shall members be proposed for office without attendance to acquire a knowledge of duties? But still more, my Brethren: how shall Masons acquire that personal knowledge of each other, that intimacy which is necessary to Masonic usefulness, without frequent intercourse? and where, my Brethren, can that intercourse be so favorably enjoyed? or where be made so profitable as in the duties and pleasures, the

labor and the refreshments of the Lodge? Be attentive — be punctual: and let the inquiry be, how shall one be selected for office from among so many fully prepared, rather than how shall one be found prepared among so many.

Brethren: — One great and leading feature in the mind of Washington was order; and that principle pervaded all his relations with mankind, and all his domestic arrangements; and no men are better able to understand the excellence of that distinguished virtue than Masons. You see it *here*; you see it in your private Lodges; you see it in the solemn convocation of the Grand Lodge; not enforced by arbitrary rules; not induced by apprehensions of fines; not perpetuated by the painful reiteration of commands; but sustained by the character of our relations, preserved by the self-respect of members, and made beautiful by the pleasure which it imparts to all.

Not to the Master of this Lodge have I thought it my duty to address my advice on this subject. It is his duty to see that order is preserved. But, my respected Brethren, it is yours to preserve it. Each individual of you should feel that upon his conduct alone may rest the character and prosperity of his Lodge; each should come prepared to show a continual desire for that beautiful order which is peculiar to us: not to await the enforcement of a command, but to present the example of order and propriety which is contemplated so often and so gratifying from this elevated pedestal. Let it be our enjoyment at all times; let it be a certain pleasure which we shall bequeath to our successors, that not only is the spirit of true order abiding within us, but it is manifest in a spirit to preserve it unimpaired.

The great duty of Masons, which I have not failed to enforce upon the craft, whenever suitable occasions presented, must not be forgotten on this occasion. I must not leave unperformed my duty, by neglecting to remind you of the obligations of charity under which you rest; charity, which, from a love of the true principles of the craft, shall move you to aid the distressed, to minister to the wants of the afflicted; to bind up the broken heart; to wipe away the tears of the fatherless; and cause the widow's heart to leap for joy. These are obligations of imperative force, distinctly made known, and largely acknowledged. But beyond these is the high obligation to the household of faith; the solemn duty to mitigate the spirit of unkindness that may find entrance in the heart of a Brother, and to lead him back to the exercise of kindly and enlarged Masonic benevolence.

No Mason should do a Brother wrong: — that is an admitted apothegm; and hence we find a double bitterness in the antipathy of a Mason, from an apprehension that he has suffered injury at a Brother's hand. Alas! the evil spirit that broods over the injury, real or imaginary, violates the laws of Masonic charity almost as much as does that which meditates the wrong against another; and while it nourishes the remembrance of the unkindness, it brings forth a host of evil passions that disturb the bosom, and drive thence the quiet spirit of brotherly love.

Let us hope, that the tendency of our frequent communications will

be to chasten our passions, to promote a spirit of forbearance, and to encourage a habit of forgiveness, so that our Lodges shall become the home of Heavenly charity, the dwelling place of the heart's best affections.

Brethren, by the considerations in which we have indulged this evening, we set up a new waymark on our course; — we give special consideration to the virtues of one whose excellence is a theme for universal praise: and, on making special allusion to Washington in our Masonic assemblies, we imply not only a recognition of our confraternal relations with that great man, but also a determination to allow of no circumstance that shall make our craft less worthy of recording his name upon the rolls of our order.

Let us, then, at all times, so conduct ourselves and our Lodges, that could that sainted one revisit earth, he should have no occasion to regret that his name and his influence were given to us. Let the memorials of his participation in, and approval of our mysteries, remind us of our obligations to virtue; and let the solemnities of this visitation be made profitable in our resolves, that henceforth we will bear ourselves towards each other, and towards the world, as men who claim Washington as their Brother.

I am conscious, my Brethren, as you all are, that at a solemn convocation of Free Masons, eulogy on any form of government would be most inopportune. Yet, as men, and as Masons, we may all be supposed to cherish a peculiar regard for that form which seems to allow of the greatest liberty, and to promote the greatest happiness of mankind; and hence, on this occasion even, we shall be excused, if, taking advantage of popular feeling for popular rights, we felicitate each other on the fact, that Masons have had a share in producing a form of government wherein human happiness is most extensively cherished.

Of all the republics of the earth, two only seem to remain — at least in a settled form. The one, that little republic to which I alluded in the early part of this address, of San Marino, on a mountain of Italy, with its seven thousand inhabitants; and the other, our own blessed land, with its seventeen millions. These two republics, the refuge of civil and political liberty, were founded by Masons. Marino, who, fourteen hundred years ago, ascended the mountain and laid the corner stone of the city and the Republic that bears his name, was a true, practical Mason.

And the father of our country, if he may not be called the founder, was at least the chief architect, the Grand Master spirit of those who labored in its erection and completion — he, too, was a Free Mason, proud of his position, and glorying in his designation. The epaulets which distinguished his rank as a military commander, were by him not more cherished than the apron which he once wore, and which decorates the rear of this alcove: and he was never happier than when sinking all titles he so much honored, he assumed the name of Brother, which he made so illustrious.

Live, beloved Brethren of this Lodge, in the contemplation and

imitation of the virtues of the great and good of our order. Find, in your own experience, how goodly and how pleasant a thing it is for Brethren to dwell together in unity.

Called in providence to watch over your good, and to rejoice in your prosperity, I find it one of the most delightful of the high, solemn duties of my elevated office, to encourage you to virtue, and to brotherly love, and to solicit from the great Architect of Heaven and Earth, the framer of your bodies and the maker of your souls, that upon you all, and upon us, he will command his choicest blessings, even life for evermore.

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LINES,  
TO MISS ANNA MARIA BASSETT.

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BY PASCHAL DONALDSON.

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O! the song of birds is glad and gay,  
And their hearts are full of cheer;  
They see no cloud in their peaceful way,  
And nothing know of fear.  
But they sit and sing so merrily  
On the boughs of the good old trees!  
O! nothing in life is so glad and gay  
As such joyous things as these!

Sweet girl! may the way of life to thee  
Be gay as the song of birds!  
God send that thy pure heart ever be  
As glad as their joyous words:  
For they speak sweet words, and their merry days  
Are so free from corroding care,  
That the heart grows softer while we gaze,  
And list to their merry air!

Dear Ann! if the wish of thy humble friend  
May ascend to the Giver of good,  
O! pleasant will glide thy days along,  
And thornless will be thy road:  
Thy guileless heart will be free from care,  
Thy pathway strewn will flowers,  
And no gloomy cloud with the heavens shroud,  
To sadden thy merry hours.

## FALSE PRIDE.

BY JAMES W. WALES, LATE OF THE SOMERS, U. S. N.

Few men like to be underrated, either in a physical or intellectual point of view. If you converse with an individual, and praise him indirectly, immediately he disclaims all merit ; he laments that nature and education have not made him as some gifted spirits ; he values his talents and acquirements as scarcely worthy of attention, or remark ; and assumes for the moment the humility of a saint. But experience and common sense have long since shown us that these confessions are mere words, used only to veil the strong and ever acting impulse of pride. He who would believe them would know as little of human nature as the careless observer, who, looking at some distant landscape reposing in the brilliancy of a summer's sun, should pronounce it grand or beautiful, knows of material nature.

We must insist on a nearer inspection before coming to a decision. If we do so we shall find that however lovely the exterior, there are yet serious imperfections not to be passed over and not to be forgiven. The redundant luxuries of the rose frequently conceal the germ of corruption.

Thus shall we find it with all these professions of modesty. Declarations of contempt or want of appreciation of talents ascribed to us, only prove the opposite extreme, and establish with irresistible force of argument, the existence of an injurious and deeply rooted system of false pride, which mingles with, impels, and colors every principle of action, whilst it breaks up and debases the purest and fullest fountains of our essential nature. We robe ourselves with the purity and humility of ethereal spirits, whilst we are conscious that we but seek to cover the spiritual degeneracy, the darkness and corruption which reigns triumphant in the sanctuaries, the holiest chambers of the heart, which religion and truth have long since abandoned, or where they remain, pausing ere their ultimate departure. Nor do we need the spear of Ithuriel to detect the imposture. Our own hearts ! alas ! for the nobleness, the divine beauty of humanity (that it should be so) corrupted by the same unholy sentiment which sways those whom we seek to analyze. We'll readily detect the true from the false, and separate the vicious from the pure by the same law that kindred elements in chemical science recognize their mutual affinity and combine with each other.

This mere denial, as we have intimated, is too often an excellent, if not positive proof of the existence of pride. We deny our own identity, we seek to cast off, in appearance at least, that which we consider a part of our being. In this we expose the main spring of all false reliance upon, and a yearning after the opinions of others. We see that they respect certain attributes, pursuits, and opinions, and denying ourselves, contemning the harmony of our own souls, we bow before them and assume that which is foreign to our nature. We do not act well. We destroy our whole system of thought and feel-

ing at the mere nod of popular opinion, which is more capricious than the ocean waves, that are swayed by every breath. We cast ourselves on the waters; who will assure us that we shall find them after many days? We should raise ourselves above this contemptible sycophancy. We should feel our own inherent nobility. We should gaze upon our mighty flights of thought, view the sublime aspirations of our hearts, and probe the deep and holy mysteries of our nature. We should remember our own origin, and reflect upon our destiny. In the light and freshness of such reflections as these, we would daily grow stronger and stronger, and in a cheerful feeling of self reliance we would find happiness, deeper and purer than any we had yet enjoyed.

The practical effects of false pride are lamentable, we might say ludicrous, did not the magnitude of the fault pain us too seriously for ridicule. Under its influence, the sturdy and respectable mechanic is transformed into the awkward and contemptible "would-be-gentleman;" the smart clerk into a nonchalant fashionable lounger; the distinguished professional man into the lowering and cringing politician, seeking power and place. In the present age it appears that all seek to be above their proper station: the honest, uneducated servant, who waited assiduously on you yesterday, has to day found a higher and nobler sphere for his labors. He sends you his card—calls on you in a coach, or solicits your vote for the first office in the gift of the people. Men seem to forget that there is a groveling law in the moral world; and that, though the action of accidental causes may urge them upward, if they have not a self sustaining power in their own minds, their fall will and must be speedy. They see that the higher the situation, the greater the respect it attaches to itself, and forgetful of the propriety of knowing real talent without innate merit, and in defiance of the law of nature, they forsake their allotted spheres. They despise humble, but honest pursuits; instead of building houses they seek to remodel the edifice of state; instead of fusing metal into useful implements of domestic convenience, they seek to subdue the opinions and minds of men. This is not well. Why should we run after the opinions and voices of others. Let us forsake this cringing to an absurd passion. Let us seek our strength in the pure and inexhaustible fountains of our spirited nature. Let us listen calmly and temperately to others, but depend chiefly on ourselves, and the oracles of the soul. We will want no other. Pompey blacks boots, and King Richard sways sceptres, gains battles, and conquers nations. But perhaps Pompey is more of a King than Richard. He is not bound down to a throne, barren of individual feeling and happiness. He can eat when he likes, and talk when he likes, and go when he pleases, and no one will pry into his words and actions with impertinent curiosity. He can amuse himself with his family, without being oppressed by the unwelcome presence of the stiff my Lord Chamberlin, or my prime master of ceremonies. Let us cast off this false pride, and we shall be as happy in the hovel as in the palace. We shall find that the light of God's love aboundingeth greatly, even in the poor shoe black's cellar; and that consequently there is honor and glory.

## W O M A N .

BY N. LANESFORD FOSTER, ESQ.

Non ignara mali, miseris succurere disco.—*Virg.*

"Oh! Woman's heart is like the rose,  
That glows beneath the tropic's flame;—  
That blooms as sweet 'mid northern snows,  
Forever lovely and the same."

Be this my motto: and let deathless praise  
Await the author of that peerless verse!  
I rather would have penned that sentiment,  
Than have achieved the deeds, which stamp the name  
Of Cæsar, brave—or Alexander, great!  
Once, an illiberal, churlish poet said—  
"Frailty, thy name is woman." And his fame  
Ranks high on page poetic, who thus durst  
Proscribe the gentle sex: but I will dare  
(An humble poet, scarcely known to fame—)  
Thus to *redeem* the sentiment, and write—  
**WOMAN! THY NAME IS LOVE!**

For in what place,  
What state, what exigence, what trying scene,  
Where love, benevolence, or sympathy,  
Or deed of noble daring, was required,  
Was *not* there found this angel-minister—  
This holy **PRIESTESS OF HUMANITY!**

Who waited on the Saviour; laved his feet  
With tears, rich tears,—streams from compassion's fount,—  
And wiped them with her hair? Who brake the box  
Of precious ointment, and upon his head—  
His sacred head, its costly contents poured?  
Who at the cross last lingers, to bewail  
Her murdered Saviour? Who prevents the dawn,  
And on the wings of love, to see her Lord,  
Comes first unto the sepulchre? 'T is she—  
'T is **Woman**—lovely **Woman**! And, in fine,  
Wherever Pity dwells, there is her home!

## THE SHIPWRECK; A MASONIC TALE, FOUNDED ON FACT.

THE evening was calm, not a cloud rested on the placid face of the heavens, and the glassy bosom of "the dark blue sea" mirrored back the glories of the cerulean arch above. We had sailed from the port of New York, bound to Havre; and as usual on board of packets, our ship presented a faint picture of the world in miniature. Leaning against the vessel's side might be seen the form of a lovely female, pining for the soft bland air of Italy, or the vine-clad hills of sunny France, to re-kindle the faded rose on her cheek, and drive away the demon of disease. Here too was seen the honest Jack-tar rolling in his cheek his huge quid, and indolently watching the play of the waves, as they broke in tiny billows against the ship's bow; the bustling man of business, dreaming of rich freights, and brilliant speculations; the lover of pleasure flying from the lovely landscapes, the towering mountains, and bold streams of his own native land, to find his idol in the gay assembly, the crowded saloon, and fascinating dissipations of foreign cities—all, all impelled by the same restless desire of happiness, and all ultimately meeting at the same point, "*veration of spirit.*"

The blue line of the horizon had faded from view, and the world of waters, in its sublime and silent loveliness, opened upon my vision. Those who have never experienced the emotions consequent upon such a situation, can form no conception of the lonely feelings of the heart, as the last speck of land fades away in the distance, and the unobstructed gaze falls on the vast expanse of waters, meeting and mingling with the heavens. How lonely and desolate are the thoughts that fast crowd on the mind—how lovely does home then appear—a thousand little incidents, trifling in import and unnoticed when transpiring, now rush upon the soul with an intensity of painful interest—a father's parting advice, a mother's tearful benediction, the familiar objects about our homestead, the occupations of our friends—in imagination warm and vivid we see the domestic group seated around the cheerful hearth—the old family bible is opened—they kneel—the prayer of faith goes up, and the keenly excited bosom asks, fondly asks, am I remembered? Pleasing and painful as are these feelings, they are the offering of the heart presented at the shrine of its purest and sweetest recollections. \* \* \* \* We had been out about a week; the day was of uncommon beauty; the sun had sunk to his rest, like a golden globe of fire, tinging with blood-red reflection the vast and expansive bosom of the deep. Who that has seen a sun set at sea but has felt emotions of unutterable grandeur to fill his soul; slowly he sinks to the horizon, seeming reluctant to leave the scene of

glory ; the parting beams fall with mellowed rays upon the sails and spars, while the ocean reflects back from the crest of every billow, the iris colors that fall upon its breast ; one last reluctant look is given and he drops behind the utmost verge of the watery waste, softening the lingerings of his glory as though in sad reflection for the loss sustained. Filled with a pleasing melancholy I was leaning over the taffrail watching with a dreary feeling of soul the track left by the ship in the waters. The hum of voices from the cabin mingling with the sighing of the waves rose and fell on my ear like the tones of the *Aeolian* harp, increasing the saddened emotions of my bosom ; the glorious full moon was sailing through the heavens, casting her silvery mantle over the very waters that had been lighted with richer hues a little while before.

How long I might have remained in this position I know not, but for an interruption by a hoarse voice almost beside me, and turning to see if I was addressed, I discovered two sailors, standing at the side of the ship, in deep and earnest conversation. The place in which this colloquy was held, the great caution seemingly observed by the speakers, all conspired to excite suspicion in my mind that all was not right. I listened attentively, and soon heard enough to convince me that a plot was on foot amongst the crew to murder the captain and passengers, and take possession of the vessel and cargo, and to hoist the black flag. Alarmed at these horrible disclosures, I hastened, silently, to the cabin to consult on the best means of defence. The captain to whom I first communicated the conference on the quarter deck, seemed incredulous, but with promptitude led the way in making preparations to meet the evil. There were in all about thirty passengers, twelve of whom were steerage — three of the other eighteen were females. Amongst the number was a Mr. Arlington and his daughter, from Georgia, who had embarked for Havre, with an intention of making an European tour. The first mention of mutiny seemed to unman the old gentleman ; he thought only of his lovely and accomplished daughter being exposed to the lawless and brutal fury of the abandoned crew. So great was his anxiety, that for a few moments he appeared to be delirious with apprehension, nor could his feelings be subdued until I assured him that the prompt adoption of some plan to check the action of the crew would alone secure our safety. After numerous plans had been proposed, the captain suggested the propriety of the passengers repairing to the deck and terminating their deliberations there, lest they might be anticipated and the ship secured before they could occupy an eligible ground for defence. Mr. A. and myself were requested to remain in the cabin, to protect and pacify the ladies if matters grew desperate. Lucy Arlington, to whom I had been previously introduced, seeing the cabin deserted by all save her father and myself, left her state room and joined us. Mr. A. was pacing the floor with disturbed steps, armed with a large cutlass ; on the table lay a brace of pistols — alarmed at the sight of these unequivocal appearances of preparation for fighting, she timidly inquired the cause. At this moment a bustle on deck, and the clashing of

swords fell on the ear, giving notice that the contest had begun. Mr. A. hurriedly replied to his daughter, "it means death, mutiny, murder; in, in my child, I'll protect you with my life," and springing like an uncaged lion up the companion way he joined the melee above, leaving to me the task of quieting the alarmed females, who now sprang into the cabin screaming with terror.

Lucy, stunned by the unusual and violent exclamations of her father, and deprived of his suddenly withdrawn support, would have fallen had I not caught her in my arms. In a brief and hurried manner I explained our situation, and begged that herself and companions would return to their state rooms, pledging myself for their protection. Lucy clung imploringly to me, forgetting her own situation, she thought only of her father—"save him, save him," she cried, "my father, from the merciless murderer. Oh fly to him—protect his honored person from harm, and with my dying breath I will bless you." I gazed upon the lovely suppliant; a feeling new and overpowering entered my soul, and in that hour of uncertainty and danger, I loved! for the first time I drank in the soft and delicious poison that ennobles while it too often kills. I will, I replied, lovely maiden, peril my worthless life, if by so doing I can give comfort to your bosom in the preservation of your father. Seizing my pistols, I was preparing to ascend, when Mr. A. and one or two of the passengers entered the cabin and informed us that the fray was over; the ringleaders had been secured and security obtained: the captain, however, unwilling to trust to his crew, had ironed the most dangerous.

Another danger, however, menaced us! A storm was at hand, and leaving them below, I walked up. The passengers were grouped together on the quarter deck, watching the indications of the approach of a different enemy. The heavens, before so bright, had assumed a preternatural hue; large masses of black cloud rolled up from the horizon to the zenith, while ever and anon the hot puffing of the blast told that the angry elements were gathering strength for battle. A dark heavy mist, which had been hanging about us, now settled around and seemed packed down as by some opposing force above; the ocean was now tossing to and fro.

Expecting the spirit of the tempest, the preparations necessary were rapidly making to meet the coming exigency, when the storm came thundering down upon us; every thing seemed to bend before its fury, as blast succeeded blast. "Be busy," shouted the captain, "furl in, furl in;" but it was too late. "Down for your lives, down," was heard above the roaring of the storm, as the lofty spars, stripped of their rigging, yielded to the force of the elements, and with a thundering crash came down to the deck. It was now a moment of interest; subordination was at an end; and the utmost confusion prevailed; the tall masts every moment threatened to go by the board, and we were no longer under the power of the helm. At length the order was given, "cut away," and in a few minutes we floated a dismasted wreck, driven at the mercy of the waves. Morning dawned, but so thick was the atmosphere, and so violent the unabated fury of the

storm that it brought no hope. Never shall I forget the deep look of anguish depicted on the countenance of Mr. Arlington, when that gloomy and hopeless day at last broke upon our distresses. Weary and fatigued, I had prevailed upon him to return, a short time before, to the cabin.

As soon as the day broke, I went down ; his daughter was clasping, with frantic emotion, her father's neck, and weeping with violence ; he raised his head at my approach, and asked if there was any hope of escape from a watery grave ? My answer was only calculated to prepare him for the worst — it was the language of despair. The other ladies screamed in agony, while Lucy faintly murmured, "my father, we will die together."

Weakened and enfeebled as I was by the anxiety and watchfulness of the night, and drenched with the waves continually breaking over us — deprived of hope and given up to die, the sorrows before me awakened new energies ; fatigue was forgotten, and I repaired again on deck to join the anxious watchers for a more favorable turn in our affairs, but none came. As the night was closing upon us, the mist disappeared, still the sky seemed angry, and the winds abated not.

Through all that long and tedious night did we strain our aching eyes, looking out for succor, but in vain. With returning day our prospects were no better ; our unmanageable hull was fast drifting towards lands, but to what point we could not tell. About noon she struck with considerable violence, and the last link in hope's chain was broken. The waves broke over us with fearful violence, and from the position in which we were thrown, it was evident the vessel must soon go to pieces. The captain had ordered the only boat left us by the storm to be launched, which was soon filled, and the heartless crew, who, together with about twenty of the passengers, had sprung in, pushed off, leaving the remainder hopelessly to perish.

As evening came on the storm abated ; the heavens grew clear ; the waves, however, ran mountainous high ; we had all assembled on the deck, expecting every moment to be our last, when the captain (who had nobly preferred to share the fate of those on board, rather than desert them in time of need) suddenly cried out, "a sail," and in a few moments more a noble ship appeared bearing up on the bosom of the ocean but a short distance from us. Signals of distress were immediately hoisted ; a boat was let down from the approaching vessel, and hope again kindled in the lustreless eye, and the flush of joy again mantled the colorless cheek of the miserable group on our storm-washed decks. The ship was now within hail ; but our joy was short-lived. After several fruitless attempts to reach us, the boat returned, was hoisted up, and the effort at assistance given up. Oh ! who has felt the disappointment of their warmest hopes ? who has felt the deep loneliness of that soul, who, with help in view, finds himself left and forsaken, to die amid the roaring of breakers, and the bursting of the stormy sea ? Such were our feelings ; so near was the stranger ship that the voices of the sailors could be heard ; the situation of the fabled Santalus was more than realized. "Oh my God ! my poor

wife and children," exclaimed the captain, "I shall never see you more," and fell overcome by emotion on the deck.

Mr. A. had been folding his insensible daughter to his bosom, seemingly abstracted from the scene that was enacting around him; he had, since the unsuccessful attempt for our rescue, given up all hope, and sunk into a settled despair. Startled by the exclamation of the captain, he seemed to be recollecting himself, and resigning his daughter to my arms, he cried out, as if just awakened from deep reflection, "perhaps so, perhaps so, I will try." He sprung upon the companion hatch; his hands and eyes were raised to heaven — thrice did he cry, in a voice that seemed to mock the attempt of the waves to drown its sharp and thrilling tones — as if overcome by the violence of the exertion, he sank fainting down. The wo-stricken group around him, startled by his cry, gazed with astonishment, fearing that the constant watching and deep sorrow had partially alienated his reason; the effect, however, upon the strange ship was electrical — an immediate bustle was seen on its deck, and again was the boat lowered. Oh God! with what intensity did I watch its movement — sometimes it sank into a yawning gulf — again it rose unharmed. The captain, who had sprung up on the first intimation of rescue, while he gazed on the exertions of the hardy crew, frequently muttered, "she cannot live in such a sea." But she did, and in a short time we were on board the ship —, captain —, bound for Liverpool. For two days I was confined to my berth by a raging fever, and on the third I met, for the first time, my fellow-sufferers. Oh what a meeting was that, when I beheld the lovely girl, I had dared to love in the midst of dangers and death, safe from the awful fate that threatened to destroy us; still the action and cry that had caused the boat's crew to brave certain death for our deliverance haunted my mind. I mentioned it to Mr. A., and he seemed to wish to avoid the subject. I applied to captain — for information. He replied, "it was the voice of a brother in distress, craving assistance which I was bound to render." "Mr. Arlington is a Mason; his action, when the voice could not be heard, convinced me of the fact, and at the hazard of my own life I saved his." We arrived safely in Liverpool, and not having any definite object in view in my visit to Europe, I consented to accompany Mr. A. in his tour. But a few months elapsed before I led the lovely Lucy to the altar; and on my return to America she soon had the satisfaction of knowing that she was not only a Mason's daughter, but also a Mason's wife.

C.

### THE CEDAR OF LEBANON.

THE Cedar of Lebanon is the emblem of Constancy, and of Immortality. When the Elm, the Ash, and the Palmetto shall have perished in oblivion, our Cedar shall stretch its sheltering arms over the nation, and tower aloft, as a memorial of virtuous deeds, and a witness that God loves the good, and those that honor Him He will honor.

## LAFAYETTE.

Extract from an Address before the Grand Lodge of Pennsylvania.

BY GEORGE M. DALLAS, P. G. M.

I WOULD close here, did I not feel that the commemorative purpose of the day may for a moment be with propriety interrupted, by a reference to the recent departure of our illustrious friend and Brother, GILBERT MOTIER DE LAFAYETTE. This truly good and eminently great man died suddenly at the Capital of his European Country, and in the bosom of his family, on the morning of the 20th of May last, and in the seventy-seventh year of his age.

It will be recollected by some whom I address, that on the second of October, 1824, General Lafayette, then the Guest of a Nation to whose service he had dedicated his early enthusiasm, fortune, and blood, was, in that Chamber, invested with all the rights, dignities, and privileges of a member of this Grand Lodge, "a body" to use his own emphatic words, "of which Franklin was the Father, and Washington the Associate."

Both Hemispheres were alike the Theatre of the Virtues and Exploits of this exalted Mason. In both he passed unscathed in honor, through the ordeal of sanguinary revolution; in both he shone the firm, faithful, and fearless Champion of human Liberties and Rights; in both he riveted himself, by the loftiest and the gentlest qualities, in universal respect and affection; and in both, his death is now sincerely mourned as a common calamity. In the memory, as in the life of their joint Citizen and Soldier, America and France have a lasting bond of sympathy and union. In this respect, as the moral link to connect two distant and powerful nations in mutual good will, his position on the records of Immortality is without parallel.

While we join in the sad and solemn rites every where performing by our countrymen, in melancholy attestation of their deep veneration and undying gratitude for an early and indefatigable public Benefactor, we cannot but own one added pang, though accompanied by one peculiar pride, as kindling memory suggests that *he also was a Mason.*

## CHARITY.

"As fire unites the disconnected ore,  
Forming a whole of parts disjoined before;  
So the pure flame of Charity imparts,  
A welding heat, that warmly joins our hearts."

## WAS WASHINGTON A MASON?

BY TALIAFERRO P. SHAFFNER.

THE question whether Washington was a Free Mason or not, has been put to us so often, that we are induced to answer the question in the form of an article under the interrogatory as a caption.

Many of the Fraternity in the West are yet ignorant of the fact; and it is in a measure for their benefit that we give the facts herein.

Anti-Masons, who are well informed, do not deny that he was at one time a Mason, but declare that he abandoned the Institution after he became well informed of the principles of the same; and to demonstrate that he was opposed to this ancient Fraternity, they copy the following from his farewell address, viz:

"All obstructions to the execution of the laws, all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract, or awe the regular deliberation and action of the constituted authorities, are destructive of this fundamental principle, and of fatal tendency."

We have taken some pains to get an Anti-Masonic work, to copy the extract above, and have given it *verbatim*.

On the fifteenth of September, 1796, nearly six months before his term of office expired, this address was published. It embodies the result of his long experience in public affairs, and for purity and elevation of sentiment, it is unrivaled, and will ever stand as a *PILLAR*, combined of *Wisdom, strength, and beauty*, supporting the Government of which we are members.

Every sentence of this masterly production was written and duly considered by him, long prior to its appearance; and although it speaks against "secret associations," yet we cannot acknowledge that it was the intention of this great man to refer to Free Masonry; for, in fact, he expressly mentions such "combinations and associations," organized for the "real design to direct, control," &c., "the actions of the constituted authorities." Here he expressly mentions what associations he refers to, and it is a well known fact, that Free Masonry has never assumed the authority to "counteract or control" the "actions of the constituted authorities;" but, on the contrary, she obligates all, who worship at her altars, to be peaceable subjects, and support the government under which they may live.

To demonstrate to the reader that our opinion advanced in the premises is correct, we will give some authorities. On pages 452-3 of Sparks' Life of Washington, we find the cause of his writing the sentence which we have above copied.

After speaking about the French Minister's angry and violent dis-

position, and of his "encouraging armed vessels to sail from American ports under the French flag," contrary to the will of the executive, he continues as follows :

" Among the pernicious effects of Genet's embassy was the establishment of associations in different parts of the country, called Democratic Societies, upon the model of the Jacobin clubs in France. The first society of this sort was instituted in Philadelphia, under the direction of Genet himself. Others soon followed. Their objects and influence are described by Washington.

" 'That these societies,' he observes, ' were instituted by the artful and designing members, (many of their body I have no doubt mean well, but know little of the real plan,) primarily to sow among the people the seeds of jealousy and distrust of the government, by destroying all confidence in the administration of it, and that these doctrines have been budding and blowing ever since, is not new to any one, who is acquainted with the character of their leaders, and has been attentive to their manœuvres.'

" 'Can any thing be more absurd, more arrogant, or more pernicious to the peace of society, than for self-created bodies, forming themselves into permanent censors, and under the shade of night in a conclave resolving the acts of Congress, which have undergone the most deliberate and solemn discussion by the representatives of the people, chosen for the express purpose, and bringing with them from the different parts of the Union the sense of their constituents, endeavoring, as far as the nature of the thing will admit, to form *their will* into laws for the government of the whole; I say, under these circumstances, for a self-created *permanent* body (for no one denies the right of the people to meet occasionally to petition for, or remonstrate against, any act of the legislature) to declare that *this act* is unconstitutional, and *that act* is pregnant with mischiefs, and that all, who vote contrary to their dogmas, are actuated by selfish motives or under foreign influence, nay, are traitors to their country? Is such a stretch of arrogant presumption to be reconciled with laudable motives, especially when we see the same set of men endeavoring to destroy all confidence in the administration, by arraigning all its acts, without knowing on what ground or with what information it proceeds?'

" He had declared similar opinions some years before, when it was a practice in Virginia to form societies for discussing political topics, examining public measures, and instructing delegates to the legislature. He expressed strong disapprobation of these societies in letters to a nephew, who belonged to one of them."

The above is the language of Washington, as published in 1793, during the last term of his Administration as President, and three years before the publication of his Farewell Address. Now we consider this incontestible evidence demonstrating that he had no reference to our Fraternity.

Perhaps some may differ with us, and will not believe that the extract which we have taken from Sparks is sufficient to prove that he had no reference to the Institution, and therefore we shall give fur-

ther proof, or shall prove that he was favorable to Free Masonry after 1796; and we cannot believe that he changed his mind so often in a few years upon a subject so plain.

A charter was granted in 1787 by Grand Master Randolph of Virginia, who was at the same time Governor of the State, to a number of brethren in the city of Alexandria to open Alexandria Lodge No. —, and constituting General George Washington Worshipful Master of the same. We have seen this charter, and when convenient we shall give a copy, together with a large number of letters written to the Lodge and to Masonic bodies in different parts of the country.

As we have one of the letters referred to before us, we will copy it in full. It was written to the Grand Lodge of Maryland, and is now preserved in the archives of that body.

*"To the Right Worshipful Grand Lodge of Free Masons for the State of Maryland.*

“GENTLEMEN AND BROTHERS:—Your obliging and affectionate letter, together with a copy of the constitutions of Masonry, has been put into my hands by your Grand Master, for which I pray you to accept my best thanks.

“So far as I am acquainted with the principles and doctrines of Free Masonry, I conceive it to be founded in benevolence, and to be exercised only for the good of mankind, I cannot therefore upon this ground withdraw my approbation of it.

“While I may offer grateful acknowledgments for your congratulations in my late appointment, and for the favorable sentiments you are pleased to express of my conduct, permit me to observe that at this important and critical moment, when high and repeated indignities have been offered to the Government of our country, and when the property of our citizens is plundered without a prospect of redress, I conceive it to be the *indispensible* duty of every American, let his situation and circumstances in life be what they may, to come forward in support of the Government of his choice, and to give all the aid in his power towards maintaining that Independence which we have so dearly purchased; and under this impression, I did not hesitate to lay aside all personal consideration, and accept the appointment.

“I pray you to be assured that I receive with gratitude your kind wishes for my health and happiness, and reciprocate them with sincerity.

I am, gentlemen and brothers,  
Very respectfully,  
Your most obed't serv't,  
GEO. WASHINGTON.”

November 8, 1798.

The date of this letter is upwards of two years after that of his Farewell Address. We think what has been said above is sufficient to satisfy any one that Washington was emphatically a Mason, and as such he lived and died!

## IDA MONTROSE.

## A SKETCH.

There was joy in the heart of Juliet Montrose, as on a bright evening in spring she listened to the manly avowal of love from Arthur Sinclair. There was a consciousness of intense happiness, although the tears stood in her dark eyes, and her whole frame trembled with uncontrollable emotion. Juliet was beautiful ; her soft hazel eyes and rich brown curls contrasted admirably with the remarkable fairness of her brilliant complexion. She might have served for the personification of a Hebe, with her bounding airness of step, her exquisitely rounded figure,—her musical voice and merry laughter. She was a glad creature ; loving all around her, and in her turn, the idol of all,—too unmindful of her beauty, and careless of its influence, to excite envy in the hearts of her less favored companions ; till her acquaintance with Arthur, she had known but one interruption of her thoughtless happiness. He was the son of her father's friend, and as such was cordially welcomed by the old gentlemen, to whom, on arriving from a distant home, he had brought letters. Had you seen him, my fair reader, you would not have been at all surprised that our lovely Juliet should have become more than ordinarily interested in him. His noble person and intellectual face, his refined and manly deportment, and the elevated tone of his character, would have satisfied the most fastidious : and then he possessed in perfection "that charm of all others," which *I*, for one, could never resist, a voice of wonderful melody, resembling in its modulations the deep rich tones of a flute.

Mr. Montrose had one other child, the daughter of a former wife, and by several years the senior of Juliet. Never were sisters more unlike. Ida was a pale, thoughtful girl, with raven hair and soft grey eyes, with a gliding step and subdued yet tender smile, which seemed to tell a story of blighted hopes and misplaced affection. Yet dissimilar as they were, an ardent attachment existed between them, although the elder had never confided to her sister the cause of her secret sorrow. She was unwilling to chill the heart of the happy creature, hoping that she saw in her own quiet indifference to the usual sources of enjoyment, nothing more than a natural seriousness of disposition. But in this Ida was mistaken. The knowledge of her unhappiness was Juliet's only sorrow, and often had the affectionate girl been upon the eve of asking to share her confidence, and sooth her distress, but a dread of increasing it had prevented.

But to return to Arthur. He had been for some months visiting at the house, and yet Juliet's rare beauty, her artless and sprightly manners, her evident enjoyment of his society had won no confession of attachment. Petted as she was by all around her ; and screened from

the slightest disappointment, he know not that the perfect sweetness of her temper would have remained unchanged in all circumstances, neither was he aware of the depth and fervor with which she was capable of loving. He looked on her as a brother might upon a playful younger sister. Towards Ida also his feelings were those of a brother—but of a brother mourning the blighted happiness of a favorite sister and companion, reverencing the loftiness of her intellect, and loving the romantic tenderness of her character. Whether his affection for her might have taken a warmer coloring cannot now be known, for had he been so inclined, there was that in her manner which would have warned him of its futility. How then was it that at last he loved Juliet with an intensity of which he had not known he was capable? He had seen her in the ball-room, the admired of all, with the blush of excitement mantling her cheeks and giving brilliancy to her eyes, and he had been with her at home where she was the life of the social circle; he had met her at all times, and she was the same lively, laughing girl as when he first knew her. She amused him and won his admiration for her artlessness and perpetual good humor, but touched not his deeper feelings.

At last came the evil which had been so long threatening. The hectic rose of consumption appeared upon the face of the beloved elder sister, and a hollow cough told the extent of its inroads. And now it was that the character of Juliet was developed in a new light. No promise of amusement, no temptation of any kind, could induce her to forsake the couch of the invalid. Unwearied in her watching—always anxious to relieve others—willing to make any and every sacrifice of her own comfort, indifferent at being for the first time an object of minor importance, she was the cheerer and comforter of them all. Her gay laugh was hushed, her sweet voice modulated to the gentlest tones of sympathy, while her fairy like figure gliding silently about the room seemed that of an angel of consolation. Not an inattentive observer of this was Arthur Sinclair. He saw that he had not appreciated the character of the lovely girl. He had always thought she was deficient in the trait which was now displayed. She possessed it—it had but waited for circumstances to call it into action. She was now all that was lovely.

After the most unremitting attention from physicians and friends, the patient seemed to be recovering; her cough became comparatively unfrequent, and she regained in a measure her usual appearance. Her friends were sanguine—who does not feel so in some stages of this treacherous disease. Again the laughter of Juliet sounded through the house, but less frequently than formerly, for there was a new feeling at her heart,—love, deep and lasting, yet scarcely acknowledged to herself had taken possession of it;—and need we say that Arthur Sinclair was the object? \* \* \* \* \*

The confession was made, and Juliet hastened to confide her happiness and hide her blushes on the bosom of her sister. It was not unexpected—Ida had long observed their mutual attachment, and she, as well as her parents, approved of it. She bent with a smile to kiss

that blushing cheek, and folding her arms tenderly round her, was about to implore a blessing, but ere she had uttered a word, tears,—burning tears, filled her eyes and fell in large drops upon the shining curls of the beautiful head which rested on her bosom. Her emotion could no longer be controlled—sob after sob, in quick succession, racked her frail form almost to dissolution. At last insensibility relieved her for a while from her troubles.

They placed her on the bed—pale and motionless as if death had secured his victim.

But it was not so:—slowly, and with a shudder she returned to consciousness. The agony seemed to have passed, her smile was resigned as usual and her manner composed.

It was not many days after this that she requested to be left alone with Juliet, and on their complying with her wish, for the first time she spoke of her sorrow.

"You were no doubt surprised, my dear sister," she began, with a faint smile, "that the announcement of the happiness of one so dear to me, should have been so painful in its effect. To you, who have ever been to me all that a sister could wish, some explanation is due. And I must enter at once upon it lest my strength should fail before the conclusion. When I was your age, Juliet, I had many admirers; but so exalted were my ideas of love that they were unsuccessful. I looked upon it as an emotion too holy to be lightly discussed—as a passion, combining the wildest idolatry, the most refined delicacy, the most unbounded confidence—capable of sacrifice of fortune, happiness, and even life itself at the shrine of the beloved one. Such, I thought, would mine be, and until I secured such in return, I abhorred the thought of marriage. I was about nineteen when I became acquainted with Henry Singleton—and little did any one who knew us both, anticipate the result. Never were two persons more different. I should have told you that I was naturally thoughtful, and inclined to seriousness. He, on the reverse, was all animation and gayety, with a sunny temper which it seemed almost impossible to ruffle. For a long time we regarded each other with utter indifference except as far as amusement was in view. His personal appearance was remarkably prepossessing. Although not above the middle size, his figure was a model of symmetry, and the regularity of his features was relieved from insipidity, by the animated expression of his large black eyes, and darkly arching brows. His was a countenance in which each thought could be read as if in a book. But it was not his appearance which won my heart, much as I always admired it.

"On one occasion, almost imperceptibly, our conversation led to the subject of love, and then for the first time I heard my own sentiments from the lips of another. From that day our interest in each other increased. Henry was all devotion to my wishes, and I was happy in the belief that I had at last found the love for which I yearned. We were engaged, and his attentions were unremitting. But at length circumstances which it would take too long to detail, occurred to separate us. Opposition where it was least expected was made to our

union. Oh! the agony of that parting! A dark forboding whispered to me, it was forever. But he soothed me with promises of frequent letters, and with the positive assurance that he would return. He left me, and for weeks, although receiving the most affectionate letters, I was miserable. Why the presentiment haunted me, I know not. But I used to fear to break the seal of the letters for which I had so anxiously waited. I dreaded that he would grow cold, and all the tenderness which I found in each after opening it, did not make me less fearful as regarded the next. You may suppose the effect this had on my spirits. I became silent and reserved—my friends saw the change and were distressed. At last, Juliet, two weeks passed without a letter, then three, and finally four. What was I to think? I was sure that he was ill. I pictured him lying in the habiliments of the grave, and shuddered as in fancy I stooped to kiss his brow, and *felt* the icy coldness of him whom I had last seen warm with life and gay with hope. But my fears were groundless. You can scarcely imagine the shock which my feelings experienced when I at last opened my eyes to the truth. His love was declining. Do not blame him, my sweet sister," exclaimed Ida, seeing indignation pictured on her fair face, "I could not bear it. Do not suspect for a moment that I accuse him of hypocrisy; no, I free him from all such charge. I firmly believe that he deceived himself, and really thought that he was capable of enduring all for her he loved. That he was ardently attached to me while with me, I also believe. But he could not bear the test of absence. For the love I bore him, sister, forbear to reproach him. But my strength is failing—I must be brief. Our correspondence ceased—and it was not long before I heard of his addresses to another.

"It was about a year after, that the state of my health made it necessary for me to travel, and my kind father, sacrificing his own comfort for my advantage, accompanied me. There was one day in the sweet month of October, that I felt calmer and more resigned than usual. But suddenly a storm arose, which made it expedient that we should seek for shelter. It was rather an unfrequented road, and we almost despaired of finding it. But at length we were cheered by the sight of a small inn, to which we hastened to gain admittance. From the dilapidated state of the house, we concluded that it was not often visited, and therefore, while seated before the fire, which had been rudely made for our accommodation, we hailed with pleasure the sound of approaching carriage-wheels. They stopped, as we expected—but who can tell the revulsion of my feelings, when, in the person who hastily entered, I recognized him whose image, even at that time, was indelibly engraven upon my heart. In his arms he bore a fair girl, apparently lifeless, and casting not a look upon the occupants of the room, he bore her to the old-fashioned sofa, which we resigned to him. With the tenderest care he loosened the strings of her bonnet, and her rich, fair curls, escaping from confinement, fell in their luxuriance almost to the floor. She was a lovely creature, and apparently not more than sixteen. Yet I envied not her charms—but when I

heard his passionate expressions of love, and the tenderness of his voice, as he besought her for his sake to live — oh ! *then* I envied her !

"At length she recovered, and raising the long lashes from a pair of the loveliest blue eyes I ever saw of that rare violet shade so seldom seen but so justly admired, she looked at him as if with childish wonder, to behold him gazing at her so anxiously.

" 'Louisa, my life, my *love* !' he exclaimed, clasping her to his heart. What transpired after that I know not — when next I was conscious of existence, the storm had subsided, and I was supported to the carriage by my father. We were on the bank of a river, and it looked golden in the rays of the setting sun — the clouds were fast disappearing from the sky, and the trees as green as in spring were glittering with the rain-drops. But, oh ! a more fearful storm raged in my heart ; — I never asked my father if they had spoken — indeed, the meeting was never mentioned by either, and I have never seen him since that time. And now, dearest, I think you have already forgiven my strange reception of your communication. I thought of the calm, sweet afternoon in spring, when Henry first breathed his love. I remembered the joy with which I listened, little dreaming that the happiness he pictured would never be mine. But my last request is that should you hear of or meet with him, you will not blame him. Juliet, my story is not an uncommon one, yet let it not influence your feelings against Arthur. I have observed his character impartially — you may trust without a doubt in his affection for you. And now, having talked more than usual, I must seek rest in sleep. Assist me to lie down, Juliet, and then leave me. Thank you, dearest — one more kiss, and then you may hasten to your impatient lover."

When Mrs. Montrose, who had ever loved Ida as her own child, entered to inquire if she had slept, she found her indeed sleeping — but her's was a slumber from which she waked no more ! With a placid smile upon her lips, and her fair hands crossed on that bosom which had throbbed so wildly, the mortal frame had resigned the spirits it had enshrined. And long after it had been given to its parent earth, did Juliet Sinclair weep over memory of the sorrows of her step-sister.

ELORA.

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## HUMILITY.

Humility ! the sweetest, loveliest flower  
That bloomed in Paradise ; the first that died,  
Has rarely blossomed since on mortal soil,  
It is so frail, so delicate a thing :  
'T is gone, if it but look upon itself :  
And he who ventures to esteem it his,  
Proves, by that single thought, he has it not.

## EDITOR'S TABLE.

### THE FREE MASON

Now greets our readers for the second time, and we are induced to believe this number will meet a heartier welcome than the former. As fast as practicable we are fulfilling our promises; and though we have labored under some disadvantages in issuing the former and present numbers, yet we have received repeated manifestations of approval. We have delayed some little the issuing of the present number, and expected to embellish it with views of the Louisville Medical College and the Masonic Temple of the Grand Lodge, at Lexington, but circumstances prevented our Artist from drawing them in time, consequently they will appear in some future number.

To our friends who have labored for us, we return our hearty thanks, and particularly to the Fraternity in Louisville. We have many subscribers in the city, more in fact than in the remainder of the State. The cause of this we know not. Kentuckians! Brethren of the "dark and bloody ground," shall such an indifference upon your part continue?

Ere this number shall have reached our distant subscribers, we shall be in some part of the "Pilgrim Land," where we purpose making arrangements to further enhance the interest of our work. We shall also attend the General Grand Chapter of the United States, and other tribunals of the Fraternity, and shall use every exertion to make our periodical the leading magazine of the Fraternity. We hope those subscribers who have not yet remitted their small amounts, will please not forget to attend to it, as it is important with us.

### STATES OF THE UNION.

We have seen a great number of notices of Masonic celebrations on last St. John's Day, and we have every reason to believe that the cause of Masonry is becoming more popular, more general, and embraced by the most intelligent and influential men in the country.

**MASSACHUSETTS.**—We learn from the "Boston Bee" that the Fraternity had a splendid celebration at that beautiful and interesting place, Grafton. The Brethren, Companions and Sir Knights turned out, and made a very handsome display of the character of the followers of the cause.

**CONNECTICUT.**—We are much indebted to R. W. G. Secretary Eliphalet G. Storer, for the printed proceedings of the Grand Lodge of this State, which was held in May last.

The Message of M. W. Grand Master Henry Peck is able and interesting— the doctrines are sound and good. He recommends further attention to the Representative system, by reciprocating with Georgia. This system, we would remark for general information, consists in electing some brethren living at or near the place of meeting of the Grand Lodge in which he is to act as Representative, i. e. the Grand Lodge of New York has a Representative of the Grand Lodge at Frankfort on the Main, another at Hamburg, &c.,—these brethren reside there, and were recommended to the Grand Lodge of New York, and by her duly elected. The European Grand Lodges above mentioned have their Representatives at the Grand Lodge of New York, who reside within its jurisdiction, and who have been duly recommended by this Grand Lodge. These Representatives communicate and keep up a continual correspondence, and do every thing which may be deemed requisite for mutual benefit. He also recommends the propriety of "enacting a law prohibiting the use of any beverage in the Lodges." The object of this is to convince the world that the charge alledged "that our Lodge rooms are the scenes of bacchanalian revels" are false. This, we think, is commendable, and is worthy of imitation by other Grand Lodges.

In our first number we made some reference to Masonic certificates. Upon this subject we extract the following report from the proceedings before us, which was carried in the affirmative:

"Bro. Moody, from the committee to whom was referred, at the last annual communication, the subject presented by the Representative of the R. W. Grand Lodge of the State of New York, in his letter of instructions from his constituents, submitted the following report :

"*To the M. W. Grand Lodge of Connecticut:*

"At the last annual session of this Grand Lodge, a communication was received from the Secretary of the Grand Lodge of the State of New York, through its Representative in this Grand Lodge, soliciting its attention to the recommendation therein proposed of 'a uniform system of certifying brethren in good and regular standing by the Grand Lodge from which they hail, and requiring of visitors, previous to examination, that species of documentary evidence known as a Grand Lodge certificate.'

"The committee appointed to examine and report to this Grand Lodge on the merits of said communication, would respectfully represent, that after taking the subject into careful consideration, they are of opinion that but little benefit would arise from requiring brethren to obtain certificates from the Grand Secretary, of their membership under this Grand Lodge, for the reasons here subjoined.

"In the first place, your committee would remark, they are fully aware of the evils to which Lodges are exposed by visitors of unworthy character, and to allay imposition or attempts at imposition, will have to be a work of time, in a manner changing the order of things in many of our Lodges, which, as heretofore, has now brought upon us the evils so much complained of.

"It is probably well known to this Grand Lodge, that it has been the lamentable practice, in cases without number, to initiate candidates into Masonry whose moral integrity fell too far short of the mark to do honor to our beloved institution; and so long as such, in the least, continues to be the practice, the same kind of unworthiness will ever strip the parchment evidence of membership, above alluded to, of the benefit intended.

"In the second place, it is easy to be seen that intrigues with parchment evidence might be readily practiced, so soon as it was found that Lodges placed any reliance thereon, and that such would have a tendency to a slack proficiency in the several degrees, so as to be less able to work into Lodges, is also apparent.

"That it would be very inconvenient for Masons living remote and distant from the Grand Secretary, to apply for such certificate, and in such cases, when

living near the lines of our sister States, often associating with Lodges therein, then to be thus subjected by the several Grand Lodges, cannot fail of producing a strong censure in the minds of brethren, with the complaint, also, that such a rule was an innovation upon the ancient rights and privileges of Free Masonry.

"There are rules and rites, co-existent with Masonry itself, by which every Lodge may and should guard itself against all imposition; and to be imposed upon by a clandestine made Mason, or one who is under the sentence of expulsion or suspension, or in any other manner, must show a very great forgetfulness of the obligations by which the Fraternity are bound.

"All of which is respectfully submitted. Wm. Moody, Committee."

We are of an opinion that the Grand Lodge of Kentucky entertains the same views in the premises. The usefulness of subordinate certificates no one doubts, but to Grand Lodge certificates much opposition is made.

The Michigan question was also before her for consideration. This Grand Lodge suspended labor in the year 1829, in consequence of the Anti-Masonic excitement at that time in that Territory; and in the year 1840 the Masons generally of Michigan assembled in mass, and recommended a re-organization. This has been deemed illegal by some Grand Lodges. Some recognize her as legal. The Washington Convention of 1841 would not recognize the delegate to that body. Kentucky, we hope, will come to some decision in the premises, at the next meeting.

**NEW YORK.**—Our correspondents in this State inform us that the Fraternity is fast progressing; and that in places where Anti-Masonry once flourished, Free Masonry becomes popular.

**MARYLAND.**—Dormant Lodges are reviving very fast in this old State. A State having a Grand Master like Bro. Charles Gilman, and a Deputy like Bro. Anthony Kimmel, must flourish.

**VIRGINIA.**—In the Old Dominion the cause of Masonry is progressing very fast, and particularly in popularity. Many Lodges celebrated St. John's Day. In Richmond they had a very fine turn out, indeed. We copy the following from the Richmond Whig of June 25th:

"**NATIVITY OF JOHN THE BAPTIST.**—Yesterday, the nativity of St. John the Baptist, the Precursor of the Saviour, was celebrated by the Masonic Fraternity of Richmond and Manchester in the usual forms. A large procession formed at 11 o'clock at the rooms of the Grand Lodge, and marched to the Centenary Church, most courteously proffered by the Trustees of that Institution, where Religious exercises in the shape of Prayer and Singing were performed by the Rev. Brother Adam Empie, and an exquisite Choir, and where an admirable Masonic Discourse was delivered by Bro. Richard Kidder Meade, of Petersburg.

"We are happy to note this evidence of the reviving vigor of Free Masonry, an order maligned only by the ignorant, and reverenced by all who have a clear comprehension of its principles; an institution far the oldest in the World of mere human devisement; which, originating in the earliest ages of mankind, has witnessed the rise and fall of Empires without number, of Assyria, of Persia, of Tyre, of Greece and Rome, and hundreds besides, and which still survives to testify by its antiquity and its having victoriously repulsed the assaults of ignorance, prejudice, and fanaticism, that if not absolutely divine in its origin, it was yet not unacceptable to divine goodness from its benevolent purposes, and which ministers in secret, so that one hand shall not know what the other doeth, the most unostentatious, the most extensive, and the most effective Charity, for it is addressed to the widow and the orphan.

" We repeat the expression of the gratification we feel at the apparently renewed prosperity of this noble Institution, which has never been formidable to any but Despots who dreaded the indispensable secrecy of its operations, and which has achieved without noise or parade, is now achieving, and will continue to achieve, if not prevented, a vast amount of practical and substantial good to those who most stand in need of relief."

**OHIO.**—We have lately been to this State, and it gives us much pleasure to inform our readers that the cause is going "bravely on." St. John's Day was celebrated at Dayton, and a number of other places, in a very creditable manner.

**INDIANA.**—We have been at several points on the River, in this State, and found the Fraternity prospering very fast.

**KENTUCKY.**—This being our home, we are better informed upon the work, than we are with the progress in other States. We copy the following letter from R. W. Grand Secretary Philip Swigert:

FRANKFORT, June 27th, A. D. 1844.

**T. P. SHAFFNER:**

**SIR AND BROTHER**—I have just received the first number of the "Free Mason," but have not had sufficient leisure to read it. The order in Kentucky is advancing in every quarter. As an evidence of it, Dispensations have been granted since the last annual convocation to found eight new Lodges, viz:

1. Young Lodge, to be held at Hodgenville, Larue county. William L. Morris, Master.
2. Cloverport Lodge, to be held at Cloverport, Breckinridge county. John M. Cook, Master.
3. Licking Valley Lodge, to be held at Newport, Campbell county. George N. Doughy, Master.
4. Marion Lodge, to be held at Bradfordsville, Marion county. John H. Tucker, Master.
5. Carrollton Lodge, to be held at Carrollton, Carroll county. Joseph Myrick, Master.
6. Smithland Lodge, to be held at Smithland, Livingston county. John P. Bryan, Master.
7. Maury Lodge, to be held at Owingsville, Bath county. John A. Trumbo, Master.
8. Estill Lodge, to be held at Irvine, Estill county. Robert Clarke, Master.

The Grand Lodge was called at Shelbyville, on the 11th instant, when the Corner Stone for the erection of a new Court House was laid in ample form by M. W. G. M. Leander M. Cox, and an Oration appropriate to the occasion was delivered by Rev. Grand Orator M. M. Hinkle. The procession consisted of upwards of one hundred Brothers. Doubtless you will be furnished with a detailed account of the proceedings and a copy of the address.

Respectfully and fraternally,

P. SWIGERT, G. Sec'y.

We had the pleasure of being at the laying of this Corner Stone, and a more pleasant time we never had. The citizens of Shelby are emphatically Kentuckians. After the various things were deposited in the "Sacred Vault," a beautiful and lovely young lady walked up and deposited her name, so that future generations might know that woman of this day loves and appreciates the cause which supports the widow and the orphan.

We learn that the Fraternity had a splendid celebration at Harrodsburg, on St. John's Day. We copy the following from the Danville Kentucky Tribune, of June 28th :

"MASONIC CELEBRATION.—The Anniversary of St. John the Baptist was celebrated by Warren Lodge, No. 53, at Harrodsburg, on Monday last, the 24th instant, by a public Procession, Masonic Address and Dinner. The procession was formed about 10 o'clock, and marched from the Lodge, under the influence of the delightful music of Graham's splendid Brass Band, through the principal streets, to the Methodist Episcopal Church, where an address was delivered by the Rev. L. D. Huston; after which the procession moved to the residence of H. Maguire, and partook of a rich repast prepared for the occasion. The procession was very large and imposing, numbering, as we were informed, (for we did not count them ourselves,) upwards of one hundred, and the address was the best, the richest, and more to the purpose, than any address we ever heard; and in thus expressing ourselves, we but give the opinion of all whom we heard speak of it, both of the Fraternity and the public generally. The church, though large, was crowded with ladies and gentlemen, and a great many could not be seated, and consequently had to leave and forego the pleasure of listening to the heart-thrilling address. Mr. H. has won 'golden opinions' by the delivery of a production at once so beautiful, chaste and eloquent. He answered the objections commonly urged against the order in such a masterly manner, as to make converts of some of the most bitter enemies of the Fraternity. But it is futile to attempt to give a description of this address; and as we are told that it will be published in a short time, it is unnecessary—then all who read it can judge for themselves. The dinner was prepared and given to the Fraternity by the Ladies of Harrodsburg and vicinity, and it was, decidedly, the finest repast we ever had the pleasure of partaking. The most fastidious epicure could not have left dissatisfied. There was an abundance of every thing that heart could wish or appetite crave. How could it be otherwise, when it is recollectcd that the whole affair was gotten up and graced by the presence of the handsomest, most hospitable and amiable Ladies we ever beheld? The Ladies of Harrodsburg and vicinity have done themselves an honor, which will be remembered by the Fraternity in all time to come.

"Taken altogether, Monday last was a proud day for Harrodsburg. We never knew a celebration to pass off more satisfactorily to all concerned. The music was good, the procession fine, the oration could not be surpassed, the dinner never excelled, and the concourse of people larger than on any former occasion of the kind we ever saw."

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The General Grand Chapter of the United States meets on 10th of September, at New Haven, Conn., and not on the 17th, as said in the first number.

The Grand Lodge of Kentucky holds her annual communication in the Masonic Temple at Lexington, commencing on the last Monday in August.

The Grand Chapter of Kentucky holds her next convocation at the same time, in the Masonic Temple.

MASONIC SIGNAL.—This is the title of a very spirited quarto semi-monthly paper, published at Madison, Georgia. It is devoted to Free Masonry and Literature, and published at the low price of \$2 50 per annum in advance. We hope it will continue an able auxiliary in the cause. A desire to be useful seems to be the principal aim of the conductor. We shall be pleased to forward the names of any who may wish to subscribe for the same.

The MASONIC MIRROR is the title of a Magazine published at Maysville, Ky. The work is in its third volume. We are personally acquainted with Brother Crookshanks, the Publisher, and we have no doubt but that all his zeal will be displayed in making it a work of usefulness. We wish it much success.

## MASONIC ASYLUM.

There is no question agitating the Masonic Fraternity more than the subject relative to establishing an Asylum or Eleemosynary Institution, for the support of indigent Masons and the protection and education of orphans and necessitous children of members of the Institution.

Nearly every State in the Union has some plan in contemplation or in operation. Missouri, the most Western State, has a Masonic College in operation, about eighteen miles from the Mississippi River, near Palmyra. We have not room to give particulars in the present number, and refer to it merely to remind the Fraternity in other States that a Masonic Institution of the character above mentioned can be carried into effect. Kentucky has had the subject under consideration for three years, and we hope the communication of this month will determine to establish an Institution for the purposes as above noticed. Several places for its location will be recommended, but the most feasible will be the one recommended by the Lodges of Louisville.

There is, about twenty-five miles above this city, in Oldham county, a very desirable site for such an Institution as is contemplated, containing two acres of land and a new, eligible and substantial two story brick building thereon, just completed and ready for use, all of which the Trustees of the Town of LaGrange offer to the Grand Lodge of Kentucky, to her forever, for the purpose of keeping and supporting an Institution as aforesaid. The whole is offered gratuitously, together with a fund of near eight thousand dollars. There is land adjacent to that on which the building is, which can be purchased at a very low price. We feel confident this will be the most desirable location recommended. It is near a large, populous and thriving city, convenient to a good market, and is far enough from the city to make it impossible for the children to imbibe the principles of vice and immorality which would probably be the case were they in its vicinity. The face of the country around is hilly, making the location remarkable healthy.

This will be the place recommended by the Lodges of Louisville, and we believe the liberal offer of the Trustees will be most cheerfully accepted by the Grand Lodge, and in the course of a few months the Institution will be in full operation.

## GENERAL GRAND ENCAMPMENT.

This august assembly holds its next triannual meeting in the city of New Haven, Conn., on the Monday subsequent to the second Thursday of September. We hope there will be a full representation from every Grand Encampment in the United States. We would here remark, that Encampments located in States where there are no Grand Encampments, are entitled to be represented in the General Grand Encampment, and the Constitution, as amended in 1826, says that "the officers of such Encampments collectively, shall have a right to one vote,

but not a right to appear by proxy," and by an amendment to the Constitution of the same year we find that "no person shall be constituted a proxy, unless he is a present or past officer of this or a State Grand Encampment of a grade that would entitle him to a seat or vote in the General Grand Encampment." We are in hopes that the West particularly will be represented in this high tribunal; there will be business of great importance before the grand body for consideration, in which she is as much concerned as other parts of the United States, and we can see no reason why she should not be on the floor. Ohio and Kentucky are entitled to be represented. Ohio has been, we believe, once; but the latter never has been. Kentuckians! Rally around your National banner as valiant Knights in full armor, and do all which may be requisite and necessary for the promotion of the peace and happiness of those who bow before the Cross.

### MRS. NICHOLS' POEMS.

We have received from this talented Lady a copy of "Bernice, or the Curse of Minna, and other Poems." We have examined them with some care, and feel gratified in acknowledging its great merit. Bernice occupies thirty-six pages, and there are fifty-six other pieces; the whole occupying two hundred and sixteen pages. The volume is embellished with a beautiful mezzotint likeness of the authoress. As a writer, Mrs. Nichols is well known, and her friends will be glad to give the volume a place on the parlor table. The versification of her Poems is indeed easy and flowing, and they are characterized by unaffected feeling, grace and fidelity to nature.

If we did not know her to be the author of the following on Charity, we would suppose it to have been written by a Mason. It is Free Masonry throughout.

#### CHARITY.

"**C**HARITY suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up."—**S**T. **P**AUL.

Though men should speak with angels' tongues,  
And understand all mysteries,  
Though they may faith and knowledge have,  
And glorious gifts of prophecies;  
And on the poor their goods bestow,  
And give their bodies to be burned,—  
What profit shall they reap below?  
What have they from the future earned?  
If still they be devoid of thee,  
Bright, spotless cherub, **C**HARITY!

Sweet Charity! she suffereth long;  
Sweet Charity is wholly kind,  
She asketh not that is her own,  
And is to faults and follies blind.  
She hopeth all, endureth all,  
Rejoiceth in the purest truth;  
Delayeth not, at Mercy's call,  
Preserveth ever vigorous youth,  
Hope, Faith, and Love—divinest three—  
Yet greater still is **C**HARITY.

# THE FREE MASON.

VOL. I.      LOUISVILLE, SEPTEMBER, 1844.      NO. 3.

## THE PHYSICAL BENEFITS OF MASONRY.

BY JOSEPH R. CHANDLER.

WORSHIPPFUL MASTER, OFFICERS AND MEMBERS OF THIS LODGE:

CONFORMING to the regulations which have been adopted for the Grand Officers for the benefit of the craft, the Grand Lodge of Pennsylvania presents herself in your midst this evening, with an exhibition of her desire to confer all of benefits which she has the power to bestow; reckoning among them, and as the principle, a stirring up of the Brethren to an enlarged sense of the benefits of which the order is capable; and urging upon them and you the solemn duty of showing the position of the craft with which you have immediate connection, as worthy of their rank, and deserving of the respect of the community in which you reside. Mankind, my Brethren, are social animals, and hence I have endeavored, from time to time, to represent to you the importance of cultivating social virtues, and enlarging your social relations.

There can be no doubt that Masonry had its origin in the necessity or great convenience of uniting to insure more of social advantages than were generally enjoyed; and because many of the objects proposed by the craft in their associations are now attainable without the intervention of Masonic rites and Masonic obligations, there are many who argue that Masonry has lost its claims for respect, and its attractions for devotion. This is a great error, and one that comes from the habit which many people have of judging every thing by its surface, and condemning without weighing testimony.

The advantages which Masonry proposed to itself at the formation were altogether comparative. The early Brotherhood sought to defend themselves against evils which individually they could not easily resist, and to secure to themselves enjoyments not known to those who had not the benefits of association.

If the improvement of society, the march of mind, the new development of man's powers, and the new recognition of his rights, give to the world at large, the uninitiated, most of the enjoyments and advantages which our primitive Brethren secured to themselves by their confraternal relations in other times, still the improvement is as evident within our combination as in the world; so that, by our association, we continue to occupy ground, as advantageous for us over the world at large, as did the early Masons over the uninitiated of the early times; and this advantage will continue in a greater or less degree, just so long as virtue, charity, temperance, and truth, distinguish the craft.

Let us, then, my Brethren, give no heed to the selfish remarks, sometimes made, that "Masonry, though not bad in itself, has ceased to possess all the means of good which it once employed; and, having outlived some of its influences, should be abolished." Alas! my Brethren, Masonry can never outlive its influences while good remains; and as to its abolition merely because social order and social safety are secured—why such a course would be but blotting out the sun from the Heavens because the earth in July had become saturated with heat. That which caused the blessings and the comforts enjoyed should be retained as necessary to their continuance. And we sit here, my Brethren, dispensers of mysteries, and promoters of social virtues as profitable to our community and as valuable to the world as they were when the first Master yielded his gavel, or the first petition for charity was answered in the spirit of Masonry. Not a light in our sanctuary is quenched, not a glory dimmed. The world may have less darkness, but that only makes our advantages the greater. We derive no pleasure from the weakness and sufferings of the uninitiated; our own enjoyment must always be enhanced by a sense that others also have their sources of happiness.

"But," say many, "what advantage does the Mason now derive from the connection with the craft? What can he receive to compensate him for the cost of his initiating and the payment of his dues? and, in addition to these, the devotion of time to the labors and duties of the craft?" And those who use these arguments strengthen them with the additional remark, that few who come up hither can ever fear poverty and distress; and even if these should overtake them, they could scarcely hope each for the amount which he has expended on the cause of Masonry. Look at this great argument of economy, my Brethren, and see how completely it bears on the question—and how completely it lays *bare* the meanness of the motives of those who use it. If you, beloved Brethren, had never heard such arguments used against our craft, I should be ashamed to notice them here; but they are of frequent occurrence, and are sometimes thought to be operative and strong. The argument is just as forcible against any beneficial object. Why should the charitable bestow alms—the giver is not to receive the money? Why should the rich clothe the naked poor—the latter will wear the garments given, and not the former? You see the tendency; you see how these selfish miserable

arguments work ; they are used by men who know no benefit, but the receiving of money ; they have no idea of any good of which they are not themselves the recipients. They do not comprehend the god-like quality of our order — the quality of doing good to others — of feeding the hungry — clothing the naked — and ministering to the afflicted. They have no comprehension of the exquisite pleasure of granting relief ; their hands convulsively grasp the dollar, and they cannot understand a virtue in that principle which would loosen the grasp, and divide the coin among those whose bare hands were palsied with want, and whose cry had been to God for that aid which grasping, avaricious, narrow-hearted man denied. They derive no joy from imparting joy ; no richness of feeling from lightening their own purse : — they are not charitable ; they are not Masons.

Not what we may receive, but what we may give ; or rather, the pleasure of giving, the delight of doing good, is our motive and our reward.

On more than one occasion, my Brethren, I had sought to show you the elevated virtues of Masonry, by pointing out the moral benefits of which it is capable, and drawing your attention to the immense good which its principles, properly carried out, would produce among you, and through you in the world. In doing this, my beloved Brethren, I by no means intended to undervalue the physical good which our principles produce, or to suppose that great moral good did not result from imparting pecuniary aid to the distressed and destitute. You know it does. You know that, in leaving this hall, we have felt and exchanged felicitations, when we have been able to respond liberally to the pressing demands of the widow and the orphan ; and the warmth of feelings which these multiplied charities created within us, has been a record of incalculable value — one of which we should cherish as priceless in our earthly experience.

*First.* — My design this evening, my Brethren, is to show you that, multiplied as are the charities of the world, the widow and the orphan have yet need of the Mason's care.

*Secondly.* — Charitable as are mankind towards their erring Brethren, still there is room for the Free Mason to assist the weak and the wandering, and to call back to virtue and respectability the Brother who has forfeited his *claims* to charity, and his right to general regard. And —

*Thirdly.* — Varied as are the means of the destitute stranger to escape the perils of the sea, and their consequences in a foreign land, there are cases in which our order may exercise its peculiar means of good, when ordinary or extraordinary benevolence would be at fault, and the deserving and respectable sufferer be left to the consequences of shipwreck, and the sufferings which poverty and destitution insure in a foreign land.

And, first, of the widow and the orphan at home. How easy to argue from the records of your own Lodge that these sacred objects of our care and kind are not neglected ; but let me give you an instance beyond the walls of the Lodge ; I have it on good authority, and you

may safely, as you will easily, credit the statement, because it is consistent with the spirit of our order.

Not long since a constable of our city was instructed by a large property holder, to proceed to make attachment of household furniture for rent dues. The distress would reach nearly all that the law allowed to take; and painful as was the task to the kind-hearted officer, it was, nevertheless, a duty. The tenant was a widow, with a little family of children. While the officer was sitting, distressed at the misery which he was compelled to inflict, the widow entered the room, bearing upon her the garments of her widowhood, whose freshness showed the recency of her loss, and testifying by her manner the utter destitution to which this attachment was reducing her and her children.

"I know not," said she "what to do. I have neither friend nor relation to whom to apply. I am alone—utterly alone—friendless—helpless—destitute—a widow."

"But," said the officer, "is there no association upon which you have a claim?"

"None! I am a member of no beneficial society," she replied. "But I remember," she continued, "that my husband has more than once told me that if I should ever be in distress, I might make this available"—and she drew out a Masonic jewel. "But it is now too late, I am afraid."

"Let me see it," said the officer; and with a skillful eye he examined the emblem consecrated to charity, as the token of brotherly affection. The officer was a Mason, he knew the name of the deceased, and recognized his standing.

"We will see," said the officer, "what effect this will have, though the landlord is no Mason. Who is your clergyman?" The widow told him. The clergyman was a Mason.

The attachment of goods was relinquished for a moment. The officer went to the clergyman, made known the distress of the widow, and her claims through Masonry.

"And who," said the clergyman, "is the landlord?" and the constable informed him.

"Ah!" said the clergyman, "does his religion teach him to set us no better example? We must show him what Masonry requires at our hands. I have spent all of the last payment of my salary, but here is my note at a short date for the amount due; the landlord will scarcely refuse that."

In twenty minutes the rent was paid. The kind hearted officer forgave his fees, and perhaps gave more, and the widow and the orphans blessed God for the benefits which they had enjoyed through Masonry. What a reaction in the feelings of that destitute mother and her children! but how much more exquisite—how beyond all price and all appreciation must have been the delight of the clergyman and the officer? True Masonry, my Brethren, affords to its children the rich luxury of doing good. The tears of grateful joy which the widow shed were made brilliant by the smiles of her reliev-

ed children, and became jewels of Masonry, whose price is above rubies. How lovely, how exalted is the charity which has such objects; it elevates its exercisers to a participation of labor with Him who is the father of the fatherless, and the widow's God and guide.

Abroad, too, the great spirit of good which pervades our craft and sanctifies its principles is found operative for the advantage of its members, and through them productive of good to society. Not here alone, within the circle which includes so many Brethren, do we seek for and find the good effects of Free Masonry; not alone in the crowded haunts of business, where Lodges are easily formed and kept alive by the continued influx of citizens and strangers—but wherever the solitary foot of a Mason is planted, wherever one Masonic heart beats, there is the influence of our order, there is the attractive principle, that brings within its warmth and invites to kindly reciprocation every sufferer that Providence throws upon the rights and claims of our craft. Wherever a Mason is found—whether upon the giddy heights of the Appenines, on the scorching desert of Arabia, or on the stormy capes of the northern seas—there benevolence has an advocate and an exponent; there she recognizes the sign, the ear is open to the sound, and the hand prompt to extend the duties of Free Masonry.

It was in a tempestuous portion of the year 1790, that a large ship, which was making a slow progress up the Baltic sea, found itself suddenly wrapt in one of those wild gales that came down from the mountain gaps, sacrificing nearly all that stood in its course, and

“Reared up the Baltic to a foaming fury.”

In this situation, after gallant resistance to the tempest, the overladen vessel succumbed, and man after man was swept from the deck, and carried onward “down the wind,” to be dashed upon rocks of a lee-shore, or to be buried fathoms below the stormy surface. When at length the vessel struck upon the shelving shore, towards which she had drifted, the remaining portion of the crew lashed themselves to the spars, and awaited the surge that should wash them from the deck; it came booming onward: of the few that had been spared thus far, one only—the master of the vessel—reached the land. He reached it exhausted—inanimate; his first recognition was the kindly care of a friend, in the chamber of a sordid hovel—a chamber whose darkness was dispelled by the light of friendship, and where pains were assuaged by the attention of one pledged to help, aid, and assist.

The first word of the sufferer was responded to by the kindly voice of a Mason; unintelligible, indeed, excepting in the language of Masonry. Distance of birth and variety of profession constituted no bar to their humanity. The utter ignorance of each—of the other's vernacular language—hindered not the delightful communion. A little jewel that rested on the bosom of the shipwrecked mariner denoted his Masonic character:—kindness, fraternal goodness, and love, were the glorious response; and when the watchful and untiring benevolence of the Swedish Mason had raised up the sufferer from the

bed of pain and suffering, true Masonic charity supplied his purse with the means of procuring passage to London, whence a return to the United States was easy.

The jewel of the shipwrecked Brother is now in my possession—as his blood, also, flows through my veins. I hold the former as a rich heir-loom for my family, to be transmitted to my son as a Mason—as it was transmitted by my father to me.

Masonry stills not the tempest when it blows with its utmost force—Masonry says not to the ocean embroiled with the winds of Heaven, “Peace, be still!”—Masonry has no power to hush the voice of the thunder as it speaks its terrors to man—or to darken the lightning as it scathes the vision of its victims. These are the attributes of a higher power. But Masonry takes the victim of the storms, and wraps him about with comforts. She lifts the shipwreck mariner from the wave that was becoming his shroud, and warms him to life. She stands not at the door of the sepulchre, to roll away its stone, and bid the death-stricken tenant come forth; but she takes the bruised and crushed by the roadside, pours oil into their wounds, and supplies the means of extending life. These things has she done, and these things she continues to do. She goes not abroad to declare the results of her benevolent spirit, but when she looks back upon the result, she exclaims—“I was eyes to the blind, and feet was I to the lame!”

But, my Brethren, the physical relief which Masons impart is not the greatest of her charities. Sometimes these seem forced upon us by the peculiar position of the sufferer, or imparted from the sudden impulses of correct feeling; and even when they flow from the purest and most maturely weighed motives of good, and a sense of Masonic obligation, they do not imply that permanent and deep-seated sense of high moral duty which is the parent of that charity that looketh deep into the condition of a brother, and seeks to lift him from the pit of moral degradation into which he has fallen, and to place his feet upon the firm ground of honor and self respect;—to rekindle in their ashes the slumbering spark of decency that seems to have been almost quenched, and to re-illuminate the temple in which first was placed the image of God. Masonry, however, has done this. She has not paused at physical ministrations; she has not said “be ye warmed and be ye clothed,” and then turned away from ministrations to the immortal mind that lay prostrate—debased—dishonored, and most fitly represented by the squalidness and misery of the exterior.

Many years since, but within my own recollection, and generally under my own observation, the respectable firm of Howard & Thompson (I use fictitious names) in the city of —, fell into some commercial difficulties, which the limited capital of the junior partner was unable to surmount. The senior partner with the aid of friends compromised the debts, continued the business in his own name, and became, in time, a wealthy man.

Thompson lacking energy of character, but possessing some pride, declined a subordinate station in a counting-room, until his habits became so bad that he was deemed unfit for any place of trust; and he

sunk from respectability to utter destitution and misery with a rapidity I never saw before, nor since, equalled in any man to whom crime was not to be imputed.

He became brutified : whole days would he lie on the public wharves, drunken with the liquor which he had extracted from the hogsheads being landed at the time ; and his rags hung upon him so carelessly that decency stood aghast at his appearance. He was not merely a drunkard, but he was drunk all the time ; and to him soberness was a rarity. He had not only lost all moral standing, all name of, or claim to, decency, but self-respect had fled, and he was the nearest approach in habits and appearance to the brute that I ever saw in man.

One day — it was a clear sunshine of January — Thompson had thrown himself against the southern angle of a public building ; and about noon, as the members of the —— came from the Halls, he looked for a little eleemosynary aid that would enable him to add a loaf of bread to his more easily acquired liquor. But member after member passed on — the case was too disgusting to excite sympathy ; one member only was left ; he came round the corner of the building towards the place of egress from the premises, and attracted by the appearance of the wretch before him, he was about to offer alms, when, looking closer, he exclaimed — “Are not you Thompson ?” “Yes.” “Well, here is something — but we are watched, come to my office this evening.”

Thompson kept the promise, and presented himself at the office. He was not seen again for several weeks ; and, if any thought of him, it was to congratulate themselves that they were relieved from the presence of such a squalid wretch.

About two months afterwards, as the troop of the United States marched through the city on their way to the north-western frontiers, Thompson was seen in the manly uniform, and wearing the neat plain epaulette of a lieutenant of infantry. He acquitted himself like a man, and died honorably a captain in the service.

The world recollects that Thompson had been a member of one or two companies and associations, of which his patron and friend had been the principal ; and they imputed the kindness which lifted him from the degradation, to a social feeling on the part of his benefactor.

But there are others who knew that the benefactor was Master of a Lodge, where Thompson was once an active and useful member ; and that, had appeals to the Master's good feelings been earlier made, much suffering and disgrace would have been spared ; as it was, the relieved died a captain in the service, and the reliever lived to be Grand Master of a Grand Lodge.

Beautiful illustration this of the power of Masonry to do good. How instructive would it be in us, my Brethren, to know just what passed in the evening's interview between these two Masons. To know the persuasions on the part of the senior, and the willing yieldings of the erring junior ; to have witnessed the new gush of self respect — its bright return to the heart — when it was proposed that he should hold a commission ; and that there was *one* who not only

could have influence with the government to procure the appointment, but still more, would have confidence in *him*, to be responsible for his future virtue. We may not lift the veil, my Brethren, to look in upon the scene. Masonry, while she works such good, tiles the door, and lets others judge of the means by the beauty and excellence of the ends.

Worshipful Master :— Called by the voice of your Brethren to direct the affairs of this Lodge, you will feel that a high responsibility is devolved upon you ; it is not simply the honors of this pedestal, nor the glory of the insignia that belongs to your situation ; these are only tokens of duties to be discharged—evidences of your liability to labor, and to be accountable. You will feel, my Brother, that a portion of the great family of Masons is submitted to your charge ; and that to you is entrusted the guardianship of this branch of our order. Here, in this little circle, you preside with no small degree of authority : and the fidelity with which you exercise that authority, may have influence upon the character of the whole universal order of Masonry. Watch, therefore, Worshipful Brother, over the extremities of the landmarks : let there be no removals ; no deflection ; no obliteration. What you have received, preserve with vigilance ; and when you resign the emblems of authority, and pass over to your successor the occupancy of the place, let him learn something of the nature of *his* duties by the fidelity with which you shall have discharged your own : and let his estimation of the worth and importance of Masonry, be increased by the evidences which you shall show of your affection and watchfulness for its prosperity, and your holy reverence for all these sacred things submitted to your care.

Wardens, Officers, and Brethren :— The high responsibilities of the Master of this Lodge are shared, also, by you, in proportion to the position you occupy ; and it may not be amiss for me to remark, that not one of you is placed so high as to be above rendering strict obedience to the behests of those in authority ; not one of you so low as not to aid in sustaining the great fabric of Free Masonry. You have your duties to perform, and you have your share in the rewards.

Permit me, Brethren, to congratulate you all, of this Lodge, upon the success which has attended the efforts at rebuilding the edifice, which seemed to have tended towards dilapidation and ruin. Prompt exertions, the volunteer aid of a few Brethren from another number, and the willing hearty co-operation of every one of you have given new life to your number, and restored to the Grand Lodge a favorite and useful Lodge. Long, Brethren, may you continue in the enjoyment of the excellent results of your sacrifice and labors. Long may Free Masonry be benefitted by your zeal and example ; and may other Lodges, instigated by the success of your efforts, seek to recover their position, and renew their former usefulness. You, and they, and all, sustained and sustaining, by the patience of hope, and the labors of love.

Brethren of this Lodge, and Brethren generally :— I have sought this evening, to set before you some instances of the direct benefits of

**Free Masonry.** I have not exhausted the instances, nor even chosen those of the greatest prominence. The whole of my official visitations, Brethren, might have been employed to illustrate the benefits of which our order is capable, by instancing the good which it has really performed; but you know many of them as well as I do, and you see how they may be multiplied by an extension and exercise of the principles upon which we act.

It is our glory, Brethren, to be connected with an institution, founded on the wants of society, and the capability of the human heart to supply these wants. It is a still higher glory, that in occupying a situation where these wants are prominent and sometimes obtrusive, we are able and willing to diminish their number and to mitigate their evils: and while we thus minister to the good of our fellow-man; while we relieve the distressed, aid and advise the stranger, and send him rejoicing on his way; while we wipe the tear from the widow's eye, and become the guide and guardian of the fatherless, let us not neglect to apply to ourselves the benefits of which our society is capable. Let us not overlook the fact, that these associations, for the good of the stranger, should warm our hearts towards each other; and the very act of dispensing charity to the needy applicant, should create within us a new friendship for those who labor so much, and so willingly, for the good of man. Let us gather to our own hearts, and to our benefit, a portion of the light and heat of that fire of charity which we build to warm the destitute and suffering.

Brethren of this Lodge: — The Grand Lodge of Pennsylvania returns you thanks for your noble efforts in sustaining yourself, and enlarging her affluence, her powers, and her honors. She bestows on you her parental benediction, and bids you God speed in your life and journey of usefulness and love.

## THE TIME TO DIE.

BY BENJAMIN T. CUSHING.

In the Autumn mild, when the yellow grain  
Is strewn in heaps o'er the distant plain;  
When the leaves hang bright on the gorgeous trees,  
Or softly fall to the mournful breeze;  
When the birds depart for a sunnier land,  
And the earth by a mistier ray is spanned,  
And deeper shades in the vallyes lie—  
Then, oh! then would I wish to die!

I would not go in the Winter drear,  
When the air is cold and the skies are clear—  
When the hills are clothed in a garb of white,  
And the ice-drops gleam with a diamond light—  
For then am I filled with a joyful pride  
As I leap o'er the snows or the crystal tide,  
And the home of my childhood grows doubly dear;  
I would not die in the Winter drear!

I would not go in the radiant Spring,  
When the world is green, and the sweet birds sing,  
When the flowers awaken to life and bloom,  
And the gale is laden with rich perfume!  
Then, then is the time for Hope to throw  
The bright hues from her cloudless bow;  
Too much with earth would my spirit cling—  
I could not die in the radiant Spring!

I would not go in the summer fair,  
When the branches droop in the stilly air;  
When the sky seems shedding a holy spell,  
And the lakelet flows with a gentle swell—  
Then I love to sit 'neath the clustering shade,  
Where the cool brook purls through the lonely glades,  
And Fancy bringeth her visions rare;  
I could not die in the Summer fair!

But oh! when Autumn hath plucked away  
The short-lived rose from its withered spray;  
When the rustling grass to the breeze bends low,  
And the raven cries from the leafless bough;  
When the river heaves with a moaning surge,  
Like a voice of woe for a lost one's dirge;  
When the dum clouds weep, and the low winds sigh,  
Then, oh! then, would I wish to die!

For there comes a dream o'er my spirit's light  
Of a morn that was, but is lost in night—  
Of hopes that bloomed, but lie withered now—  
Of beauty vanished from cheek and brow—  
Of loved ones taken from earth away—  
Of fair forms given to cold decay—  
Of Summer gone, and of Winter nigh—  
Then, in the Autumn, oh! let me die!

PUTNAM, OHIO, August, 1844.

## MASONRY.

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MILFORD BARD.

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From the high opinion which I have of Masonry, the reader might suppose that I am one of the fraternity; but it is not the case. I speak of it, not from a knowledge of its profound mysteries, but from having seen and read of its benevolence. To inform me that an institution is founded on charity, is at once to impress my mind with an exalted opinion. Charity, in the original, signifies love, and who is more worthy of praise than the philanthropist? The mysteries of Masonry I know not, and therefore I cannot be prejudiced against them. I know that they feed the orphan, and comfort the despairing widow, and I will not, I cannot persecute them. Masonry, then, is of divine origin! Yes, I believe it is, and if there are counterfeiters among them, they only tend to prove the value of the institution. If Masonry were divulged, its utility would be destroyed; and if every man in the world possessed abundance of wealth, the value of wealth would be at an end. Secrecy is necessary to a lady's love, and secrecy is necessary to Masonry. Men must make love, and women receive it; therefore it is not necessary that women be Masons. Again, she who receives a gift must be less powerful than he who makes it, or the object is destroyed. Such were my thoughts, while viewing the procession of Masons from my garret window. They proceeded to church, where an elegant oration was delivered by Dr. James P. Lofland, whose erudition and genius are well known. I was again in the garret, regaling myself with my pipe, when they returned, and the following reflections passed across my mind:

Masonry is undoubtedly the oldest order in the world. When symmetry began, and harmony tuned the spheres, Masonry had existence. It is coeval with the universe, and served to illuminate, with its rays, the dark ages. It is a friend to the arts and sciences, and a patron to learning and literature. As such it commands my respect and best wishes. Superstition and bigotry have never entered its walls, but it has bled beneath their cruelty, and been driven from country to country. All prejudice should be silenced against it, when it is remembered that some of the greatest men which the world ever produced have belonged to the order.

The genius of Masonry has flourished in this country, and will continue to flourish. The names of Washington and Franklin have shed a halo of glory around her. While the hand of despotism has been stretched out against her in other countries, particularly in Spain, she has found an asylum in America, the home of the oppressed. Thrice happy America, thy glory will be transmitted to posterity with that of Masonry! Immortal genius, thy fame can never die!

## HANDEL.

## A NOVELETTE.

From the German of Lyser.

BY MRS. E. F. ELLET.

IN the guest-room of the famous London tavern "Good Woman" — City, Fleet Street, No. 77 — sat Master John Farren, the host, in his leathern arm-chair, his arms folded over his ample breast, in readiness to receive his worthy guests. It was seven o'clock in the evening — the hour at which the members of "the club" were wont to assemble; and Tom, the waiter boy, stood already on the alert, the foaming porter mug in his hand, to welcome the first comer — according to the good old custom in London in 1741.

Directly before John Farren stood Mistress Bett, his "good wife," her withered arms akimbo, and an angry flush on her usually pale cheeks :

"Is it true, Master John," she asked in her shrillest tone, "is it possible — can you really mean to throw our Ellen, our only child, into the arms of that vagabond German beggar?"

"Not precisely to throw her into his arms, Mistress Bett!" replied John Farran, quietly; "but Ellen loves the young lad, and damme! he is a brave fellow, handsome, honest, gifted, industrious —"

"And poor as a church mouse!" interrupted Mistress Bett; "and nobody knows who or what he may be!"

"Yes, his countryman, Master Handel, says there is something great in him."

"Ha! get away with your Master Handell! he is always brought up! What is he to us, now that it is all over with him in the favor of His Majesty, whom God preserve? Verily, while he was permitted to go in and out of Carlton house daily, I would have cared for his good word; but now that he is banished thence on account of his high-flown, insolent conduct, what is he now, but an ordinary vagabond musician?"

"The devil!" cried John Farren, with more than usual vehemence; "hold your nimble tongue, Mistress Bett; and hold Master Handel in respect! a man for me, as good as e'er a one in Old England! and if he gives Joseph his good word, by my troth I have ground whereon I can build. Do you understand, Mistress Bett?"

"Oh, yes; you must do as you please; but I tell you, once for all, you make your reckoning without your host."

"I am the host," answered John, laughing, "and you, Bett, are my 'good woman,' whom I had painted on my door sign, when you were young and handsome."

The "good woman" seemed as though she would have replied at length, but before she could speak, the door opened and two men of respectable appearance entered. Tom snatched up a second mug, filled and placed both on the round table in the middle of the room, and stood ready for further service; while Mistress Bett, flinging a scowl at both the visitors, silently left the apartment.

"Well," cried the eldest of the two—a colossal figure, with a handsome and expressive countenance, and large flashing eyes,—"well, Master John, how goes it?"

"So so, Master Handel," was the reply, "the better that you are just come in time to silence my good woman."

"Has the old kite screeched again?"

"You know her custom of old!"

"By my troth I do! but, *verdamm' mich!* were she my wife, I would shut her in the wind-chest of St. Paul's organ, and pound away at all the keys like wild-fire; she would find it hard to make herself heard, I warrant me."

Master John held his fat sides with laughter, at the method proposed by his guest. Handel gave his hat and stick to the boy, and turned to his companion, a man about the middle height, simple and plain in his exterior; only in the corner of his laughing eye could the observer detect a world of shrewdness and waggery. His name was William Hogarth; and he was well esteemed as a portrait painter.

"You think then," asked Handel, keenly regarding his companion, "you think then, Bedford would do something for my Messiah, if I got the right side of him?"

"You shall not trouble yourself to get the right side of him," exclaimed Hogarth, eagerly; "that I ask not of you; no honorable man in Old England would ask it. Speak to the point at once with him; and be sure he will use all his influence to have your work suitably represented."

"But is it not too bad," cried Handel, "that I must flatter such a shallow pate as his Grace the Duke of Bedford, to get my best, (God knows, William, my *best*,) work brought before the public? The devil! If his Grace but comprehended a note of it! but he knows no more of music than that lout of a linen-weaver in Yorkshire."

Hogarth replied with vivacity—"You have been eight-and-twenty years in England; have you not yet found out, that the patronage of a stupid great man does no *harm* to a work of art? You know me, Handel; and know that I abhor nothing so much as servility, be it to whom it may. Yet, I assure you, should I deal only with those who understand my labors, and have no good word from the others, by this light! I should be glad if I obtained employment enough to keep wife and child from starving. As to luxuries, and my punch clubs, that have pleased you so well, I could not even think of them. You know as well as I, that talent, a true taste for art, and wealth to support

both, are seldom or never found together.' Let us thank God, if the unendowed are good-natured enough not to grudge us our god-like inheritance, while they deny us not a portion of the crumbs from their luxurious tables."

Handel was leaning with both arms on the table, his head buried in his hands. Without looking up or changing his position, he murmured, "Must it ever be so; must the time *never* come, when the artist may taste the pure joy he prepares through his works for others! Hogarth," he continued with sudden energy, while he withdrew his hands from his face, and looked earnestly at his friend, "Hogarth, would you consent to leave your country, and exercise your art in other lands?"

"The devil! not for the world," replied the painter.

"There it is!" cried Handel, hastily; "you have held out, and begin now to reap the reward of your constancy; but I left my dear fatherland, just as new life in art began to be stirring. Oh, how nobly, how magnificently is it now developed there! What could I not have done with the gifts God has bestowed upon me? Have my countrymen achieved any thing great—they have done it *without me*, while I was here, tormenting myself in vain with your asses of singers and musicians, to drive a notion of what music is into their heads. I have scarce yet numbered fifty years. The day after to-morrow I return to my own country; *verdamm' mich!* better a cowherd there, than here again Director of the Haymarket Theatre, or Master of the chapel to His Majesty, who, with all his court rabble, high and low, takes such delight in the sweet warblings of that cursed Italian. Hogarth, you should paint the lambling, as the London women worship him as their idol, and bring him offerings."

"I have already," answered Hogarth, laughing; "but hush, our friends!"

Here the door opened, and there entered Master Tyers, then lessee of Vauxhall, the Abbe Dubos, and Doctor Benjamin Hualdy; they were followed by Joseph Wach, a young German, who had devoted himself to the study of music under Handel's instructions, and Miss Ellen Farren, the young lady of the house. Master John arose; Tom filled the empty porter mugs, and produced fresh ones; while the "good woman" quarreled in the kitchen with the domestics.

Handel gave his pupil a friendly nod: "How goes it?" he asked; "how come you on with your part? Can I hear you soon?"

"I am very industrious, Master Handel," replied Joseph, "and will do my best, I assure you, to be perfect. You must only have a little patience with me."

"Hem," muttered Handel; "I have had it so long with the stupid asses in thi country, it shall not so soon fail with you. Enough, till to-morrow; to your prating with your little girl yonder."

"Ah! Master Handel," cried Ellen, pouting prettily, "you think, then, Joseph should only be my sweet-heart when he has nothing better to do."

"That were, indeed, most prudent, little witch," said Handel, laugh-

ing ; "but 't is ill preaching to lovers ; that knows your father by experience, eh ! old John ?"

John nodded, and answered with a smile — "Ah, indeed ; and since the saying is received, 'It is not good for man to be alone,' I hold also to the proverb, 'Early wooed, has none wed ;' that witnesses, damme ! my door sign, the 'good woman.'"

All laughed except Joseph and Ellen, who were too deep in their conversation to hear what passed about them.

"Master Handel," said the Abbe, taking the word, "do you know I was not able to sleep last night, because your chorus—*'For the glory of the Lord shall be revealed,'*—ran continually in my head, and sounded in my ears ? I think, good Master Handel, *your* glory shall be revealed through your Messiah, when you can once get it brought out suitably. But the Lord Archbishop, it seems, is against it."

Handel reddened violently, as he always did when anger stirred his bosom : "A just servant of God is the Lord Archbishop ! He asked me if he should compose me a text for the Messiah ; and when I asked him quietly if he thought me a cursed heathen who knew nothing of the Bible, or if he thought to make it better than it stood in the Holy Scriptures, he turned his back on me, and represented me to the court, as a rude, thankless boor."

"It is not good to eat cherries with the great," observed wise John Farren.

"I thought," muttered Handel, "this proverb was only current on the continent ; but I see, alas ! that it is equally applicable in the land of freedom !"

"Good and bad are mingled all over the earth," said Benjamin Hualdy, smiling ; "and their proportion is every where the same. We must take the world, dear Handel, as it is, if we would not renounce all pleasure. Confess then : never felt you more joy — never were you more conscious of your own merit — never thanked you God more devoutly for his fair gifts to you, than when at last, after long struggle with ignorance and intrigue, you produced a work before the world, that charmed even enmity and envy to admiration !"

"And what care I for the admiration of fools and knaves ?" interrupted Handel. Benjamin continued in a conciliating tone — "Friend, he who *can* admire the beautiful and the good, is not so wholly depraved, as oft appears. There lives a something in the breast of every man, which, so long as it is not quite crushed, and extinguished, lets not the worst fall utterly. I cannot name, nor describe it ; but art, and music before all arts, is the surest test whereby you may know, if that something yet exists."

"Most surely," cried Master Tyers : "I myself love music from my heart, and think with your great countryman, Doctor Luther, 'He must be a brute who feels not pleasure in so lovely and wondrous an art.' But, Master Handel, judge not my dear countrymen too harshly, if they have not accomplished so much as yours in that glorious art. Gifts are diverse ; we have many that you have not."

"You have been long in England," observed the Abbe, "and have

experienced many vexations and difficulties, particularly among those necessary to you in the production of your works. But tell me, Master Handel, if it is true, that the court and nobles often do you injustice ; if it is true, that our musicians and singers are inferior to those in your own country ; if it is true, that we cannot grasp *all* the high spirit that dwells in your works ; are you not, nevertheless, the darling of the people of Britain ? Lives not the name of Handel in the mouth of honest John Bull, honored as the name of his most renowned statesmen ? Well, sir, if *that* is true, give honest John Bull (he means well and truly at least) a little indulgence. Let us hear your Messiah soon ; your honor suffers nought, and you remain, after all, the free German you were before."

"By heaven ! " cried Hogarth, "that is just what I have told him." "And I," "And I," exclaimed Tyers and Hualdy ; while John added, coaxingly, "Only think, Master Handel, how often I have to give up to my 'good wife,' without detriment to my authority as master of the house."

Handel sat a few moments in silence, looking gloomily from one to another, around the circle. Suddenly he burst into a loud laugh, and cried in a cheerful tone : "By my halidome, old fellow, you are right. Give us a hand : to-morrow early I go to the Duke of Bedford ; and you *shall* hear the Messiah, were all the rascals in the three kingdoms against it. Tom, another mug ! "

Loud and long applause followed his words : John Farran essayed a leap in his joy, which, 'spite of his corpulence, succeeded beyond expectation, and moved the guests to renewed peals of laughter. Joseph whispered to the maiden at his side — "Oh, Ellen ! if it prospers with him our fortune is made ; I have his word for it."

The next morning Handel went, as he had promised his friends, to the Duke of Bedford. His Grace had given a grand breakfast, and half the court were assembled in his saloon. As soon as the servants saw Handel ascending the steps, they hastened to announce his arrival to their lord.

The duke was not much of a connoisseur, but he loved the reputation of a patron of the arts, and took great pleasure in exhibiting himself in that light to the court and the king. It was his dearest wish to win the illustrious master to himself; particularly as he knew well, that the absence of Handel from Carlton House, was in no way owing to want of favor with the sovereign. The king, on the contrary, appreciated and highly valued his genius. But Handel's energetic nature could not bend to the observance of the forms and ceremonies held indispensable, not only at Carlton house, but among all the London aristocracy ; it was natural that this peculiarity should gradually remove him entirely from the circles of the nobility. His fame on this account, however, only rose the higher. His Oratorio of Saul, which the preceding year had been produced, first in London, then in the other large cities of England, had stamped him a composer whom none hitherto had surpassed. The king was delighted ; the court and nobles professed, at least, to be no less so. Among the people, his

name stood, as his friend had truly observed, with the proudest names of the age! When informed of his arrival, the Duke hastened out, shook the master cordially by the hand, and was about leading him, without ceremony, into the hall. But Handel, thanking him for the honor, informed him he was come to ask a favor of his Grace.

"Well, Master Handel," said the Duke, smiling, "then come with me into my cabinet." The master followed his noble host joyfully; and there unfolded to him his petition in few words, to wit: that it would please his Grace to arrange matters with the Lord Mayor and the Archbishop of London, so that they should lay no further hindrance, respecting the place, in the way of the representation of his *Messiah*. "The devil! I should know best, methinks, in the matter of my own music," concluded he.

The Duke heard him out, and promised to use all his means and all his influence to prevent any further obstacle being interposed, and to remove those already in the way. Handel was pleased, more, perhaps, with the manner in which the polite but haughty Duke gave the promise, than with the promise itself.

"Now come in with me, Master Handel," said the Duke, "you will see many faces that are not strange to you; and, moreover, a brave countryman of yours, whom I have taken into my service. His name is Kellermann, and he is an excellent flute player, as the connoisseurs assert."

"*Alle Fausend!*" cried Handel, with joyful surprise, "is the brave fellow in London, and indeed in your Grace's service? That is news indeed! I will go with you were your hall filled besides with bab-boons."

"Oh! no lack of them," laughed the Duke, while he led his guest into the saloon; "and you will find a fat capon into the bargain."

Great was the sensation among the assembled guests, when Bedford entered, introducing the celebrated composer. When he had presented Handel to the company, the Duke beckoned Kellermann to him; and Handel, without regarding the rest, greeted his old friend with all the warmth of his nature, and with childlike expressions of joy. Bedford seemed to enjoy his satisfaction, and let the two friends remain undisturbed; though the idol of the London world of fashion, Signor Farinelli, hemmed and cleared his throat many times over the harpsichord, in token that he was about to sing, and wanted Kellermann to come back and accompany him. At length, Kellermann noticed his uneasiness; he pressed his friend's hand with a smile, returned to his place, took up his flute, and Signor Farinelli, having once more cleared his throat, began a melting air with his sweet clear voice.

Handel, a powerful man, austere in his life, vigorous in his works, abhorred nothing so much as the singing of these effeminate musicians; and all the refined cultivation of Signor Farinelli seemed to him a miserable mockery of nature, as of God-born art. But while he scarce controlled his displeasure at the sweet quavering of the Italian — whom Kellermann dexterously accompanied and imitated on his

flute — he felt inclined to laugh at the delight manifested by the whole company. The men rolled up their eyes, sighed and murmured their pleasure ; the ladies seemed to float in rapture, like Farinelli's notes. "Sweet, sweet ! " sighed one to another ; " Yes, indeed," lisped the fair in reply, drooping her eye-lids and inclining her head. Signor Farinelli ceased. Loud applause rewarded his exertions. Handel thought of his pupil Joseph.

Farinelli had heard that "*il compositore Signor Aendel*," whose name was not unknown in Italy, was present. He wished to make his acquaintance ; and the host, by way of fun, introduced them to each other : "I have inteso," said Farinelli in his broken English, for he knew not that Handel spoke Italian, " I have inteso, Signor Aendel has composed una opera — Il Messia. Is there in that opera a part to sing, for the famous musico Farinelli — I mean, for me ? "

Handel surveyed the Italian's odd figure, decorated with lace and ribbons, and blazing with jewels, from head to foot, and answered in his deepest bass tone, " No, *Signora* ! "

Farinelli started back ; the male part of the company with difficulty restrained themselves from bursting into loud laughter ; the ladies colored, and averted their faces. The cause of all this embarrassment took his leave. In the corridor, Hogarth took him by the arm, laughing, and showed him a sketch representing the whole company transported with ecstacy at Farinelli's singing. " By the Duke's order ! " he whispered.

" That is *false* of him ! " exclaimed Handel, displeased. The satirical painter shrugged his shoulders. *To be continued.*

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## THE ORPHAN.

" His lacrymts vitam damus, et miserescimus ultro."

THE tempest of a dark December's night had for some time vented its fury, when a wretched woman, drenched by the rain, with hair dishevelled, and in tattered garments, sunk to the ground, as she journeyed over the heath.

She had wandered far from home — *Home !* — alas ! she had none ! She was an *Orphan* ! Long had a mother's voice ceased to instruct her by its precepts — a father's arm, to protect and administer by its labor to her necessities. Fate had consigned them both to the grave, and Emma was left without a friend on whom to depend for counsel or assistance.

She was then beauteous : her form and graceful movements were those of Diana ; the health of Hygeia bloomed upon her cheek, and

the lily's spotless whiteness lent its complexion to her neck and bosom. Her mind was intelligent, though not learned, her heart, a compound of virtue and credulity. Never had Emma performed an act that was wrong, knowing it to be so—never suspected guile or treachery in another; judging the world, as it were, by the standard of her own honesty and truth. Thus acting—believing—unskilled in the deceptive character of MAN—forlorn and needy—she was approached by a youth, whose prepossessing form and manners soon engaged her affections. With the malice and cunning of the arch fiend of old, he wooed, won, and deserted her!

Wretched Emma! virtue was once thy richest pride and solace. *Virtue!* And is it then but a *name* which the uncharitable look at? Art thou not, Emma, still virtuous? Shall the fell machinations of a villain cast that approbrium upon thy purer nature, which only his infamy deserves? Yet it may be said that thou too art infamous! Not so—No, by heavens! Thou art wretched, but not infamous! It was not a *fault* to believe as thou hast believed; it was a misfortune. That innocence which should have been thy protection, is, nevertheless, thy apology. You saw the tears trickle from eyes, while those eyes beamed in rapture upon you—you heard a voice, silvery and sweet, which formed itself to your situation, declare its passion, and pledge its unalterable truth. Could you doubt it? No. That heart which had never deceived—that heart, which had so often throbbed with sympathetic emotions at the bare recital of “past tales of sorrow,” could not suspect deception in another, when at its feet it laid, in supplication, promises and vows!

Who, then, Emma, brands you infamous? You that have felt the maddening shafts of love burning in your heart—you that have sighed for the indulgence of a passion, pure and ardent, though restricted by custom, or those incidental occurrences which arise ever and anon by fate's invidious command, to embitter our enjoyment and harrass our existence, *will not*.

You, whose bosoms are cold—whose hearts, nor passions, nor persuasions, nor sympathy, ever yet pervaded—who are virtuous from a deficiency of natures genial fires, *should not*. And ah! you that have felt the tender emotions—you that believed love had no lying tongue—you, at whose misfortunes and credulity the un pitying world has pointed the finger of derision—on whose name, impressed the signet of disgrace, will drop tears of commiseration for poor Emma; and believe, though one error made her wretched and an outcast, it should not make her infamous—nor has it.

“What voice of sorrow breaks upon my ear, giving to the night's loud gusts a wilder and more appaling accent?” inquired a horseman, as he cautiously approached the spot where the wretched orphan lay.

“A being disgraced—persecuted by the world, and forsaken by Heaven!” she replied. “Three days have passed since these famished lips have tasted the coarsest food; and many a long, long night, since the roof of hospitality sheltered me from the pitiless storm. I am a woman—I am an orphan!”

" Why have you been persecuted by the world ? Why should you be forsaken by Heaven ? "

" I thought not of the opinions of the one, and I have violated an ordinance of the other. I loved too well, and was undone ! "

" Take thy miserable fate," interrupted the horseman, and galloped forward. He was a MORALIST !

Next came rolling on, guarded by a numerous train, with torches in their hands, a coach, in which were seated a *Father* and his *Daughter*. The miserable sufferer was soon discovered.

Though stiffened by the cold and exhausted by fasting, yet at the sight of her own sex — at the sight of a face in which the noble attributes of the female character appeared to be enthroned — stimulated by despair and hope alternately prevailing, with a convulsive effort the orphan threw herself at the feet of the young virgin, who had now approached her, recounting her offences, her contrition, and her sufferings. But this appeal for pity was ineffectual : those who have never known misery themselves, cannot sympathize with it.

Miss had been educated in principles inflexible to all extenuation of error. She had been taught to believe that the will of Providence proportioned the punishment to the offence, in this life, as well as in the life to come ; and that an interference in, or an alleviation of the creature suffering would be in direct opposition to the decrees of Heaven. Perhaps, like the rich, who only give to the rich, had the virgin found poor Emma sinless, she would have exerted her best means to have preserved her so. She might have snatched from the flinty ground on which she agonized, and nourished her in her own bosom ; but Emma had committed that unpardonable act, which, in the virgin's mind, outweighed the measure of her punishment, and closed the door of mercy ! Accursed be the precepts which originate such feelings ! The father of the virgin, regardless of every consideration as they connect the social link, or expand the circle of humanity, save only as they relate to the prosperity of his own child, felt no reluctance in ordering the coachman to " drive on ; " and Emma was left once more, deserted on the heath ! Must she then perish ? No ! Heaven has forgiven, " justice is satisfied ! "

Through the dispersing gloom, yet augmented severity of the blast, a firm and steady step was heard, by the orphan, to approach. There was something in its sound, presaging of succor — something which conveyed hope to the heart. A glow of comfort flushed upon her frozen cheeks. A delicious sensation (like to that which is experienced when we feel the congenial sigh breathe upon us, as it leaves the warm bosom of friendship) animated her with new life. She arose with strength and feeling, she knew not how to account for — she hurried to meet him that approached her, and in the next instant fell senseless into his arms.

" Child of affliction ! " inquired the stranger, (as he wrapped her shivering form more tenderly in his mantle, and watched the returning life in her pallid face, by the indistinct beamings of the moon which had now arisen,) " Child of affliction ! why hast thou, on this

lone night, wandered from thy friends and home?" "I have none," resumed the disconsolate Emma, with convulsed emotion, while she cast upon him a look which might have melted the heart of a stoic, and endeavored to relieve herself from his embrace. It was the first time since her unhappy seduction, that the orphan had been touched or cherished by man.

"I am very young," she continued, "but have experienced an age of misery. Seduced by a heart I believed to be the oracle of truth and constancy — an orphan — shunned by my former friends — scoffed by my undoer — unpitied — unprotected, I have wandered alone: the canopy of Heaven at night, my only covering — the scanty fruit of the forest my only sustenance. I could not love sin sufficient to pursue it for my bread, and who would administer to the woman dishonored? Stranger, the measure of my suffering has filled: in a few moments, all that will remain of the orphan for the exercise of thy humanity, will be the interment of her corse, and the inscription of her offence, that others may profit by her misfortunes, and shun that rock, on which she struck and perished!"

"Orphan, thou wilt not die!" replied the stranger, pressing her cold form firmer in his arms. "I am childless, and will make thee mine. The world shall yet respect and bless the orphan, whose offence is treated with too much severity, and whose wants it refused to supply."

"Whose voice is this," exclaimed the sinking Emma, "that sends such tidings through my bewildered brain? Who calls me from the grave, and dresses out life's fantasy anew?"

"One," replied the stranger, "who feels it his duty to succor the afflicted: one that never sported with the unhappy, nor promised but to perform."

"Angel! Minister of Heaven!" exclaimed the orphan, and sunk her icy forehead on his bosom. He was a MASON!

And the Mason has kept his word. Emma is seen again, blooming and beautiful as ever, moving in plenty. Her error has been long since forgotten by all but herself, in consideration of her correct deportment, and the exercise of her charities — she is the almoner of the village. Her kindness heals the afflicted — her precepts tame the obdurate.

Once a year, when the night winds blow bleak, and the muttering tempest beats upon the roof of her residence, does Emma hie her to the spot where her preserver found her. He accompanies her. It is the indulgence of a whim in her, which he sanctions, more because he believes it to be the exercise of penance for her crime, than from a fear that, without a perpetuation of it, she might again fall its victim.

One act originating in extreme sensibility and uncounseled by experience, weaned from her, the sympathies of the world. One generous bosom snatched her from destruction, and gave to society again, its brightest ornament. Adieu, sweet Emma: thy sufferings and thy perfections are treasured up in every honest heart; and the hour is blest in which the Mason found thee, an Orphan on the Heath.

## THE HARMONY OF MASONS.

BY COMPANION E. M. PINGREE.

ONE of the most prominent of the beauties and benefits of the Masonic Institution, is its *harmonizing* influence — bringing all its members into unity of feeling and action. No matter how discordant the materials ; yet, when brought to the plumb-line of Masonry, and squared by the square of truth and virtue, they become cemented together in one beautiful whole ; forming a spiritual temple, delighting the eyes of all beholders.

In this, more than anywhere else, is our Fraternity a practical illustration of the language of the Psalmist : “Behold, how good and how pleasant it is for brethren to dwell together in unity ! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron’s beard ; that went down to the skirts of his garments ; as the dew of Hermon, and as the dew that descended upon the mountains of Zion ; for there the **Lord** commanded the blessing, even life forevermore.”

In the Lodge “dedicated to universal benevolence,” — as all Masonic Halls are, — we learn to “agree to disagree,” using a homely but expressive phrase. In “this sacred retreat of Friendship and Truth,” we witness none of the strife of warring politicians or religious sectarists so common without, in the world. Here all is harmony, peace, love ; that is, if our principles are carried out in the practice of the Brethren. Whatever of contention there may be in the world, or even among professed Christians, none of this is seen in the Lodge. All angry disputes are there hushed ; they come not within its sacred precincts. There all may be united — all *one* ; and this is the glory of Free Masonry ! If all men were Masons, in mind and in heart, how different would be the social condition of the world from what it is now ! And yet Masonry does not take away a man’s right of judgment, or of opinion ; it does not require unanimity of *sentiment* on all subjects ; every diversity of opinion, and all liberty are allowed in this respect ; it only requires unity of *feeling* — a realization of the common *brotherhood* of its members.

*Reverence* for the Supreme Being, and *love* for men, are the leading, essential, moral principles of our sublime and ancient Institution. Possessing and manifesting these, the Brethren are not restricted in relation to other or minor questions ; but about these latter there must be *no strife* — no bitter, unbrotherly contention. In the Lodge, there can be none. Behold, then, the beauty and glory of Masonry ! for

of what other Institution can the same be said? The same is not true of the present form of professed Christianity. For what greater or more bitter contentions have ever been witnessed, than those among the professed followers of "the Prince of peace?" Look at the Roman Catholics, the Episcopalian, the Universalists, the Presbyterians, the Methodists, and others; all holding the name CHRISTIANS; and yet how diverse are they! how separate one sect from another! how little of the "unity of the spirit, and the bond of peace!" and, after all — strange to tell! — bring these same unharmonizing and contentious elements together in a Masonic Lodge, and how soon are they all *one!* forgetting their former strife and ill-feeling; and yet allowed the quiet and undisturbed possession and enjoyment of their individual opinions. Thus will be seen the correctness of the remark before made, that if all men were true Masons, the social condition of the world would be vastly different from what it is now; and still all the same differences of sentiment exist as before.

So also in relation to politics and civil government. Bring the men of all political notions, the world over, into a Masonic Lodge, — no matter how much or how bitterly they may have contended heretofore, — *here* they will "agree to disagree;" whether Monarchist, Aristocrat, Imperialist, Republican, Jacobin, Whig, Democrat, or what not. In the Lodge, none of these things are known or felt: the members are not there Monarchists, or Aristocrats, or Republicans, but *Masons — Brethren*. How beneficial, then, our Institution, in this respect! even if we realized no other benefits from it.

The same happy effect is produced among men occupying different social positions. In our "sacred retreat," there are none rich, none poor; none high, none low; none learned, none unlearned; but all are *one* — all on the *level*.

Whatever individual exceptions may occur to this rule, this is the legitimate, natural *tendency* of our honorable Institution; and is *generally* felt and realized. May the Supreme Architect and Grand Master grant it to be *universally* so felt and realized!

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## GRAND LODGE AND GRAND CHAPTER OF KENTUCKY.

THE following notice of the late meeting of the Grand Lodge and Grand Chapter of Kentucky, held in Lexington, is copied from the Frankfort Commonwealth. A further account of their deliberations may be expected hereafter:

"The Grand Lodge and Grand Chapter of Kentucky closed their deliberations at Lexington last week, having been in session all the week. We learn they have never been more numerously attended; that the Order is now in a very flourishing condition, and that they transacted business of great importance. Amongst other things, they have appointed a committee of education, with power to organize a seminary, for the support and education of destitute children of deceased Masons, to be called "The Masonic Orphan Asylum." The committee consists of Henry Wingate and Philip Swigert, of Frankfort, Gen. John Payne, of Augusta, Rev. M. M. Henkle, of Lexington, Willis Stewart, of Louisville, and Dr. W. G. Willett and J. S. Crutchfield, of Lagrange. We understand the location of the establishment is expected to be made at Lagrange, Oldham county; and that the committee meet there on Friday next.

#### OFFICERS OF THE GRAND LODGE.

BRYAN R. YOUNG, of Elizabethtown, G. M.  
 WM. HOLLOWAY, of Richmond, D. G. M.  
 WM. B. ALLEN, of Greensburg, S. G. W.  
 JAMES H. DAVIESS, of Georgetown, J. G. W.  
 JOHN H. BROWN, of Richmond, R. G. C.  
 CHARLES G. WINTERSMITH, of Elizabethtown, G. O.  
 PHILIP SWIGERT, of Frankfort, G. S.  
 WM. CARDWELL, of Shelbyville, G. Tr.  
 WM. F. COLSTON, of Louisville, S. G. D.  
 WM. H. WATSON, of Frankfort, J. G. D.  
 JOHN D. M'CLURE, of Owenton, G. M.  
 JOSHUA H. THOMAS, of Hardinsburg, G. S. B.  
 JOHN M'CRACKIN, of Lexington, G. P.  
 GEO. P. RICHARDSON, of Lexington, G. S. and T.

#### STEWARDS OF GRAND CHARITY FUND.

HENRY WINGATE, of Frankfort.  
 R. C. LANGDON, of Covington.  
 WILLIS STEWART, of Louisville.  
 R. H. STANTON, of Maysville.

#### OFFICERS OF GRAND CHAPTER.

RICHARD APPERSON, of Mt. Sterling, G. H. P.  
 DEMPSEY CARROLL, of Maysville, D. G. H. P.  
 WILLIS STEWART, of Louisville, G. K.  
 HUMPHREY JONES, JR., of Richmond, G. S.  
 PHILIP SWIGERT, of Frankfort, G. SEC.  
 THOS. C. OREAR, of Lexington, G. Tr.  
 MOSES LEVI, of Mt. Sterling, R. G. C.  
 WM. F. COLSTON, of Louisville, G. M.  
 WM. R. BRADFORD, of Lexington, G. C. G.  
 G. P. RICHARDSON, of Lexington, G. S. and T.

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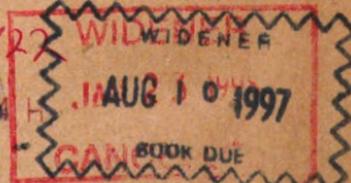
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